

Mada's Public Opinion Surveys No. 5

Arab Youth in Israel 2004: Needs, Activities and Expectations

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1. Introduction

Young Arabs in the age group of 15 – 18 years old represent 18% of the whole of that age group in Israel and approximately 8% of Arab citizens in Israel.¹ Despite this, as a group they do not receive the appropriate attention from Israeli governmental organisations, a fact which should be seen as a symptom of the general policy of discrimination against Arab citizens practiced by the Israeli establishment. This neglect is particularly the case in social and cultural spheres, as well as in the field of education, be it formal or informal. In addition, there is a lack of Arab organisations dedicated to the issues of relevance to young people within this age group.

Those young Palestinians who fall within this group belong to the third generation of Palestinian Arab citizens of the state of Israel. They are characterised by their lack of experience of, and interaction with, Israeli-Jewish society and Israeli-Jewish institutions. In comparison with the generation of young Palestinians before them, and with their parent's generation, who all interact on an almost daily basis with Israeli-Jewish society and institutions through higher education and work, members of this age group are restricted in most of their activities to the Arab schools and local Arab communities to which they belong.

The al-Aqsa Intifada and the uprisings of October 2000, with the subsequent tensions in relations between the Israeli establishment and Israeli-Jewish society on the one hand, and Palestinian Arab citizens of Israel on the other, are considered to be amongst the events that have significantly influenced members of this generation. The oldest amongst them would not have been more than 14 years old at the time of those events. It should also be borne in mind that members of this generation are subject to various foreign influences on a daily basis, through television and the internet. This leads to them being influenced by, or even adopting, new values, such as those that focus on the importance of the individual, his development and his success rather than on the collective, and others that are inconsistent with Arab society's prevailing values.

The importance of this survey is to be found in the fact that it is the first of its kind that aims to find out and analyse the opinions and attitudes of young Arabs, principally those in secondary education, on a variety of issues.

The survey considered the following issues:

1. The positions of young Arabs on political and social issues.
2. Who are the role models for this generation of Arab youth?
3. How do young Arabs perceive themselves?
4. The needs and expectations of young Arabs.
5. Spare-time (out-of-school) activities.
6. Computer and internet use.

¹ The State of Israel (2003). *Statistical Abstract of Israel 2003*. Jerusalem: The Central Bureau of Statistics, Table 2.10, p.2-32. These figures do not include Arab residents of occupied East Jerusalem.

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2. Survey Methodology

The survey was conducted between 6 and 11 April 2004. The sample consisted of 462 young Arab secondary school students between the ages of 15 and 18 from across the country; 300 (65%) of them were female.² The sample was chosen according to the Simple Random Sample technique. Approximately 71% of those contacted completed the survey; 18% refused and 11% were prevented from taking part by their families. The margin of error is $\pm 2.5\%$. The survey was conducted by telephone. Participants were asked 22 questions covering the above-mentioned topics.³

It should be noted that although this survey represents Arab youth between the ages of 15 and 18 from all areas of the country, the proportion of participants from the Negev was very low: only 7 people from this region participated. This is due to the low level of response from potential participants in the Negev, and to the relatively poor telephone coverage there.

3. The Positions of Young Arabs on Political and Social Issues

3.1 Political Positions

The questions in this section of the survey investigated the positions of young Arabs on the State of Israel's definition of itself as a democratic state and on the existence or not of discrimination against Arabs in Israel. This section also considered young Arabs' plans to emigrate from Israel. On these issues, participants were asked the following questions:

1. Do you consider the State of Israel to be democratic?
 - a) democratic
 - b) not democratic
 - c) in some ways but not in others

² Only two participants stated that they were not receiving either a formal or informal education.

³ See Appendix.

2. Do you believe that there is discrimination against Arabs in Israel?
 a) yes b) no c) in some ways but not in others
3. Are you considering emigrating from Israel?
 a) yes b) no c) don't know

According to the responses, 35% of the participants consider Israel to be democratic; 35% do not; and 28% consider Israel to be democratic in some ways but not in others. The remaining 2% responded "Don't know". It is worth noting that on this issue there was no significant difference between the positions of male and female participants.

In response to the second question, "Do you believe that there is discrimination against Arabs in Israel?", the majority of the participants (69%) said that they do think there is discrimination; 13% responded "No"; and 14% responded "In some ways but not in others". The remaining 4% responded "Don't know". Again, there was little significant difference between the positions of male and female participants.

On the subject of emigration, 24% of participants said that they are considering emigrating. The proportions were different amongst male and female participants: 17% of female, compared to 31% of male participants, said they are considering emigrating.

Differences According to Religious Affiliation

The results of the survey show that there are differences in some of the positions held by the participants according to their religious affiliation. These differences appeared in particular between Druze on the one hand and Muslims and Christians on the other, with minor differences between Muslims and Christians on some issues. Regarding the current political system in the State of Israel, 71% of Druze participants consider Israel to be democratic, compared to 39% of Christians and 29% of Muslims. Accordingly, 42% of Muslim participants and 25% of Christians consider Israel to be undemocratic, while only 6% of Druze share this view (See Table No. 1).

Table No. 1
Positions on Israel's Political System by Religious Affiliation (%)

	Democratic	Not democratic	Democratic in some ways but not in others	Don't know
Muslim	29	42	27	3
Christian	39	25	37	-
Druze	71	6	22	2
Total	35	35	30	2

There is a comparable divide along religious lines on the issue of discrimination against Arabs. 41% of Druze participants said that there is discrimination against Arabs in Israel; the proportions amongst Muslims and Christians were much higher (74% amongst Muslims and 67% amongst Christians) (See Table No. 2).

Table No. 2
Positions on Discrimination against Arabs by Religious Affiliation (%)

	There is discrimination	There is not discrimination	Discrimination in some ways but not in others	Don't know
Muslim	74	10	12	4
Christian	67	14	16	4
Druze	41	26	30	4
Total	69	13	14	4

The results also suggest a relationship between religious affiliation and young Arab's thoughts on emigrating: 34% of Christians said they are thinking about emigrating, while the proportions amongst Muslim and Druze participants were 21% and 17% respectively.

There are a number of possible explanations for the high percentage of young Arabs who are thinking of emigrating. The following three principle factors could lie at the root of the current impetus towards emigration amongst young Arabs:

1. **Deterioration of the political and security situations:** Four years of the al-Aqsa Intifada, the October uprisings, the deterioration in the security situation in the country, and the increase in tension between Arabs and Jews have all contributed to a diminution in feelings of personal security and a growing desire to emigrate.
2. **Deterioration of the economic situation:** The deterioration of the economic situation in Israel can be seen as a result of the deterioration of the political situation. There is a high rate of unemployment in Israel, particularly in Arab communities. This also affects those who fall within the age group being studied here, who, though still in education, are evaluating their future work opportunities; it encourages them to consider emigrating and to look for work in other parts of the world.
3. **Feelings of discrimination, on both personal and communal levels; a limited horizon; and the lack of opportunities for personal and communal development:** There is a general feeling amongst Arab citizens of Israel that they are discriminated against both as individuals and as a community. They increasingly feel that they are targeted in all

aspects of life, and that they are not given opportunities for personal and communal development.

3.2 Equality between the Sexes

The aim of this section was to examine the positions of young Arabs on the issue of equality between the sexes in various contexts, namely: opportunities to continue on to higher education; freedom to wear the clothes of their choice; and relationships between men and women. The following questions were asked of the participants:

1. Do you support complete equality between young men and young women in all contexts?
2. Do you support equal opportunities for young men and young women to pursue a university education?
3. Do you support freedom for young women to wear the clothes of their choice in the manner of their choice?
4. Do you support freedom for young men to wear the clothes of their choice in the manner of their choice?
5. Do you believe there should be romantic relationships between young men and young women between the ages of 15 and 18?

45% of the participants, male and female, expressed support for complete equality between the sexes in all contexts, while 10% did not. The remaining 45% expressed support for equality in certain contexts but not in others. There was no significant difference in the distribution of responses between male and female participants.

With respect to the second question, "Do you support equal opportunities for young men and young women to pursue a university education?", the vast majority (97%) of the participants responded positively.

On the issue of young people's freedom to wear the clothes of their choice, the participants were asked the same question in reference to young women and young men. 42% expressed their support for young women to be allowed the freedom to wear the clothes of their choice in the manner of their choice. There was a slight difference in the responses of male and female participants, with 39% of male participants in support compared to 44% of female participants. However, there was a clear difference in responses when the question was applied to young men: the proportion of those in support rose to 62%, with 68% of male and 55% of female participants in support (See Table No. 3).

Table No. 3
Freedom of Choice regarding Clothing (%)

	Support young women's freedom to wear clothing of their choice	Support young men's freedom to wear clothing of their choice
Male	39	68
Female	44	55
Total	42	62

Finally in this section, the participants were asked about their positions on pre-marital romantic relationships between young men and young women. 62% of the participants expressed support for such relationships, though there was a clear difference between the responses of male and female participants, with 77% of male participants in favour compared to 47% of female participants.

This difference in attitude between young men and young women could be explained by the fact that Arab society in Israel remains patriarchal. It is a society in which men have more privileges and more freedoms than women, a fact that could be reflected in their more spontaneous and liberal behaviour and attitudes. Similarly, the explanation for the attitudes of young women, which are generally more conservative than those of young men, particularly as regards relationships between men and women, could be that they internalise conservative customs and traditions more than their male counterparts. Or perhaps the explanation is that young women are less prepared than young men to publicly express their positions due to the nature of the social and cultural structure (i.e. the patriarchal structure) of Arab society.

From the above results, we can conclude that the attitude of young people towards equality between the sexes differs from one issue to the other. For a large proportion of those interviewed, support for or opposition to the concept of equality depended upon the given issue. Similarly, though there are differences in the attitudes of young men and young women on certain issues, on others there are no significant differences. For example, amongst both male and female participants there is a great deal of support for equality in opportunities to pursue a university education; but on the issue of freedom to wear the clothing of one's choice, attitudes change, amongst both male and female participants, and differ as to the comparative freedom of young men and young women. A greater proportion of participants support freedom for young men to wear the clothes of their choice in the manner of their choice than support the same freedom for young women. And while the majority of male participants do not object to romantic relationships between young men and women of their age, less than half of the female participants share their view.

4. Role Models and Self-Identity

The aim of this section of the survey was to investigate how young Arabs see themselves. Who do they regard as their role models – people they admire, respect and are influenced by – and how do they perceive themselves?

The participants were asked, "Who are your role models? Who do you admire and respect, and who influences yourself, your thinking and your behaviour? (Local or global, Arab or non-Arab and from any walk-of-life - politics, sport, religion, art, literature, etc.)."

The question on self-identity was quite simply, "How do you identify yourself?"

4.1 Young Arabs' Role Models

In asking about young Arabs' role models, no particular names were mentioned; the question was open and allowed the participants to give between one and five names of their choice. The responses were then classified according to the national identities and professions of the given role models.

The first of these classifications placed each of the individuals named in one of the following categories: Arab from historic Palestine; Arab from elsewhere in the Arab world; non-Arab; Jewish Israeli (See Table No. 4).

The second classification divided the individuals named into five categories: politics; performance arts (singers and actors); sport; culture (poets, writers and intellectuals); religion (See Table No. 5).

Table No. 4
Categorisation of Role Models by National Identity (%)

Identity	Male participants	Female participants	Total
Arab world	65	80	73
Non-Arab	52	27	40
Arab from Palestine	10	14	12
Jewish Israeli	10	3	7

Totals exceed 100% in the above table because participants could give more than one name.

The results shown in Table 5 show that the majority (73%) of the role models named by the participants come from the Arab world (excluding Palestine). 40% of the participants named non-Arab persons as role-models, the majority of them performing artists. 12% of participants named role models from historic Palestine. As for the last category, Jewish Israeli, only 7% of participants named role models who fall within this group.

The categorisation of the given role models according to profession reveals that performance artists are the people in whom young Arabs have the most interest, with a high proportion of the participants (64%) naming singers and actors as their role models. Role models from other walks-of-life received less interest: 17% of participants named individuals from politics, 18% named cultural figures, 23% named individuals involved in sports and 10% named religious figures.

Table No. 5
Categorisation of Role Models by Profession (%)

Profession	Male participants	Female participants	Total
Performance Arts	61	66	64
Sports	38	8	23
Culture	14	23	18
Politics	14	19	17
Religion	7	13	10

Totals exceed 100% in the above table because participants could give more than one name.

It is noticeable that Arabs from Palestine are not much mentioned by the participants. It is possible that this is due, at least in part, to the fact that most prominent Arab figures in Palestine who receive media coverage work in politics, and few young Arabs showed an interest in political figures as their role models. The number of Arabs from Palestine involved in performance arts, cultural activities, sport and other activities is very low, and they do not receive much coverage in the media and on Arab satellite channels.

Conversely, the majority of those mentioned by the participants are from other parts of the Arab world, particularly people working in performance arts, and this could be due to the popularity of Arab entertainment channels, which broadcast mostly music programmes, films and serials. The same could be said of the popularity of non-Arab figures, most of whom are involved in performance arts or sports.

Differences in Choice of Role Model by Sex

The categorisation of role models by national identity reveals differences between the choices of male and female participants. The results show that a larger proportion of female participants named role models from the Arab world (80%, compared to 65% of male participants); conversely, a smaller proportion of female participants named non-Arab role models (27%, compared to 52% of male participants) or Jewish Israeli role models (3%, compared to 10% of male participants).

The categorisation according to profession reveals a clear difference between male and female participants with regards to the "sports" category: the proportion of male participants who named figures from sports as their role

models (38%) is considerably greater than the proportion of female participants (8%).

4.2 Self-Identity

To discover how young Arabs see themselves, participants were asked the question, "How do you identify yourself?" Their answers were then categorised in the following groups:

1. Personal characteristics (kind/polite/generous/tolerant etc.)
2. National identity (Arab and/or Palestinian)
3. Social status (student)
4. Citizenship (citizen of the State of Israel)
5. Place of residence (name of town or village)
6. Religion (Muslim, Christian or Druze)
7. Aspirations for the future (future status and profession)
8. Israeli

This was an open question and responses could therefore cover more than one of these categories, which were applied after the survey was completed and not given to the participants as a prompt. For example, a participant might describe him or herself as "a polite Arab student".

The most common category was "personal characteristics", with 63% of the participants expressing their self-identity through a distinguishing personal characteristic. Of these, 10% (or 6% of all participants) cited their personal (Christian) name as their identifying characteristic. The second most common category was "national identity", with 24% of the participants defining themselves as Arab, Palestinian or Palestinian-Arab. 18% of participants defined themselves by their social status, stating that they were students. The fourth most common category was citizenship, with 14% of the participants defining themselves as citizens of Israel.

The remaining categories of self-definition, such as "place of residence" and "religion", were less commonly referred to by participants. 10% of them mentioned place of residence and 9% mentioned their religion in expressing how they identify themselves. 4% of participants identified themselves through their aspirations for the future, while only 2% identified themselves as "Israeli" (See Table No. 6).

Table No. 6
Categories of Self-Identification Used by Participants in Descending Order

Category	Percent
Personal characteristics	63
National identity	24
Social status (student)	18
Citizenship	14
Place of residence	10
Religion	9
Aspirations for the future	4
Israeli	2

Total exceeds 100% in the above table because participants could use more than one category in expressing their self-identity.

5. The Needs and Expectations of Young Arabs

5.1 Young Arab's Needs

The aim of this section of the survey was to address the current needs of young Arabs; their activities; their perception of their ability to bring about change in their community; and their future plans for when they finish their secondary education. In order to investigate their needs, participants were asked the following questions:

1. Are there specific establishments catering for out-of-school activities that young people in your town lack?
2. If you were given the opportunity and means to change and develop the community in which you live, what are the issues on which you would focus?

Both questions were open questions, with no specific establishments or issues offered to the participants as potential answers. Participants were able to give more than one answer to each question.

In response to the first question, community centres and youth clubs were the most frequently mentioned establishments, with 86% of participants saying that their towns required them. Sports clubs were cited by 22% of participants. At 17%, educational establishments, covering a variety of topics such as consolidation courses and computer and internet proficiency courses, were the third most common establishments mentioned by participants. 11% of participants mentioned places of recreation, such as cafés, restaurants and parks. There was no significant difference between the responses of male and female participants, with the exception that 27% of male participants, compared to 18% of female participants, mentioned a lack of sports clubs (See Table No. 7).

Table No. 7
Young Arabs Views on Establishments Lacking in Arab Communities (%)

Type of establishment	Male	Female	Total
Youth clubs and community centres	85	87	86
Sports clubs	27	18	22
Educational establishments	16	19	17
Places of recreation	12	10	11
Political establishments and societies	3	1	2

Totals exceed 100% in the above table because participants could name more than one type of establishment.

On the second question, concerning the issues on which young Arabs would want to focus if they had the opportunity and the means to change their communities, the participants' responses reveal that their main concern is for the creation and development of organisations with a variety of interests and goals, be they cultural, educational, recreational or other. 60% of participants indicated that they would want to create and develop such organisations. The second most common desire (22%) amongst the participants was for social, cultural, economic and political improvements in their communities. 20% of participants saw the necessity of increasing the awareness of young people on a number of issues, such as the dangers of drugs and alcohol and the importance of political education. 13% saw the eradication of discrimination against various groups, such as Arabs or girls, as an important issue that needs to be dealt with (See Table No. 8).

Table No. 8
Issues on which Young Arabs Wish to Focus in the Development of their Communities (%)

Issue	Male	Female	Total
Creation and development of organisations	67	53	60
Social, cultural, economic and political improvements	21	23	22
Increasing social and political awareness	19	20	20
Eliminating discrimination and racism	10	16	13
Other	12	17	14

Totals exceed 100% in the above table because participants could give more than one issue.

5.2 Young Arabs' Activities

The purpose of this section of the survey was to investigate the types of extra-curricular activities in which young Arabs participate after school. The question asked gave 8 potential answers; participants could of course give more than one answer. The question was phrased in the following way:

Are you a member of any of the following?

1. school student committee
2. sports club/sports team
3. youth movement/Scouts
4. arts/dance/theatre/singing group
5. NGO
6. political party
7. religious party/movement
8. other

The results show that 40% of young Arabs participate in organised extra-curricular activities outside of the school system; 50% of male participants, compared to only 30% of female participants, said they are involved in such activities. 19% of participants said they are members of a sports team or club, 14% said they are members of a youth movement and 8% said they are in an arts, dance, theatre or singing group.

As for other organisations, such as NGO's and political and religious parties, the results show a very low level of participation, with only 2% stating that they are members of an NGO, 6% members of a political party and 4% members of a religious party. There was no significant difference between the responses of male and female participants, again with the exception of participation in sports clubs or teams, for which there was a noticeable difference, with 30% of young men saying they were involved in a sports club or team, compared to only 8% of young women. This may explain why the proportion of young men compared to that of young women involved in organised extra-curricular activities is significantly higher (50% compared to 30%).

21% of participants said that they belong to a student committee at school (25% of male participants, 16% of female participants) (See Table No. 9).

Table No. 9
Young Arabs' Extra-Curricular Activities (%)

Activity	Male	Female	Total
School student committee*	25	16	21
Sports club/team	30	8	19
Youth movement/Scouts	14	14	14
Arts/dance/theatre/singing group	8	8	8
NGO	1	2	2
Political party	7	5	6
Religious party/movement	4	4	4

* Considered an extra-curricular activity.

As for the extent to which young Arabs can influence Arab society in Israel, 48% of the participants believe it is average; 25% believe it is low; and 27% believe it is high. A comparison between the responses of male and female participants reveals that a higher proportion of young women believe that young Arabs have a high degree of influence on their society – 32% compared to 22% of young men (See Table No. 10).

Table No. 10
Extent of Young Arabs' Influence on Arab Society (%)

	Male	Female	Total
Low	24	26	25
Average	54	42	48
High	22	32	27

5.3 Future Plans

The following question was asked regarding the participants' plans for when they finish secondary school:

What do you think you will do when you finish your secondary school studies?

Participants were given a choice of five answers, and were able to select more than one of these. 51% said that they intend to continue their studies at an institute of higher education: for young women the proportion was 64% compared to only 39% for young men. 36% expressed a desire to look for work before continuing with their education. Again there was a significant difference between the responses of male and female participants, with 44% of young men compared to only 29% of young women saying they intended to do this. Some participants mentioned other plans, such as marriage or military service: 3% said they were considering starting a family after finishing school (4% of young women and only 1% of young men); and 3% said that they intend to join the Israeli army – all of them Druze (See Table No. 11).

Table No. 11
Young Arabs' Plans for when they Leave Secondary School (%)

Plan	Male	Female	Total
Higher education	39	64	51
Work followed by continued education	44	29	36
Work	11	4	7
Other	8	5	7
Don't know	3	3	3

Totals exceed 100% in the above table because participants could give more than one answer.

6. Spare Time Activities

This section, the last of the survey, addressed the ways in which young Arabs spend their spare time. The questions in this section asked about activities at home and outside the home, patterns of computer and internet use and the extent of young people's satisfaction with the way spend their spare time.

6.1 Activities at Home

Participants were given the following list of home activities and asked to say whether or not they spend time at home on them: watching television; listening to the radio; listening to music; reading books; reading magazines and newspapers; helping with the house-work; spending time with family members; receiving friends; doing homework.

The results reveal that watching television is the most common activity amongst the participants, with 94% saying they watch television (95% of male participants and 93% of female participants). Receiving friends was the second most common activity, with 92% saying they received friends at home on a weekly basis. 91% of participants said they spend time at home doing homework, 90% spend time with their family, 86% listen to music, 80% read magazines and newspapers, 74% help with the house-work, 67% read books and 44% listen to the radio (See Table No. 12).

There was a clear difference between the responses of male and female participants on certain issues: 86% of young women compared to 62% of young men help with the house-work; 77% of young women compared to 57% of young men read books; and 53% of young women compared to 35% of young men listen to the radio.

Table No. 12
Proportion of Participants who Spend Time at Home on Given Activities (%)

Activity	Male	Female	Total
Watching television	95	93	94
Receiving friends	92	91	92
Homework	91	90	91
Spending time with family	90	90	90
Listening to music	89	84	86
Reading magazines and newspapers	81	79	80
Helping with house-work	62	86	74
Reading books	57	77	67
Listening to the radio	35	53	44

6.2 Activities outside the Home

The participants were asked how they spend their spare-time after school when not at home (not including weekends). They were given the following possibilities and asked to indicate whether or not they are ways in which they spend their time: at youth clubs and cultural centres; visiting friends at their homes; in cafés and restaurants; visiting family; at places of worship; in shopping malls; in paid employment; walking in the countryside; walking the streets aimlessly.

The results show that on average young Arabs go out 3 times a week (3.59 for young men and 2.34 for young women). The most common activity is to go to friends' houses, which 87% of participants (90% of young men and 85% of young women) said they do. This was followed by shopping, with 74% of participants saying they use the time to do their shopping or go to shopping malls (76% of female participants compared to 68% of male participants). 73% of participants said that they use this time to visit their relatives. The remaining activities follow in the order shown in Table 13, with "paid work" the least common activity.

Table No. 13
Common Activities outside the Home in Descending Order (%)

	Activity	Male	Female	Total
1	Visiting friends at their homes	90	85	87
2	Shopping/shopping malls	68	76	74
3	Family visits	64	78	73
4	Cafés and restaurants	50	40	43
5	Youth clubs and cultural centres	42	38	40
6	Walking in the countryside	46	34	38
7	Walking the streets aimlessly	46	32	37
8	Places of worship	38	21	27
9	Paid work	20	5	10

6.3 Spare-Time

The participants were asked the following further questions about their spare-time:

1. Do you feel that you have enough spare-time?
 - a) easily enough
 - b) enough
 - c) not enough
 - d) far too little

2. Are you satisfied with the way you spend your time after school?
- a) not satisfied b) satisfied c) very satisfied

The responses to the first question revealed that the majority of young Arabs feel that they have enough spare-time. 47% responded "easily enough" and 13% responded "enough", compared to 28% who responded "far too little" and 12% who responded "not enough". There was no significant difference between the responses of male and female participants.

In response to the second question, 41% of participants said that they are "very satisfied" with the way they spend their spare-time, while 45% said that they are "satisfied". Only 14% responded "not satisfied". On this issue too there was no significant difference between the responses of male and female participants.

6.4 Computer and Internet Use

Participants were asked about their patterns of computer and internet use, namely the place of use, the number of times per week and the number of hours per session.

92% of participants use a computer, at an average of 4.66 times per week and 2.35 hours per session. The majority of participants (65%) also use the internet, at an average of 4.29 times per week and 2.28 hours per session (See Table No. 14) The survey also found that 39% have an email account and 59% own a mobile telephone.

80% of those who use a computer do so at home; 41% use a computer at school; and 11% use a computer at a friend's house, an internet café or elsewhere. As for internet use, the results show that 45% of participants use the internet at home, 20% use it at school and 10% use it at a friend's house, an internet café or elsewhere (See Table No. 15).

These high levels of computer and internet use at home probably do not reflect the general situation in Arab society in Israel. The nationwide proportion of families in Israel that own computers is only 49.8%, or one in every two families; and only one in every five families has an internet connection.⁴ As the Arab community in Israel is generally accepted as being poorer than the Jewish community, one would expect the proportions amongst Arabs to be lower than the nationwide proportions. One possible explanation for the high figures given by this survey is that it focuses specifically on young people who use computers more than other age-groups, both for educational purposes at school and for recreational purposes.⁵

⁴ The State of Israel (2003). *Statistical Abstract of Israel 2003*. Jerusalem: The Central Bureau of Statistics, table no. 5.34, p.5-54.

⁵ *Ibid.*, table no. 9.8, p. 9-16, states that 58.4% of 14-17 year-olds in Israel used a computer in the week preceding the survey, and 23.6% of them used the internet. These were the highest proportions for any age-group in the survey.

Table No. 14
Computer and Internet Use

	Computer and internet users as percentage of total participants	Average weekly use (number of sessions)	Average time per session (hours)
Computer use	92	4.66	2.35
Internet use	65	4.29	2.28

Table No. 15
Places of Computer and Internet Use (%)

Place	Computer	Internet
Home	80	45
School	41	20
Other	11	10

Appendix: Questionnaire Arab Youth Survey 2004

1. First I am going to ask you how you spend your time after you leave school on weekdays. I will give you a number of activities, and ask you which you do and which you do not do.

Activities at Home														
	times per week/month												number of hours each time	
	weekly							monthly						
1. watch television	1	2	3	4	5	6	7	1	2	3	4			
2. listen to the radio	1	2	3	4	5	6	7	1	2	3	4			
3. listen to music	1	2	3	4	5	6	7	1	2	3	4			
4. read books	1	2	3	4	5	6	7	1	2	3	4		language: Arabic, Hebrew, English	
5. read magazines and newspapers	1	2	3	4	5	6	7	1	2	3	4		language: Arabic, Hebrew, English	
6. help with the house-work/outdoor-work	1	2	3	4	5	6	7	1	2	3	4			
7. spend time with the family	1	2	3	4	5	6	7	1	2	3	4			
8. receive friends at home	1	2	3	4	5	6	7	1	2	3	4			
9. do homework	1	2	3	4	5	6	7	1	2	3	4			
10. other	1	2	3	4	5	6	7	1	2	3	4			

2. Do you feel that you have enough spare-time?

- a) easily enough b) enough c) not enough d) far too little

Activities outside the Home													
Number of school days:													
How many times per week do you leave the house after returning from school (not including weekends)?													
To which of the following places do you go?	times per week/month												number of hours each time
	weekly							monthly					
1. youth clubs and cultural centres – cinema, theatre, public library <i>Specify:</i>	1	2	3	4	5	6	7	1	2	3	4		
2. visiting friends at their homes	1	2	3	4	5	6	7	1	2	3	4		
3. cafés and restaurants	1	2	3	4	5	6	7	1	2	3	4		
4. family visits	1	2	3	4	5	6	7	1	2	3	4		
5. places of worship	1	2	3	4	5	6	7	1	2	3	4		
6. shops/shopping malls	1	2	3	4	5	6	7	1	2	3	4		
7. paid work	1	2	3	4	5	6	7	1	2	3	4		
8. walking in the countryside	1	2	3	4	5	6	7	1	2	3	4		
9. walking the streets aimlessly	1	2	3	4	5	6	7	1	2	3	4		

3. Are you satisfied with the way you spend your time after school? Rate your answer on a scale of 1-10, where 1 is not satisfied at all and 10 is very satisfied.

not satisfied at all										very satisfied	don't know
1	2	3	4	5	6	7	8	9	10	99	

4. Are you a member of any of the following?

1. school student committee
2. sports club/sports team
3. youth movement/Scouts
4. arts/dance/theatre/singing group
5. NGO

- 6. political party
- 7. religious party/movement
- 8. other

5. Are there specific establishments catering for out-of-school activities that young people in your town lack? Specify.

1.	2.
3.	4.
nothing lacking	don't know

6. In your opinion, what is the extent of young Arabs' ability to influence Arab society in Israel? Rate your answer on a scale of 1-10, where 1 is very low and 10 is very high.

very low									very high	don't know
1	2	3	4	5	6	7	8	9	10	99

7. I will now ask you some questions about your positions on specific issues.

(To the interviewer – read the possible answers!)

Do you support complete equality between young men and young women in all contexts?

I strongly support it	I support it	I support it in certain contexts but not in others	I do not support it	I strongly do not support it	don't know

8. Do you support equal opportunities for young men and young women to pursue a university education?

I strongly support it	I support it	I do not support it	I strongly do not support it	don't know
1	2	3	4	99

9. Do you support freedom for young women to wear the clothes of their choice in the manner of their choice?

I strongly support it	I support it	I do not support it	I strongly do not support it	don't know
1	2	3	4	99

10. Do you support freedom for young men to wear the clothes of their choice in the manner of their choice?

I strongly support it	I support it	I do not support it	I strongly do not support it	don't know
1	2	3	4	99

11. Do you believe there should be romantic relationships between young men and young women between the ages of 15 and 18?

I strongly support it	I support it	I do not support it	I strongly do not support it	don't know
1	2	3	4	99

12. Who are your role models? (Individuals who you admire and respect, and who influence you, your thinking and your behaviour. They could be local or international figures, Arab or non-Arab and from any field, such as politics, sports, religion, performance arts, culture etc.)

13. What do you think you will do when you finish your secondary school studies?

1. continue studying at an institute of higher education
2. look for work for a period before continuing education
3. look for permanent work
4. start a family/marriage
5. military service
6. other
7. don't know

14. If you were given the opportunity and means to change and develop the community in which you live, what are the issues on which you would focus?

15. How do you identify yourself? (open question)
16. Do you consider the State of Israel to be democratic?
a) democratic b) not democratic c) in some ways but not in others
d) don't know
17. Do you believe that there is discrimination against Arabs in Israel?
a) yes b) no c) in some ways but not in others
d) don't know
18. Are you considering emigrating from Israel?
a) yes b) no c) don't know
19. i) Do you use a computer?
a) yes b) no
- ii) Where do you use a computer?
a) at home
b) at school
c) at a friend's house
d) at an internet café
e) other
20. i) Do you use the internet?
a) yes b) no
- ii) Where do you use the internet?
a) at home
b) at school
c) at a friend's house
d) at an internet café
e) other

21. Do you have an email account?

- a) yes (how many? ____) b) no

22. Do you have a mobile telephone?

- a) yes b) no

Finally I would like to take some personal details:

Age:

- Sex: 1. male
 2. female

- Religion: 1. Muslim
 2. Christian
 3. Druze

- Are you: 1. very religious
 2. religious
 3. not religious
 4. not religious at all

Number of people in household in grades 9 to 12:

Place of residence:

Questionnaire Serial No.:

Thank you for your cooperation