

Peace Education in Societies Involved in Intractable Conflicts: Intervention among the Arab Group as a Case Study

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ABSTRACT

The Israeli society and the relations between Israeli Jews and Arabs have been thoroughly researched as an example of a majority and minority groups who are at a deep-rooted conflict between them that effects mutual attitudes and behaviors and the possibility of peaceful coexistence. Israeli Arabs are at particularly difficult situation where on the one hand they identify themselves as Arabs and Palestinians as such their values and aspirations contradict at least to some level those of the Israeli society (Pettigrew & Tropp, 2006).

The current study attempted to overcome these limitations by conducting a uni-national intervention separately with Arab and Jewish adolescents. The current article will only present the results pertaining to the Arab participants only. In addition, the program focused mostly on fostering emotional skills. The research accompanying the implementation of the program was quasi experimental. The sample include 172 Arab adolescents studying in 10th and 11th grades in northern Israel. Research main hypotheses: 1) The participants' emotional intelligence and empathy towards Arabs will be higher at the end of the program than at its beginning. 2) The participants' Empathy towards Jews will be higher at the end of the program than at its beginning.

Keywords: Peace Education, Emotional Intelligence, Empathy.

INTRODUCTION

At the end of 2015, 1,757,800 Arabs lived in Israel - 20.8% of the Israeli population (Central Bureau of Statistics, 2017). The ratio between Israeli Jews and Arabs had hardly changed over time despite extensive growth of the Jewish population particularly following immigration (Landau, 1981, 1993). About half of Israeli Arabs are male and half female and 42.9% are under the age of 18. A large percentage of them (42.1%) lived in northern Israel. 84.7% of them were Muslims, 7.4% were Christians and 7.8% were Druze. 47% of Arab families lived in poverty – compared to 14% of the Jewish families (Central Bureau of Statistics, 2017).

The Arab society in Israel is a traditional patriarch culture holding collectivistic, interdependent values. In this culture, community or family goals and interests are more important than personal ones. Family relationships are based on duty and loyalty and conformity and obedience to authority are strongly encouraged (Seginer et al., 2007; Smootha, 2010). In order to preserve the family's harmony, expression of personal feelings, opinions and needs is discouraged (Peleg-Popko et al., 2003).

Since the establishment of the state of Israel (in 1948), this conflict evolved into armed conflicts between Israel and its Arab neighboring nations and the Palestinians (Bar-Tal & Teichman, 2005). Israel is defined as a Jewish state as manifested in its language, symbols and institutions. Arabs in Israel receive basic human rights and privileges but the Israeli society treats them as a separate minority group (Ghanem, 1998). They experience discrimination and prejudice against them which affects them in all spheres of life – including employment, social services, lands, health and education (Ghanem, 1998; Smootha, 2010). In addition, Israeli Arabs need to cope with an identity conflict between the Palestinians they feel they belong to and their aspirations for a Palestinian state – to the country they live in who is in conflict with the Palestinians (Ghanem, 1998). Because they belong to the same ethnicity and culture as Israel's enemies, they were never truly perceived as equal citizens of Israel – and they have to prove their loyalty to the state to get equal rights and opportunities (Rodnizki, 2014). The negative perception of Arabs as a separate population living in Israel, is often apparent in leaders' speeches, news, books and even school textbooks (see review Oren & Bar-Tal, 2007). As a result of the way Arabs are treated in Israel, they feel a need to construct and experience a separate defined ethnic identity – with their own culture and way of life (Abu Rayya, 2006). Many of them see themselves as an "indigenous minority" with a continuous geo-historical presence in the land of Israel - before Israel has ever existed (see literature review Rekhess, 2007).

EMOTIONAL INTELLIGENCE

Emotional intelligence is defined as an ability to process emotional information accurately and efficiently in the self and others (Mayer & Salovey, 1997). Some of the models in this field, perceive emotional intelligence as a "mixed model" of both ability and personality characteristics (Zeidner et al., 2002). The current study is based on such model designed by Mayer & Salovey (1997). According to this model emotional intelligence is composed of four

emotional abilities: perceiving emotions accurately through perception of verbal and non-verbal information and expressing them appropriately; using emotions to promote thinking or cognitive processes; understanding emotions of the self and others and effective regulation of positive and negative emotions (Mayer & Salovey, 1997). The issue of how an intervention that fosters emotional intelligence can effect inter-group relationship wasn't tested in the past. However, when a group member feels strong negative emotions (i.e. anger) – s/he will express more extreme negative behaviors and prejudice against members of her/his outgroup, because these feelings will intensify her/his perception of them as a threat and will strengthen her/his differentiation between her/his in-group and out-group (DeSteno et al., 2004).

EMPATHY

The second avenue of the current intervention program was to foster emphatic abilities in order to improve Israeli Jews and Arabs relationships. Empathy is strongly correlated with emotional intelligence and is in many respects a part of it. Empathy is defined as a person's ability to identify and understand the emotional experience of the other person and personally experience his/her inner world as their own (Salovey & Mayer, 1990). The model that the current study was based on is called 3R – Resonance, Reasoning, Response.

Peoples' ability to empathize is crucial to the establishment of positive mutual interactions and reduction of hostility and hate. Thus, the ability to look at the situation from the view point of other people changes the basic egocentric perception – a change which can improve interpersonal relationships (Davis et al., 1996). Specifically, the empathy a person feels towards an outgroup member was found to reduce his/her prejudice and stereotypes against his/her group, increases motivation to help them and improves the relationship between them (Dovidio et al., 2010; Eisenberg et al., 2010; Shih et al., 2009).

THE CURRENT STUDY

The basic premise of the current study was that improving the emotional intelligence and the Empathy abilities of adolescent Arabs in general - through a uni-national group program – will result in a stronger empathy towards Jews in Israel – a change that would improve their attitudes and behaviors towards them.

The research accompanying the implementation of the program was quasi experimental. It didn't include sampling of participants or randomization in the groups they participated in. Instead it was conducted with students in specific high school classrooms during school hours.

RESEARCH HYPOTHESES

The following research hypotheses were determined based on the literature:

1. The participants' emotional intelligence and empathy towards Arabs will be higher at the end of the program than at its beginning.
2. The participants' Empathy towards Jews will be higher at the end of the program than at its beginning.
3. The participants' attitudes, images and willingness for contacts towards Jews will be higher at the end of the program than at its beginning.
4. A positive correlation will be found between empathy towards Arabs and empathy towards Jews.
5. A positive correlation will be found between empathy towards Jews and attitudes and images towards Jews and willingness for contact with Jews.
6. A positive correlation will be found between emotional intelligence and empathy towards Jews.
7. A positive correlation will be found between emotional intelligence and attitudes and images towards Jews and willingness for contact with Jews.

METHODOLOGY

Research methods: The research accompanying the implementation of the program was quasi

experimental.

Participants: 172 Arab adolescents studying in 10th and 11th grades in northern Israel participated in the intervention in five groups. 33.1% were boys, 66.9% were girls; 96.9% were born in Israel; 90.8% were Muslims, 9.2% were Christians; 56.9% live in an Arab city, 0.8% live in a Jewish city, 31.8% live in a mixed Jewish-Arab city and 39.2% live in an Arab village; 6.9% defined their socioeconomic status as high, 85.5% defined it as mediocre and 7.6% defined it as low; 10.7% see themselves as Arabs, 27.5% see themselves as Arab-Israeli, 31.3% see themselves as Arab-Palestinians living in Israel.

The intervention program: The main goals of the current intervention was to improve the intra-personal, interpersonal and inter-group skills and functioning, to strengthen awareness and skills in identifying and understanding emotions in themselves and other people – their causes and effects, to improve emotion regulation and ability to manage other people's emotions, to improve empathy towards members of the in-group (Arabs) and the out-group (Jews), to reduce stereotypes against minority groups and to improve Jewish-Arab relations.

The intervention program included 12 sessions lasting an hour and a half that were moderated by one Arab educational consultant. The program had a predetermined syllabus. In the first two sessions, an emphasis was put on creating a group contract which referred to active listening, dialogue, providing feedback, discipline and rules of safe discussion. In the following sessions topics included: Emotional intelligence skills (e.g. awareness of emotions, emotion identification, self-reflection, emotion regulation, expressing emotions appropriately, identifying and understanding the emotions of other people); managing stressful situations – through problem solving and decision making, acceptance of the other and reducing prejudice – through understanding the similarities and differences between people and different groups in society; learning and practicing empathy resonance through taking the perspective of a person of another social group (boys/girls,

religious/secular, Arab/Jew) in order to develop empathic concern; identifying emotions related to the Arab-Jewish conflict and their effects; briefly learning about Jews and their history. The sessions included different methods of teaching, as: arts (drawings, sculpture, psychodrama – including role playing, photography), watching relevant movies, exposure to personal stories of Jews and group discussion.

RESEARCH METHODS

The participants filled four self-report questionnaires in Hebrew before they started the program and immediately after they finished it.

1. **Emotional Intelligence** – the SSRI scale (Schutte et al., 1998). The questionnaire included 33 items pertaining to different aspects of emotional intelligence: evaluation and expression of feelings by self and others, regulation of self and other emotions and using emotions to solve problems (Schutte et al., 1998). On each item participants were asked to rate on a five degree Likert scale their level of agreement with it (between 1 – do not agree at all to 5 – fully agree). The validity and reliability of this questionnaire as measured in adults in previous studies wasn't consistent (Ciarrochi et al., 2001; Saklofske et al., 2003; Schutte et al., 1998). However, its internal reliability was found as high when it was tested with adolescents ($\alpha=.83$) (Zeidner et al., 2008). In the current study the internal reliabilities of the sub scales of this scale are presented in table 1.

Table 1: Cronbach alpha internal reliability for the emotional intelligence questionnaire (N= 172).

	Number of items	Before	After
Evaluation and expression	14	.96	.87
Resolution of feelings	9	.9	.86
Using feelings	9	.86	.92

General measure	32	.94	.96
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2. **Empathy** – the questionnaire used was development by Zisman (2009) to measure inter-group empathy. It includes 20 items measuring the three empathy ingredients: resonance, reasoning and reaction. The participants in the current study filled this questionnaire twice – first when in relation to other Arabs and then while focusing on their empathy towards Jews. In the original study, Zisman (2009) found high structure validity and internal reliability. The internal reliability measured in the current study is presented in table 2.

Table 2: Cronbach alpha internal reliability for the empathy questionnaire (N= 172).

Variable	Measure	No. items	Before	After
Empathy towards Arabs	Full measure	20	.89	.89
	Resonance	7	.79	.73
	Reasoning	5	.74	.80
	Reaction	8	.85	.78
Empathy towards Jews	Full Measure	20	.95	.96
	Resonance	5	.82	.82
	Reasoning	6	.88	.90
	Reaction	9	.95	.93

3. **Inter-group relationships.** The questionnaire used was developed by Kupermintz et al. (2007) in the Center for Peace Education in the University of Haifa. This questionnaire contains three different scales: willingness for contact, stereotypes and images and emotions. The first sub scale measured how willing is the person to do specific activities with an Israeli Jew (meet, host at home, live in the same neighborhood, be friends with). In the second sub scale, which was taken from Rosen (2006), the participants were asked to rate the degree that certain positive and negative attributes (as smart, violent) characterize Israeli Jews. In the third sub scale, which was based on the study of Ybarra & Stephan (1994), participants were asked to rate

the degree they feel certain positive and negative feelings (as hate, sadness) towards Israeli Jews. On each of the items in the three sub scales, participants were asked to provide their answer on a five point Likert scale ranging from 1 (not at all) to 5 (very highly). The internal reliability Cronbach alpha found to these three scales in the current study were: Willingness for contact: $\alpha=.90$ before and $\alpha=.81$ after, images - $\alpha=.77$ before and $\alpha=.84$ after and emotions - $\alpha=.68$ before and $\alpha=.73$ after.

RESULTS

This section will present the statistical analysis conducted to examine the research hypotheses. Two statistical test were used – t-test to compared differences in each of the variables between before and after the intervention and Pearson correlations to test the relationships between the variables.

In the t-test conducted to examine changes in emotional intelligence measured following the intervention – it was found that the program improved the participants' emotional intelligence – the general measure and each sub scale. Table 3 presents this analysis. The first hypothesis was supported (see Table 3).

Table 3: Comparing emotional intelligence towards Arabs before and after the intervention (N= 172).

	Before M (SD)	After M (SD)	t	D
Evaluation and expression	3.67 (.77)	4.07 (.63)	***-3.88	.57
Resolution of feelings	3.57 (.80)	4.04 (.67)	***-4.26	.64
Using feelings	3.95 (.95)	4.23 (.79)	*-2.27	.32
General measure	3.73 (.81)	4.11 (.66)	** -3.48	.51

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

In the t-test conducted to examine changes in empathy towards Arabs following the intervention – it was found the program improved the participants' empathy towards Arabs – the

general measure and the specific sub scales. Table 4 presents this analysis.

The second hypothesis was supported.

Table 4: Comparing empathy towards Arabs before and after the intervention (N= 172).

	Before M (SD)	After M (SD)	t	D
Resonance	3.52 (.70)	4.06 (.52)	***-6.02	.87
Reasoning	3.48 (.74)	4.07 (.76)	***-5.30	.78
Reaction	3.74 (.78)	4.11 (.62)	***-3.60	.52
General measure	3.58 (.63)	4.08 (.56)	***-5.68	.83

*** $p<.001$

In the t-test conducted to examine changes in the empathy towards Israeli Jews following the intervention – it was found that the program improved the participants' empathy towards Israeli Jews – in the general measure and the specific sub scales. Table 5 presents this analysis. The third hypothesis was supported.

Table 5: Comparing empathy towards Jews before and after the intervention (N= 172).

	Before M (SD)	After M (SD)	t	D
Resonance	2.61 (.96)	3.4 (.77)	***-6.18	.90
Reasoning	2.52 (.98)	3.49 (.96)	***-6.74	.99
Reaction	2.6 (1.19)	3.44 (.95)	***-5.32	.78
General measure	2.58 (.93)	3.44 (.83)	***6.61	.97

*** $p<.001$

In the t-test conducted to examine changes in the three measures of relations with Israeli Jews following the intervention – it was found that the program improved the participants' willingness for contact with Israeli Jews, images of Israeli Jews and emotions towards Israeli Jews. Table 6 presents this analysis. The fourth hypothesis was supported.

Table 6: Comparing relations with Israeli Jews before and after the intervention (N=172).

	Before M (SD)	After M (SD)	t	d
Willingness for contact	3.08 (1.17)	3.62 (.92)	** -3.54	.51
Images	2.86 (.65)	3.49 (.62)	*** 6.63	.99
Emotions	2.97 (.52)	3.31 (.51)	*** -4.44	.66

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

In order to test whether the relationships between emotional intelligence or empathy towards Israeli Arabs and empathy towards Israeli Jews and the relationship between empathy towards Jews and the relations with Jews - contributed to the participants' experienced changes in empathy and relations towards Jews - Pearson correlations were calculated between the variables as measured at the end of the program.

First, in order to assess the effects of different intervention effects on each other, Pearson correlations were calculated between emotional intelligence and empathy towards Arabs. Table 7 presents this analysis. As can be seen the correlations between them was positive for every sub scale of each variable.

Table 7: Pearson correlations between emotional intelligence and empathy towards Arabs (N= 172).

emotional intelligence Empathy	Reson -ance	Reason -ing	React -ion	Gener -al
Emotions perception and expression	** .48	** .34	** .39	** .46
Emotion regulation	** .40	** .41	** .49	** .52
Emotion usage	** .47	* .4	** .44	** .52
General	** .46	** .4	** .46	* .52

** $p < .01$

In order to test the fifth hypothesis, Pearson correlations were calculated between the

empathy the participants felt towards Arabs and the empathy they felt towards Israeli Jews. Table 8 presents this analysis. As can be seen, in most empathy sub- scales, there were positive correlations between empathy towards Arabs and towards Jews. The one correlation that was not found as statistically significant was that between empathic resonance towards Arabs and empathic response towards Jews.

Table 8: Pearson correlations between empathy towards Jews and Arabs (N= 172).

Arabs/ Jews	Resona -nce	Reasoni -ng	Reacti -on	Gener -al
Resona -nce	** .37	** .28	.20	** .28
Reasoni -ng	** .43	** .5	** .46	** .45
Reacti -on	* .26	* .30	** .31	** .38
General	** .38	** .45	** .36	* .44

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

In order to test the sixth hypothesis, Pearson correlations were calculated between the empathy the participants felt towards Israeli Jews and their relations with them - at the end of the program. Table 9 presents this analysis. As can be seen, in all sub-scales, there were positive correlations between empathy towards Israeli Jews and relations with them.

Table 9: Pearson correlations between empathy and relations towards Israeli Jews (N= 172).

	Willingness for contact	Images	Emotions
Resonance	** .38	** .45	** .43
Reasoning	** .44	** .49	** .58
Reaction	** .52	** .58	** .63
General	** .49	** .55	** .6

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

Lastly, Pearson correlations were calculated between emotional intelligence and empathy towards Israeli Jews and relations with Israeli Jews at the end of the intervention. None of these correlations were statistically significant.

DISCUSSION

The current study examined the changes Arab adolescents exhibited following a uni-national intervention fostering emotional intelligence and empathy. First, according to the research findings the intervention was able to improve the emotional intelligence of the participants and their empathy towards other Arabs. In other words, it fulfilled its intended direct goals and were able to foster in the participating adolescents these emotional capabilities. Second, as hypothesized, the participant's empathy towards Israeli Jews increased following the intervention. These findings might be a result of different aspects of the intervention. It's possibly a result of the improved emotional intelligence of the participants. As participants were better able to manage and regulate negative feelings, they felt less threatened by members of the other group and thus felt less of a need to perceive them as a separate "enemy" group. In addition, their new emotional capabilities following the program and the knowledge they acquired about the history of the Jewish people helped them understand what Jews were feeling and experiencing and why they behave the way they do. As a result, they felt less alienated from them and more similar to them (DeSteno et al., 2004; Dovidio et al., 2010; Vescio et al., 2003). However, according to the Pearson correlations calculated, the improved emotional intelligence skills were not directly related to the higher empathy they felt towards Jews. In contrast, significant correlations were found between the empathy participants felt towards Arabs and the empathy they felt towards Jews. In other words, the aspect of the intervention that have had a direct effect on the improved empathy toward Jews was learning and practicing empathy skills – how to resonate with another person and adopt their perspective in order to understand what they are going through. These findings are important as in contrast to previous studies, participants were taught general empathic abilities and were not encouraged specifically to empathize (or take the perspective) of members of the other group (Jews). In other words, even learning empathic skills in general – not directly towards a specific

group – can improve empathy towards outgroup members. In spite of the low correlation between emotional intelligence and empathy towards Jews – a significant correlation was found between emotional intelligence and empathy towards Arabs. As such, it's possible that improve emotional intelligence skills – perception, expression and regulation – helped the participants adopt the empathic skills and be emotionally available to the needs and viewpoints of other people. As such, it's definitely possible that without including several sessions in the intervention focusing on learning and practicing emotional intelligence skills – the effects of the empathy section would have been smaller.

The second important finding in the current study was the significant improvement in the participants' images, feelings and willingness of contact with Jews - following the program. The improved empathy of the research participants towards Israeli Jews was manifested in a change in the way they perceived Israeli Jews and how they felt towards them. Previous studies found a similar relationship between the empathy a person feels towards out-group members from different out-groups - and how they perceive them and feel about them (Dovidio et al, 2010; Eisenberg et al., 2010). However, in these studies the participants were asked directly to empathize with (or take the perspective of) members of a specific out-group. This manipulation resulted in improved attitudes and lower prejudice towards members of this group. The current intervention program was unique in showing that even when the participants learn emotional intelligence and empathy skills in general – not directed at a specific out-group – it is enough to create a changes in attitudes, feelings and willingness for contact. This is an important finding that opens up many more possibilities when the goal is to change attitudes or relationship with members of other groups (Schroeder & Risen, 2014). Specifically, as it relates to the Israeli-Arab conflict – inside and outside of Israel, it was shown that even when the two groups are in an intractable conflict with each other and perceive members of the other group negatively – as an enemy and a threat, learning empathic skills can

reduce tensions between the groups and create more openness for contact (Pickett et al., 2014). These findings support the "education for peace" approach that states that strengthening general emotional skills and democratic values, without a direct discussion of the conflict – its causes, history or specific ethos – can create the necessary base to changing the Jewish-Arab relationships in Israel (Bar-Tal et al., 2010; Ramsey & Latting, 2005). The current study showed that one of the important skills that needs to be taught in such interventions is empathy. It was found that fostering an empathic stance – of looking at reality from the other person's view point can help a person understand and feel what the person from the other group is experiencing – thus reducing tension and hostility between the two groups.

LIMITATIONS AND FUTURE RESEARCH

The current study had a number of limitations that should be taken into consideration. The intervention was conducted with Israeli adolescents that were not chosen randomly. As such, they might not represent Arab adolescents living in Israel in general. Future intervention studies will need to be conducted with more diverse samples in order to examine the generalization of the current findings and assess the effects of specific demographic characteristics on the implementation and effects of the intervention. In addition, the intervention program was conducted during a specific historical period of time and thus could only manifest the effects of such an intervention taking into consideration the Israeli-Arab conflict incidents that happened at that time. As terrorist attacks and other incidents related to the Jewish-Arab or Jewish-Palestinian conflict influenced the emotional process and level of involvement in the program of the intervention participants - this is an issue that should probably be examined further. It's important to conduct a similar intervention at different points of time and compare their implementation and effects when taking into account any active conflict events that happened at the time of the program and asking the participants in what way they were affected

by them. Such research can provide information that will help determine whether the program should be adapted in some way to current events in order to provide the participants not just with general emotional tools but also with specific coping methods to deal with terror, discrimination or other issues that come up following these events.

Another important question that should be addressed in future studies is what are the long term effects of this type of program on Jewish Arab relations and the Arab adolescents' attitudes, feelings and willingness for contact with Israeli Jews. Since the last section of the program focused on some level on the Israeli (Jewish)-Arab conflict, it's possible that some of the program's effects were a short term result of these group sessions. With the passage of time, when group members might be exposed to prejudice and hostility as part of their regular everyday experiences as Israeli Arabs – the program effects might diminish. It's important to examine whether the program results in a longer lasting change in the way the participating adolescents perceive Israeli Jews and their interaction with them. It will also be important to examine the factors that influence the long term effects of the program – as family attitudes towards Jews, family socioeconomic status. Understanding these factors might help building future interventions that can address these issues directly in order to increase their continued effects.

CONCLUSIONS

According to the findings of the current study, a uni-national intervention focusing on fostering emotional intelligence and empathy may result in an improvement in the attitudes, feelings and willingness of Israeli Arabs to be in contact with Israeli Jews. As such, this type of intervention can help overcome the limitations and difficulties previous interventions focusing on the Israeli-Arab conflict have had in creating direct Arab-Jewish encounters that will not result in escalation of mutual attitudes and feelings (Bar-Natan et al., 2006; Dovidio et al., 2010). The current intervention program, which was

conducted separately with Jews and with Arabs, was able to avoid these obstacles. It was found that even without direct contact or even a thorough discussion of the Israeli- Arab conflict, following their program participation, Arab adolescents expressed less negative extreme views of Jews and were more open to have contact with them. This intervention can be seen as a preliminary step. After the participants (in both national groups) have learnt emotional skills – including empathy and were open for contact with the other – it seems appropriate to conduct joint direct encounters. This second step will allow the two groups to work together on shared goals and to get closer to each other. The contribution of an initial uni-national workshop to the improvement of Jewish-Arab relationship was found in the study of Bar-Gal & Bar (1992). A number of elements in the program contributed to its success and are thus recommended in future intervention programs. First, the intervention was conducted in the school environment during school hours and didn't require the participants to relinquish their personal time. This setting probably increased the students' willingness to participate in it and their involvement during the intervention. Another important contributing factor was the use of different activities such as: discussion, disclosure of personal stories of the participants and Jewish and Arab mothers, movies and group activities. This diversity triggered the interest and cooperation of the participants and helped each one of them to connect to the parts that were better suited for him/her. Similar findings were found in Garaigordobil (2004).

Another important element that contributed to the success of the program was that the groups were relatively homogenous (religiously, politically, place of residence) which helped the participants to feel safe to open up and to share. As such, it is recommended to conduct the intervention with a group that is as homogenous as possible and as such increase the participants' cooperation and reduce tensions between them. In addition, the program – its specific content and implementation methods – should be adapted to the specific group – i.e. the participants'

emotional abilities, cultural norms regarding self-disclosure, intragroup relations.

In conclusion, a uni-nation intervention program focusing on fostering emotional intelligence and empathy can change Israeli Arab adolescents' empathy, attitudes and feelings towards Israeli Jews and willingness to be in contact with them. This type of program can reduce tensions between Jews and Arabs in Israel and increase a co-existence that can benefit both groups.

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