

**Bölcészdoktori Disszertáció**

**PERCEPTIONS AND ATTITUDES OF DRUSE  
STUDENTS REGARDING VALUES OF A  
MODERN MULTICULTURAL SOCIETY**

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**Adolescents' Nationality, Peace and Security Perception  
in the Druze Community in Israel**

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## **Abstract**

One of the problems on the public agenda is the question of the status of the non-Jewish minority in the State of Israel. Debate and public discussion of these questions is ancient, although it has increased in times of national, social and political crisis.

The continuing crisis of Israeli democracy and the existing decades' old conflict with Arab States and the Palestinians have made these questions stand out, regarding all Israeli citizens, the loyalty of the minority to the State, and equal rights and obligations. Sometimes, and particularly when discussing rights versus obligations, a question arises among the Druse regarding their level of identification with the State and their willingness to contribute and volunteer, even at risk of death among Druse youths, despite the lack of civic equal rights.

Over the past sixty years of statehood, the policies of Israeli governments towards the Druse have been typified by a desire to expand the lines dividing between the Druse and the Moslems. The idea of developing a unique identity among the Druse was at the basis of the Zionist policy towards the Druse. Based on the fact that the Druse, unlike the Arabs, have tied their fate to the future of the State, and are full partners in defending the State's security, political leaders have consolidated a unique policy towards the Druse sector, different than the policy towards Israeli Arabs. This is expressed clearly regarding recruitment to the IDF and cultivating the Druse national identity through official recognition of the Druse as an independent ethnic sect, creating a separate educational network for the Druse.

These decisions regarding application of equality between Druse and Jews, and integration of the Druse in Israeli society have led to many

expectations among the Druse, and many disappointments. Many problems have not been resolved, and some have even gotten worse. Among the Druse, much frustration has developed because of the fact that they fulfill all their obligations to the State, but do not receive their full rights. Therefore, often the question has arisen: Have changes occurred in youths' motivation to serve in the army and in their Druse and Israeli identity?

The present dissertation will address this question by presenting a questionnaire to a sample of 100 Druse 12th grade students learning in a Druse school and in a mixed Druse school, regarding their perception of the Israeli-Arab conflict and the peace process, motivation to serve in the IDF, democratic Druse values and national identity.

The research methodology at the basis of this study was quantitative, and examination of differences between groups was conducted using T tests and correlations between variables.

The aim of the present dissertation is to learn about and examine perceptions of Druse youth in Israel regarding the IDF, democracy and Druse values.

The questionnaire included questions in the following areas: Perception of the Israeli-Arab conflict and the peace process; attitudes towards service and volunteering for the State; the strength of Druse identity and belief.

It was hypothesized that within the framework of the peace process, that a difference would be found between the perceptions of Druse students in the Druse school and those in the mixed school regarding the Israeli-Arab conflict and the peace process.

It was also hypothesized based on the social contact theory, that as a result of exposure of Druse students in a mixed school to the Arab population which does not serve in the IDF, this would affect their level of identification with the State and their motivation to volunteer and contribute to the State.

It was also hypothesized that within the framework of principles of Druse faith, that a correlation exists between belief in Druse tenets and between volunteering for volunteer units at risk to life.

The first research hypothesis was proven. The social contact hypothesis was partially supported, and the Druse belief hypothesis was also partially supported.

The research findings showed that there are significant differences between the attitudes of Druse students learning in a Druse school and those of students in a mixed school. The research results are comprehensive and complex. More detailed attention to the findings is provided in the body of the dissertation, but a number of points are clearly indicated:

1. Despite the frustration and lack of equal rights for Druse in Israel, the sense of being Israeli and belief in the State among Druse students is high.
2. Druse youth perceive the IDF positively, particularly becoming an officer, which is considered to be part social standing, and career military service, considered a source of income.
3. Schools and educational curricula are relatively unimportant.

## Table of Contents

<i>Abstract</i> .....	<i>I</i>
<i>List Tables</i> .....	<i>IV</i>
<i>Introduction</i> .....	<i>1</i>
The Literature Review.....	3
The Research Hypotheses.....	7
<i>The Research</i> .....	<i>9</i>
<i>The Research Findings</i> .....	<i>10</i>
<b>The First Hypothesis</b> .....	<b>10</b>
<b>The Second Hypothesis</b> .....	<b>11</b>
<b>The Third Hypothesis</b> .....	<b>13</b>
<i>Discussion and Conclusions</i> .....	<i>14</i>
The First Research Hypothesis .....	15
The Second Hypothesis .....	15
The Third Hypothesis .....	18
<i>Bibliography</i> .....	<i>20</i>

## **List of Tables**

Table 1: Comparing Averages and T Values for Druse Students' Perceptions (Druse School, Mixed School) Regarding Peace .....	11
Table 2: Comparing Averages and T Values for Druse Students' Perceptions (Druse School, Mixed School) Regarding Motivation for IDF.....	12
Table 3: Inter-Correlations Between Attitude Items Regarding Motivation to Serve and Druse Identity and Beliefs.....	13

## **Introduction**

The State of Israel is presently going through changes related to the peace process with its neighbors, and as expected, the peace process involves ups and downs.

The negotiations regarding peace are accompanied by terror attacks and victims, and lead to doubts regarding the nature of the agreement which Israel has signed. Peace and the dangers that are involved have become doubly important as we consider security in our lives.

Israeli youths play an important part in carrying the security burden. Youths are also the next generation and the future of the State. Therefore it is very important to understand the attitudes of youth and their values regarding security, peace and society.

Since the establishment of the State of Israel, the vast majority of Druse youth aged 18 has been recruited into the army and has served their three years in compulsory service.

The security and existence of the State of Israel depend on the willingness of Jewish and Druse youths to serve in the army, and when necessary to give of themselves for the defense of the State and its residents. The Druse youths fulfill their duties and expect the State to grant them their full rights just like those of Jewish residents of the country.

The existence of the Druse minority in Israel has created many security, legal, social and moral dilemmas for the government since the inception of the State. It has been a moral, social and security challenge to decide on the status of the Druse minority in a Jewish state, and if they should be treated differently than other minorities. In Israel's declaration of independence , it is stated that Israel is a democratic state and maintains

equal social rights for all citizens, no matter what religion, race or gender.

The security of the State and its existence depends on the willingness of Jewish and Druse youths to volunteer to serve in the IDF, and when necessary give of themselves and contribute on behalf of the State.

But often, a question arises regarding level of identification with the State and willingness to contribute and volunteer at risk to life, among Druse youths, despite the lack of equality in civic rights.

The Jewish nation living as a minority throughout the world struggles for equal rights, and now is in the opposite situation, when it is a majority in its own independent country, within which live minorities whose identification with the State is not a given fact.

Based on recent security events within Israel, the terror attacks, the Intifada and wars, and on the other hand, the bitterness and feelings of discrimination among the Druse as a result of lack of equal rights, the question regarding the level of motivation of Druse youth to volunteer for the IDF and contribute to the State arises. Have changes occurred in this motivation in the past years, particularly recently based on the Second Lebanon War which hit the Israeli home front hard?

The aim of the present dissertation is to learn about and examine the perceptions and attitudes of Druse students regarding the security of the State, peace and values.

# **The Literature Review**

## **1. Majority-Minority Relations in Pluralistic States**

The many minority groups in the Middle East have caused many ethnic problems, despite the existence of the strong cultural and religious attribute of Islam (Harik, 1972). Druse, who are one of the smallest minorities in the Middle East, similar to many minorities worldwide, have managed to survive and maintain their ethnic uniqueness. Minorities play varied roles, and use different strategies to solve their problems.

Israeli society is a pluralistic society composed of many ethnic groups,

Pluralistic Minorities have pluralistic goals and they demand tolerance on the part of the dominant group, Barron (1967). The Druze in Israel belong to this group. This approach allows the existence of various cultures and minorities within the state, and supports their rights using legal and institutional methods, expressed in the existence of a unique system of relations between the Jewish majority and the other nationalistic and religious minorities, based on the principles of coexistence and mutual respect, outlined in the Declaration of Independence.

The Druse of Israel are a national minority and consider themselves to be an integral part of the State of Israel. They are in the process of being integrated in the Israeli state and society (Stendel, 1973).

This integration has led to changes and modernization in Druse villages and allows them to place pressure on the Israeli establishment for receipt of benefits in the field of education and development (Mayer, 1976). It should be noted that integration is still only partial, Druze youth considers their recruitment into the IDF as part of their civic obligation towards the state and expect equal rights from the state to those of the Jewish

population serving in the army, expressed in equality and equal opportunities in democratic political life and good citizenship.

## **2. Druze Values**

Druze society has been in a process of transition to more modernization and openness towards the western world, this socialization process is entirely directed based on the Druze religious philosophy. This philosophy emphasizes the individual's unlimited identification with the omnipotence of God, and directs the individual to accept the basic values of his culture . The basic values of Druze culture stem from its religion and focus on three principles:

The first principle is the principle of "Tikiya" or "hiding". The principle of hiding allows those who uphold it to pretend they belong to the ruling religion, but to secretly maintain the principles of their religion (Abu Shikra, 1984; Abu-Izzeddin, 1984).

The second principle is the principle of "Hafed El Ahoan" (assisting brothers). Druze religion attributes ultimate importance to helping one's Druze brothers.

The third principle is the principle of "Alrada Ve'Atislam" (acceptance). This principle means accepting the will of God and His decrees. Furthermore, Druze believe in "Tekmatz" (reincarnation), according to which the soul moves from body to body and does not die.

These principles, according to which Druze youths are educated, direct the Druze towards a process of acceptance and adjustment, Based on these religious beliefs taught in the Druze Heritage curriculum, Druze adolescents tend to maintain belief in fate and reincarnation as values

Which affect their future behavior , particularly when they volunteer and risk their lives, as will be examined in the research. Druze beliefs have an

impact over volunteering and serving in the army.

### **3. Identity**

The present dissertation will depend upon two philosophical theories, Descartes and Kant (Fox, 1993), the concept of identity is defined in terms of unity, and Heidegger (Fox, 1993) define identity in terms of essence.

The critical and the innovative, which will assist in understanding the manner in which Druze identity is formed and how the group supercedes the individual. Community is made possible through a new way of thought regarding construction of Druze identity in terms of freedom of will, insight and the ability to err.

The complex nature of consolidating identity among the Arabs in Israel is similar in part to the complexity of consolidating the identity of the Druze ethnic group.

The question of the identity and essence of the Druze exists, of course, in all three geographic concentrations of Druze communities within the Middle East (Falah, 2000). According to Falah, the question of identity arises in Israel based on the modern democratic nature of the country, which allows self expression and the ability of the Druze sect to demand equal rights and opportunities to those of the dominant Jewish group.

The research population chosen in the present dissertation is based on adolescents belonging to the Druze culture. These youths are students learning in two high schools in Israel. The students develop dialectics with their culture in addition to that which takes place within their social lives, within the framework of their formal studies in Heritage lessons. Therefore, the present dissertation will examine the essence of this

dialectic and how it is expressed in formation of the identities of Druze adolescents.

#### **4. School and Democratic Values**

The central role of school in the process of educating towards citizenship in a democratic society stems from many reasons. The main reason is the fact that school is a miniature social framework (Dewey, 1960), which contains all of the attributes of civic and political life within society. Education towards citizenship in school takes place on two planes: the academic plane and the behavioral plane.

Education towards citizenship and democracy plays a central role in the worldview of Israeli society and the Israeli educational system. In the early years after the founding of the state, education towards citizenship and democracy was already perceived as one of the two main goals of Israeli society (Adar, 1953). The most recent significant expression of the importance of this issue in the educational system was in the appointment of the Kremnitzer committee in 1995 with the aim of creating

a comprehensive program for teaching citizenship. The recommendations of the committee that were presented in 1996 were adopted fully by the

Ministry of Education, and the conclusions are expressed in instructions given by the Ministry to all schools, both as regards social education and the Civics curriculum. In light of these findings, and based on the

Centrality of education towards citizenship and democracy in the educational system, there is a strong need to examine how the school

educates towards and promotes civic education and education towards good citizenship specifically.

#### **5. Druse in the Israeli Defense Force**

As previously mentioned, in 1957, the Israeli government recognized the Druse sect as an independent religious group and allowed its believers to live according to their customs and traditions. Since the founding of the

State, the Druse have been serving in the IDF and took part in conquering

the Galilee, the Sinai operation, the Six Day war, the Yom Kippur War, the War Peace of the Galilee and the Second Lebanon War, and all other security actions following.

The Druse unit of the IDF is part of the minority unit. It was organized during the War of Independence by Druse dignitaries who called for all young Druse who were bodily able to volunteer to serve in the IDF and to take an active part in establishing Israel and maintaining the security of its borders and lives of its citizens (Halbi, 1970). The Israeli government decided to apply obligatory military service to the Druse. Since then, every able bodied male youth is recruited to military service at age 18. The Druse unit soldiers have participated in many battles and participate in all security actions and guarding of the country's borders.

In conclusion, in the present dissertation I will address the attitudes of Druse youth regarding military service, and what the impact of identity and feelings of belonging to the State, volunteering as a value, volunteering for the IDF, and the degree of impact of Druse values (beliefs) over this value.

## **The Research Hypotheses**

The question of identity in the State of Israel is one of the most complex questions in the current era (Shafir, 2002). Israel has existed for sixty years in the Middle East. The establishment of a Jewish State within a territory controlled by a Moslem empire, perceived by the Arab world as being an Arab entity, created a deep state of problematics regarding the issue of rights and obligations towards the new State, the status of Arab residents living in the state from before the time of Statehood, and also raised the issue of ownership of area. Within this complex system lies the Druse sect.

Historically, the Druse developed relations with the Jewish nation before the creation of the State and were partners in creating the Jewish State

(Atasha, 1995). On the other hand, the Druze belong socially and linguistically to the Arab grouping, but are not Moslems. On one hand, they separated from Islam in the 11th century. As seen in the existing Druze literature, Islam has not tolerated religions deviating from its doctrines (Falah, 2000).

Today, the lifestyle of the Druze in Israel and worldwide, hints at two main axes in their perceptions of themselves and their position in both the specific and the public arena. On one hand, the Druze in Israel feel like Israelis in every way. They feel belonging to the State of Israel and perceive Israel as their homeland, demanding their rights from the State as equal citizens, etc. On the other hand, linguistically, and culturally, they belong to the Arab world.

### The Social Contact Hypothesis

This is a theoretical approach which assumes that contact between people leads to change in beliefs and emotions of an individual towards others. Social psychologists since the 1930s have felt that social contract has led to changes in prejudice, and to closeness between various groups (Baker, 1934; Tajfel, 1978; Allport, 1954; Watson, 1947).

Theoretical explanations are offered regarding the psychological processes leading to changes in interpersonal relations at the time of a meeting.

Therefore the research hypothesis will be formulated as follows:

First hypothesis - There is a difference between the perceptions of Druze students learning in Druze schools and those learning in mixed schools regarding the Israeli-Arab conflict and the peace process, based on differences in degree of Druze students' exposure to the Arab population

Second Hypothesis - Attitudes of Druze students learning in Druze schools will be more positive than students learning in mixed schools regarding

identification with the State and motivation to volunteer and contribute to the State.

### The Impact of Druse Tradition and Belief Hypothesis

The introduction mentions the principles of Druse belief, reincarnation, fate, etc., which are common both within the sect and outside of it. These are among the factors that encourage Druse youths to volunteer and contribute despite risk to their lives, stemming from their belief in fate and reincarnation, two central values of Druse belief.

Third Hypothesis - This hypothesis examines if there is a correlation between living based on the principles of Druse belief and between volunteering and contributing to the State, even at risk to one's life.

## **The Research**

### **The Research Design**

The research was conducted among 100 youths, all students in 12th grade, in two comprehensive Druse schools in a Druse village and a mixed Druse village in the north of Israel.

This may not be considered a representative sample of Druse youths of this age group throughout the country as these two schools were not chosen randomly but rather for random reasons. These two schools are defined as Druse schools, because in one school all of the students are Druse and in the other, most of the students are Druse.

The research data were gathered on questionnaires distributed in the classes at the end of the 2007 school year. The questionnaires were structured questionnaires with closed ended questions.

The first section of the research is an analysis of the questionnaire by presenting averages. The second part of the research is an examination of correlations between the variables.

## **The Research Findings**

### **Presentation of the Data**

1) The research results are divided into three areas of content:

1. Attitudes towards the Israeli-Arab conflict and the peace process .
1. Attitudes towards military service and contribution to the State.
2. Democratic and Druse values and Druse identity.

### **Data Analysis Methods**

The items for each area were analyzed for relative frequency, average and standard deviation. Examinations of differences between sub-populations (Druse students in Druse schools and Druse students in mixed schools) were conducted using T tests. Correlations between variables were examined using coefficients.

### **The First Hypothesis**

Attitudes towards the Israeli-Arab conflict and the peace process

Examination of the First Hypothesis

The first research hypothesis is that there is a difference between the perceptions of Druse students learning in Druse schools and those learning in mixed schools regarding the Israeli-Arab conflict and the peace process.

In order to examine this hypothesis, we compared between two schools, a Druse school and a mixed school, regarding the items related to the issue of the Israeli-Arab conflict and the peace process. Distribution of the respondents was 50 respondents from the Druse school (50%) and 50 respondents from the mixed school (50%).

*Table (1): Comparing Averages and T Values for Druse Students' Perceptions (Druse School, Mixed School) Regarding Peace*

Peace	Type of School			
	Druse	Mixed	T val.	Scale
Jews are interested in peace	3.12	2.83	1.72*	4
Israeli Arabs are interested in peace	3.18	3.27	0.53NS	4
Druse in Israel are interested in peace	2.89	3.06	1.02NS	4
Palestinians are interested in peace	2.97	3.27	1.67*	4
Peace between Israel and Arabs	2.64	2.94	1.73*	4
Right to Judea and Samaria	2.87	2.43	1.74*	5
Peace agreement and conceding land	1.50	1.36	1.21NS	3
Creating Palestinian State	2.65	2.17	2.83*	4
Peace Process				
Process will end war	3.07	3.46	1.85*	5
Process will lead to cooperation	3.19	3.23	0.17NS	5
Process will lead to personal security	2.92	3.33	1.69*	5
Process will lead to increased terror	3.13	2.70	1.70*	5

\*Significant to 0.05 at least.

We found that there is a difference between the perceptions of students studying in the Druse school compared to those of students in the mixed school regarding the Israeli-Arab conflict and the peace process , as seen in Table (1).

These findings support the first research hypothesis that there is a difference between the perceptions of Druze students learning in Druze schools and those learning in mixed schools regarding the Israeli-Arab conflict and the peace process.

### **The Second Hypothesis**

#### **Attitudes Regarding Military Recruitment and Service**

This hypothesis is based on the theory of social contact , which posits that contact between individuals leads to a change in attitudes of individuals

towards one another. Therefore the hypothesis is as follows: Exposure of Druze students to an Arab population that does not serve in the army will affect their level of identification with the State and their motivation to volunteer and contribute to the State.

This hypothesis was partially proven. The Druze students studying in the Druze school report a higher level of motivation to serve in the IDF than students in the mixed school.

The hypothesis was supported regarding more military issues and not in issues related to social mobility (social status) and job for the future (regular work place).

*Table (2): Comparing Averages and T Values for Druze Students' Perceptions (Druze School, Mixed School) Regarding Motivation for IDF*

	Type of School			
	Druse	Mixed	T val.	Scale
Motivation to Serve in IDF				
Desire to be recruited	3.11	2.70	2.00*	4
Willingness to serve in IDF	3.10	2.78	1.98*	4
Desire to be front line	3.59	3.09	1.85*	5
Desire to be in volunteer unit	3.01	2.63	1.97*	4
Officers' course	4.20	3.96	1.16NS	5
Desire to be career soldier	3.06	2.76	1.41NS	4

Significant to at least 0.05

In summary, regarding motivation to serve in the IDF, we asked :

1. The desire to be recruited.
2. Willingness to serve in the IDF voluntarily.
3. Willingness to serve in front line positions.
4. Desire to serve in volunteer units.
5. Studying in an officers' course.
6. Desire to serve as a career soldier.

### The Third Hypothesis

#### Values, Identity and Perception of Democracy

The third hypothesis examines if there is a correlation between living based on the principles of Druze and between volunteering and contributing to the state, even at risk to one's life.

The Druze students express a high level of feeling Israeli. They express a strong identification to their nation (as Druze), relative to their feelings as Israelis.

The Druze student express a relatively weak feeling as Arabs.

The Druze students in the Druze school express a higher level of national identity and a stronger connection to Israel relative to the students in the mixed school.

In order to examine our third hypotheses, we examined if there a correlation between Druze beliefs and between motivational factors and volunteering for the State.

*Table (3): Inter-Correlations Between Attitude Items Regarding Motivation to Serve and Druze Identity and Beliefs*

	Druze identity	Israeli identity	Arab identity	Reincarnation	Belief in fate
Service Length	-0.09	-0.12	*0.14	0.08	0.05
Recruit to IDF	*0.14	*0.18	*-0.13	-0.04	0.07
Front line position	*0.13	0.08	*-0.19	0.08	0.06
Volunteer Unit	0.09	0.17	*-0.14	0.09	0.08
Career Service	0.09	0.08	0.05	0.03	-0.01

\*p<0.05

The attitude items expressing a positive attitude towards military service and motivation to serve were, in general, positively correlated with Israeli and Druze identity and negatively correlated with Arab identity, as seen in Table (2).

However, the motivation variables were not significantly correlated with the variables of Druze belief.

A number of correlations are worthy of mention:

- A high correlation was found between the strength of feeling like a Druze and the strength of feeling Israeli (0.37). No correlations were found between feeling like an Arab and feeling like a Druze.
- Druze identity was positively and significantly correlated with recruitment to the IDF (0.14) and holding a front line position, and positively but not significantly correlated with volunteering to volunteer units and a desire to become a career soldier.
- Belief in reincarnation was almost significantly positively correlated with volunteering to a volunteer unit and holding a front line position.

## **Discussion and Conclusions**

This dissertation addresses the attitudes of Druze youth regarding the Israeli-Arab conflict and the peace process, national identity and security. Its aim is to examine the attitudes of twelfth grade students regarding issues of security, democratic values, and Druze identity and values.

The present research examines a number of hypotheses regarding similarities and areas of difference between two types of schools, a Druze school and a mixed school, regarding a number of issues.

## **The First Research Hypothesis**

This hypothesis examines if there is a difference in perceptions of Druse students learning in a Druse school and Druse students learning in a mixed school regarding the Israeli-Arab conflict and the peace process.

This hypothesis was partially supported from a statistical standpoint. It was proven for most of the items related to the students' perceptions regarding the desires of Israelis and Palestinians for peace.

The differences between Druse students studying in the Druse school and those of students in the mixed school regarding the Israeli-Arab conflict and the peace process is explained by their different specific situations related to situational factors which have affected their concept of peace in different ways. These explanations are supported by the studies of Hakvoort et al., (1998) which found that perception of the concept of peace develops within a social and historical context.

## **The Second Hypothesis**

The second hypothesis discusses the impact of place (the village) over the attitudes of students. This hypothesis was supported.

This hypothesis is based on the social contact theory, positing that exposure of Druse students in a mixed school to an Arab population

(which does not serve in the army) will affect motivation and willingness

to volunteer and contribute to the State. Students in mixed villages come

into social and personal contact with Arabs, maintain communication with them, and feel neighborly, socially and culturally. Apparently the sense of discrimination and inequality and exposure to the nationalist Arab propaganda by Arab political parties, affects their willingness to contribute and volunteer to the State.

We found differences between the attitudes of Druse students in the Druse school and those of Druse students in mixed schools, in all areas related to security and military service. These differences were significant regarding their desire to be recruited and to serve in front line positions and their desire to volunteer to volunteer units. We found a non-significant difference regarding the desire to become an officer and to become a

career soldier. These findings can be explained by the degree of closeness and exposure of these students, learning in a mixed school, to Arabs who do not serve in the army. Peres (1976) showed that most Arab students in Israel do not identify with the State.

These differences between attitudes of Druse students in the Druse school and in the mixed school, are a result of different outlooks among the students themselves. The students in the Druse school express more positive attitudes towards service than students in the mixed school. If we compare this with the studies of Jack (1975), Hoffman (1972) and Smooha (1976), they found that among Arabs, Arab identity is in first place. In the present study, among the Druse students, it was in third place, ranked very much lower than Druse and Israeli identity. We found that about 73% of the students in the Druse school express a desire to be drafted into the army, versus 53% in the mixed school. About 65% of the students in the

Druse school are highly motivated to serve in front line positions, versus 51% of the students in the mixed school.

One of the research questions at the foundation of this study, which is very important to Druse leadership in Israel is: How do Druse students define the components of their identity and is there a difference between the identity of Druse students in a Druse school and that of students in a mixed school? The research data indicated the existence of three clear components involved in perception of Druse identity.

1. The religious ethnic component.
2. The Israeli citizenship component.
3. The Arab cultural component.

The clearness of these three components of identity among the students testifies to the fact that the students maintain multiple identities. The professional literature addresses the connection between maintaining multiple cultural identities and between quality of life, indicating that understanding the situation of an individual coping with multiple cultural identities can lead to two possible predictions (Ben Shalom and Hornchik, 2000): On one hand, it may be hypothesized that maintaining one identity at the expense of the others, prevents conflict and therefore contributes to the individual's sense of well-being. On the other hand, maintaining a number of group identities, which the individual sees positively, may be a source for social, cultural and material resources.

The research data testify that the frequency of the religious ethnic component was the most dominant, strong and obvious among most of the students in both schools, among all three identity components. This component of Druse identity was not found to be different among the Druse students in the Druse school and the mixed school. On the other hand, in the civilian Israeli component part of the Druse students' identity definition, there was a significant difference between the Druse students in the Druse school and the mixed school. The students in the Druse school identified more with the State, and felt the State was a homeland and nation. Druse heritage also reinforces this perception regarding the State by indicating a number of countries which can be considered a homeland, one of which is Israel, compared to the Druse students in the mixed school, who are under the impact of Arab students, most of whom do not consider Israel as their State and are discriminated against in

development of common towns for Arabs and Druse.

In the cultural-Arabic component as a component, this is not consolidated among the Druse students, and their treatment of it is mainly cognitive. Belonging to Arab culture stems from the language that they speak, which is considered their mother tongue, and the fact that their written religious works are in Arabic. Druse heritage is also learned in that language. There is no nationalistic component to this element (Hutnik, 1991).

The Arabic cultural component in Druse identity is considered to be a problematic component by the Druse students, because there is a certain difficulty among the students regarding defining their Arab cultural identity. This difficulty stems from the need to include social personality and cultural aspects in one concept, whereas these aspects are often not in keeping with one another. Many students do not feel any Arabic cultural connection in their identity. What is important among these students is the religious component, which explains the lack of feeling belonging to the Arab culture in their identity, as this component is perceived as a problem. Arabic as a language is not enough to make them feel cultural belonging, because the Druse religion is different than other Arab religions and the Arabic concept is perceived in terms of Palestinians, Moslems and Christians.

Alhaj (1997) addressed this problem in defining identity among the Druse. He posits that the source of this problem involves the fact that the Druse sect in Israel has chosen ethnic particularism, cultivating and encouraging government in this way (Oppenheimer, 1978).

### **The Third Hypothesis**

This hypothesis examined the correlation between maintaining the principles Of Druse belief and between contribution and volunteering at

risk of life. When examining this hypothesis, we compared between identity items and Druse values, and between motivational factors to serve. Our hypothesis was that the stronger one's Druse beliefs, the higher motivation will be to serve in the IDF. This hypothesis was partially proven only. We found that there is a positive correlation between Druse identity and between Druse beliefs (reincarnation, fate), and between Druse identity and motivational factors (front line positions, volunteering in volunteer units).

We see that the present research and its findings are important, and recommends further research in the field in order to learn about the perceptions of Druse students regarding military service, the identity component and Druse values.

1. Examining the process of identity development of the Druse student in Israel, and the impact of the components of identity over his future behavior.
2. Reexamination of the contents of the Druse Heritage curriculum and teaching Druse values to students.
3. Changing government policies and using a policy of "remedial discrimination" towards the Druse in Israel in order to achieve full equality.
4. A long term study to examine if a change occurs in Druse youths' opinions towards the IDF and state security before and after military service.
5. Examination of the role of the Druse school in teaching democratic and Druse values to its students.

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