

# Modern Communication Techniques as Means of Breaking the Cultural Barrier of Arab-Bedouin Youth and Jewish Youth

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## Abstract

New media have facilitated communication all over the world and we are able to maintain long-distance relationships. The purpose of this study was to investigate how young Arab Bedouin people engage with their friends online via social networking sites. The researchers employed 200 questionnaires to gather information from Jewish and Arab-Bedouin users of social networking sites. According to the findings, online interaction between Bedouin and Jewish teenagers in the Arab world helped them acquire social and emotional experiences. Additionally, many mentioned how communicating online has improved their perceptions of and relationships with Jews. This kind of communication is more important for exposing people to different cultures because it does not put their community membership at risk. The results of this study are an initial encouragement to modify the relations between young people in the country. It is also a golden opportunity for Arab Bedouin youth to get to know the Jewish community. Therefore, this study emphasizes the interaction between the two communities, which differ in religion, language and cultural heritage.

**Keywords:** Arab Youth - Bedouins, Arab Youth Relations - Bedouins and Jews, new communication technologies, online interaction

## 1. Introduction

Social networking sites have become increasingly popular since the rise of the second generation of web-based communities (Web 2.0). This is due to increased collaboration and sharing between users through interactive applications (Habes, & Ghani, 2018; Habes, Salloum, & Mhamdi, 2019; Salloum et al., 2019). The widespread use of social networking sites has provided a new, flexible and portable way for learners to acquire basic knowledge (Alghizzawi, et al., 2019; Gueorguieva, 2008; Habes et al., 2018; Hammouri & Altaher, 2020; Hammouri & Abu-Shanab, 2017). In the era of technological revolution, social networks create a balanced dialogue that frees the person from the constant belief that exists in his surrounds and confined within him (Alghizzawi, Salloum, 2018; Ellison & Vitak, 2015; Habes, 2019; Shein, 2015). Especially in relation to the Arab youth - the Bedouin as a minority versus the Jews as a majority, online interaction contributes to the recognition of other cultures (Boyd, 2008; Paradise & Sullivan, 2012). Clearly, it is important to understand the relations that contributing to the expansion the scope of interest of the Arab-Bedouin youth and Jews in Israel. The Arab-Bedouin community is undergoes major changes. The most significant of these changes is that it is undergoing a period of transition from the uncivilized to the modern way of life. This change is reflected in the place of residence and the adoption of a new way of life. This is often based on the acquisition of free professions and integration into civilizational society (Swirski & Hasson, 2006).

Also, the electronic interaction of the Internet contributes greatly to the development of a new culture of Arab-Bedouin youth. Through this, their positions are expressed freely. E-dialogue also helps the younger generations escape from the hardness of the uncivilized Arab-Bedouin society. It is the crystallization of new relations with the sons of Jewish youth who live in the same state (Israel) but belongs to modern western society (Abu-Gweder, 2015; Gribiea et al., 2017; Almajali et al., 2021a). The cultural context plays an important role of the adoption of technological innovations. Recent literature talked about new relationships for young people. According to Abu-Guider (2016), the Arab-Bedouin youth dialogue by means of communication transcends the borders of Arab-Bedouin society.

The purpose of this study is to examine the benefits of these online relations of the Arab Bedouin youth with the Jewish youth. Are these online relationships beneficial to them? i.e. their ability to know Hebrew culture and other features of the Jewish community? The study also aims to examine the extent to which these relations affect their affiliation as a Palestinian Arab minority or threaten their belong (Abu-Gweder, 2015). In this regard, the central question of the research is: "What are the advantages of online dialogue between Arab-Bedouin and Jewish young individuals through the internet?"

## 2. Literature Review

### 2.1 Arab-Bedouin Community in Israel

The Bedouin community is part of the Palestinian minority in the state. During the 1948 war, many Bedouin Arabs were expelled and turned into refugees in neighbouring Arab countries and in the Palestinian areas (Nechushtai, 2009). The remained Arab-Bedouins were forcibly assembled in the areas of the fence “where the remnants of nomadic Bedouin were gathered in the Beersheba-Demon Triangle’ (Swirski & Hasson, 2006). In the late 1960 and early 1970, a section of Arab-Bedouin land in the south of the country was recognized and planned by the authorities. In the last two decades, regional councils have been set up to provide the recognized areas of the old towns and also to provide new services (Abu-Saad, 2013; Abu-Rabia-Queder, S, 2013). Arab-Bedouin society is essentially a patriarchal society where the power of the family resides in the hands of the father (Al-Krenawi, 2000). Thus the patriarchal structure of the family limits the freedom of young people in various spheres of life (Abu-Saad, 2000).

Recently, the Bedouin-Arab community in the Naqab is undergoing rapid changes followed the transition from the unrecognized villages to the permanent areas. These changes were the beginning of the Arab-Bedouin society changed from a uncivilized society to a challenging civil society (Eisenstadt, 2017). For example, the Arab-Bedouins have left cattle breeding and land cultivation in favor of work in free and modern areas (Gribiea et al., 2017). The most significant changes are the introduction of technological innovations that have led to exposure to information through modern media. These transformations forced society to show flexibility in thoughts, manoeuvring between their habits and traditions, adapting new lifestyles, progress, learning and technological development (Abu-Gweder, 2016). As a result, the Bedouin experienced dilemmas between personal freedom and adherence to traditions (Eisenstadt, 2017).

As a result of these developments, the sheikhs lost control of other groups in society. Young educated people who clung to modern patterns, entrepreneurship, and working out of the tribe. Thus, the Bedouin community is no longer fully uncivilized due to the changes in the buildings and the new social inheritance imposed by the state (Abu-Asbah, 2005). Uncivilized conservative approaches have become a news item, abandoned by the modernization of everyday life (Abu-Asbah, 2007; Meir et al., 2003). At the beginning of the new millennium years, the Da'zah used methods of “blind urbanization” by the authorities in the life of the Arab society. These methods brought about significant changes that led to crises in the system of values and cultural and educational curriculum (Abu-Asbah, 2007). Despite the fact that the state brings the development and urbanization to Arab Bedouin society in the Naqab, the reality shows that they are listed under the socio-economic ladder and suffer from a high rate of unemployment and poverty (Badri, et al., 2017; Friedmann, 2016).

### 2.2 The Contribution of the Internet to the Arab-Bedouin Community in Israel

Modern communication techniques networks are a social structure and touchpoint that represent individuals or organizations and the relationships in a certain domain (Habes, & Salloum, 2019; Salloum, & Ahmad, 2018; Alghizzawi, & Alshibly, 2018; Almajali et al., 2021b). Therefore, social networks are usually built on the power of relationships and trust between the members (Abu-Gweder, 2015; Ghani, et al., 2018). Accordingly, it is no secret that discourse on modern communication techniques and how they are used have been and widely contested within social and educational frameworks, and among many researchers (Salloum & Al-Emran, 2018; Al-Emran, Khalaf, & Shaalan, 2019). Many researchers believe that technology has led to significant changes in the cognitive, psychological and social domain of Arab-Bedouin society (Abu-Gweder, 2016; Nusairat et al., 2021).

The rapid development of the Internet in Arab-Bedouin society may be a double-edged sword. Many groups in society see it as a threat to the Arab-Bedouin society from internal crises. The 15 to 18-year-olds are the suspects. While young people between the ages of 22-35 change relationships between groups of the same generation in the society. The result is that the developed Arab-Bedouin society is faced these dilemmas (Swirski & Hasson, 2006). One of the most prominent phenomena in the cyber world is the issue of the difference between the young generation and the elderly. The researchers interpret it as the result of differences in ways of life and the exposure of youth to the Internet (Al-Shibly, et al. 2019). Therefore the entry of this technological breakthrough led to the end of the era of elders and tribal leaders (Abu-Gweder, 2016; Gribiea et al., 2017). On the other hand, young people believe that the Internet has facilitated their communication and education in modern Arab society. Studies indicate that internet is distinguished as a tool to represent the social world by establishing relationships between the individual and various groups. Communication with people in real-time, synchronous and asynchronous correspondence, distribution of Internet content and exchange of ideas and beliefs (Howard, 2008; Peter, Valkenburg, & Fluckiger, 2009).

The formulation of personal identity is reflected in many areas towards professional, social, political and sexual duties. However, the adolescent is preoccupied with the world of examination and research, the world seems unstable, and not particularly attractive (Peter et al., 2009).

Moreover, teenagers believe that the world and society need to improve as they want to change the "way" that exists ("I and you change the world"). But besides strong criticism teenagers cannot really change their environment (Aillerie & McNicol, 2016; Almajali & Hammouri, 2021).

So they need a self-identity that carries a very flexible character and makes concessions in many things (Barak, 2006). The adolescents express it in the frame via the Internet by change the personal characteristics of the network rather than reality (Turkle, 1996). Moreover, Arab-Bedouin society is a conservative society in their social relations between males and females. Therefore, social networking sites come to break the conservatism in such relation, where Arab-Bedouin male can communicate through the Internet with female and vice versa (Abu-Rabia-Queder, S., 2013).

Young people have characteristics that distinguish them from the rest of the Arab-Bedouin society. Such make a transition from a uncivilized to modern society, (Abu-Saad et al., 2000). However, still, the youth group cannot be free from uncivilized values and are still defined by the social order in many areas of life (Aharon, Y., 2010).

### 3. Research Methodology

#### 3.1 Research Design

The quantitative research design is used to test the research hypotheses. A self-administered questionnaire with a five-point Likert-scale was used as the main instrument for the data collection

#### 3.2 Population and Sampling

The respondents for this study were 200 Arab-Bedouin from 10th and 11th graders from 12 schools located in seven recognized areas in the Negev (Rahat, Ar'ara, Shakeeb al-Salam, Lakiya, Hura, Kassifa and Tel-Sava). Approximately 20 questionnaires were distributed in each region. At the end of the research, only nine questionnaires were collected of the total number of the samples. The questionnaire was printed and published among Arab Bedouin youth in secondary schools in the Negev. Since all the participants in this study acknowledged that they have relations and correspondence with the sons of youth - Jews. The questionnaire contained 10 questions about the interaction of the Arab-Bedouin youth with the Jewish youth before communicated with the Jewish youth and after communicated with them about the extent of their relations with the Jews before and after continuing their relationship with their interlocutors. In the questionnaire, we relied on the attitudes of the Bedouin youth regarding the Internet. The survey was based on previous surveys, which examined the attitudes of the Bedouin youth regarding the Internet (Abu-Gweder, 2016). In the first part of the questionnaire, respondents were asked to provide background data, data on computer usage, smartphone and Internet connectivity, as well as details on how to use the Internet. In the second section, the participants were asked to evaluate by (5-1) a (1 = totally unsupportive, 5 = very supportive) the extent of their agreement to the data by addressing two periods (before having a relationship with the Jews through social networks and after the existence of this relationship). For example: "I feel a bad sense of direction as a cowboy before the relationship", "I feel a bad sense of direction as a liver after the relationship". In section 3 Participants were asked to evaluate the data by (5-1) (1 = not at all, 5 = very much). For example: "Online communication with Jews allows me to express freely". Section 4 asked the participants to answer the data with "Yes" or "No". For example, "the connection with the Jews helps to increase the respect for the Bedouin youth". The native Arabic language editors scrutinized the questionnaires. Further, the questionnaire was distributed to 20 participants to examine the clarity of details and how Bedouin youth adapt to it.

### 4. Results

The analysis of the proposed questionnaire was conducted by using the IBM SPSS software. The analysis of the current study showed that there are relations between young people with the benefit of the new technological boom. It allows Arab-Bedouin youth to build new relationships. The main outcomes of the free study are reflected in these results that can be seen in Tables 1 and 2.

The attitudes of young Arabs - Bedouins with Jewish youth before and after computer interaction:

- In the current study, we see that after the online interaction between the Arab youth - the Bedouin and the Jewish youth - they have undergone changes in several areas. The most prominent areas are the freedom to talk to the other sex abusers who are banned in their original society.
- The respondents felt that the interaction is positive. In addition, young people believe that during their conversation with the Jews, they did not feel racism and discrimination towards them. The majority of Arab-Bedouin youth claimed that online interaction made a great contribution to express their opinions and themselves freely (32.4%) and very much (22.5%).
- The results also showed the benefits of online communication. Arab- Bedouins see it as an important tool in the process of friendship because they were born in a uncivilized society. At the same time, the majority of the Arab youth admitted that talking with the Jewish youth was an average pleasure. (31.5%).

Table 1. Mean averages and deviations of trends of Bedouin youth before and after computer interaction

Constructs	Before		After		T
	M	SD	M	SD	
Culture of the Jewish Community	1.46	2.92	1.48	2.90	0.30
Recognition of Jews	1.11	2.35	1.28	2.91	**9.87-
Jewish tradition	1.19	2.32	1.47	3.16	**12.43-
Debt	1.17	2.21	1.46	2.52	**6.99-
The language	1.24	1.97	1.39	2.41	**9.32-
Know the country	1.26	2.33	1.18	3.09	**16.75-

Table 2. Distribution of the prevalence of the attitudes of the Bedouin youth towards the relationship with the Jewish youth through social networks:

Constructs		(%) Ratio	N
1. Contact gives me the freedom of expression	1. No at all	8.1	9
	2. To a certain extent	9.0	10
	3. To an average extent	27.9	31
	4. To a large extent	32.4	36
	5. Pretty much too	22.5	25
2. Contact gives me pleasure	1. No at all	13.5	15
	2. To a certain extent	20.7	23
	3. To an average extent	31.5	35
	4. To a large extent	12.6	14
	5. Pretty much too	21.6	24

4.1 Youth Attitudes About the Relationship With Jewish Youth in Social Networks

Table 3 shows the youth attitudes about the relationship with Jewish youth in social networks range from (83.8 to 43.2). The vast majority (84%) of the Arab-Bedouin youth noted the importance of communication with Jewish youth through social networks. Most (83%) believe that due to online communication with the Jews, the self-image of young Bedouin Arabs is improved. More than half of the Arab Bedouin youth (55%) believe that social media has been affected by the values of the Bedouin community, and 45% believe that these interactions are harmless. In addition, about half (45%) of the participants reported that online communication was done without anyone's knowledge. Moreover, the use of social networks was only for chatting and time-killing purposes (about 43%). Lastly, results revealed that most of the respondents have a fixed Internet connection (72 %) and smartphones (71 %). As well as adolescents more adapt technology and view it as an accessible means of communication, with access to information and interaction.

Table 3. Distribution of the prevalence of Bedouin youth attitudes towards the relationship with the Jewish youth through a social network (N=111)

Constructs	Yes\ No	Ratio %	N
1. Communication through social networks is important for Bedouin youth	Yes	83.8	93
	No	16.2	18
2. The media with the Jews helps to raise the image of the Bedouin boy	Yes	82.9	92
	No	17.1	19
3. The media on social networks harm the values of the Bedouin community	Yes	55.0	61
	No	45.0	50
4. The use of social networking is chatter and time wasted	Yes	43.2	48
	No	56.8	63
5. Is communication with Jews done without anyone's knowledge	Yes	45.0	50
	No	55.0	61

5. Discussion

The first research hypothesis was “Bedouins are from an uncivilized society, and communication with Jewish interlocutors contributes to a good feeling and can be achieved through the modern technology”. The results clearly show

the benefits of online communication. Arab youth - Bedouins see it as an important tool in the process of friendship because they were born in a strict uncivilized society. In other words, contacts with Jewish adolescents are seen as freedom from uncivilized stereotypical Bedouin societal norms. These norms do not allow real and continuous contact with the individuals of the opposite sex because of the certain diversities between Arab and Jewish areas.

These results affirm the study of Aaron and his followers (Fewkes & McCabe, 2012). About one-third of Israel respondents revealed that one of their three friends is social media friend. The findings of the present study show that the Arab-Bedouin youth's conversation with the Jewish youth contributed to their release from social reality. This is because Bedouins are in minority and live in a uncivilized society. Also, they view the Internet as positive and contribute to fill the societal gaps in which they live and in the modern world they are exposed to. Grebea, (2013) found that adolescents see their Palestinian identity as the original identity of culture and originality, while their Israeli citizenship was for only for official aspects. Arab-Bedouin adolescents are satisfied that they are citizens of Israel and believe that it helps them integrate into the life of the state (Grebea, 2013).

The Arab community is undergoing major changes in many areas. In the past, Arab-Bedouin society was characterized by uncivilized society, where social strata were permanent. These classes rejected any possible encounter with other groups within the Arab Bedouin community. In the previous literature, we see that the use of the Internet among young people is increased, as well as surfing the spider network does not require the individual to reveal any personal details (Hammouri & Abu-Shanab, 2018). In addition, he does not see the other person and is not in close contact with him. In other words, he has the potential to hide behind a false identity during correspondence on the Internet (Abu-Gweder, 2015; Barak, 2006). The fact is that the Arab-Bedouin youth face major challenges, such as breaking down social barriers. However, this does not necessarily reduce the use of social networks.

According to the results of this study, adolescents easily adapt technology and view it as an accessible means of communication. Such results indicate that adolescents have a good technological background in social networking sites other than older generation, were such skills enable adolescents to communicate easily with Jewish.

Moreover, the use of the Internet is an essential element of social interactions. This study shows that most users have a fixed home computer (70 %) and a higher proportion of laptops (85.5 per cent). Majority of them have a fixed Internet connection (72%) and smartphones connected to the internet (71%). The study also proposed that the home is the main place for internet users. Thus, the basic prerequisite for online communication is the availability and accessibility of technology. These results are consistent with previous studies, which show that the Arab youth continue to keep pace with the modern world. It is assumed that Arab youth have a frequent access to the Internet due to the availability of such service in public places (Abu-Gweder, 2015; Masalha & Jamal, 2011; Nechushtai, 2009; Pavel, 2013).

The purpose of this study was to examine the advantages of online chatting between Arab-Bedouin and Jewish Adolescents on social networks. This study indicates that Arab Bedouin society seeks ways to integrate into Israeli society. For this purpose, the Arabs-Bedouins have adopted new lifestyle-oriented towards education and technology development. This phenomenon affects society especially young people who are looking for ways to integrate into the rapidly labor market. The results of this study are linked to other studies in the world via the Internet and are considered a passport to access similar groups that free them from social constraints (Burrell, 2012). Recent studies support online discourse as a tool for liberates adolescents from the uncivilized constraints that allow intercourse with other sexes (Abu-Gweder, 2015; Aharon, Y., 2010). In fact, the results of the research show that online space plays a vital and socially important role in the eyes of Arab-Bedouin youth.

## 6. Conclusions and Future Work

Investigating the modern communication techniques as a means of breaking the cultural barrier is still an ongoing research trend and further investigation is highly encouraged. The adoption of any modern communication techniques usually affected by many factors that are varied according to the participants and context. In the situation of the current study, the development of new communication technologies is a golden opportunity for Arab-Bedouin youth to communicate remotely with young people. The study indicates that a high percentage (83%) of Bedouin Arab adolescents acknowledge the high level of communication with the Jewish people. Young people see social networks as a potential tool to meet their needs in an age where modern integration is crucial. The results of this study indicate that this communication contributed to strengthen of education as demonstrated in previous studies, which examined the importance of interaction with the daily reality of university students, (Abu-Gweder, 2018). Therefore, this study opens a new window for further studies to study the online interaction between Arab and Jewish youth in constant conflict and in separate areas of residence in Israel. Consequently, it is interesting to examine this online communication affecting Arab-Jewish relations for young generations that may experience social experiences through online interaction.

The results of the study contributed to clarify the contribution of the virtual world to Arab Bedouin youth. As it is contribute to increase their self-confidence as a result of their acquaintance with a circle of new friends. In conclusion, the

more Arab Bedouin youngsters use' the virtual world, the greater their confidence and personal development. In general, we can say that the young Arab- Bedouins are part of the Arab-Bedouin society that goes through the stage of Camden. This stage exposed the Bedouin community to technologies that were not known to them in the past. Modern technology penetrates the pace of rising and increasing. However, one of the most important changes in Arab-Bedouin society is the adoption of modern content as a challenge to integrate into Israeli society especially on commonalities with Jews instead of distinguishing them from society. Finally, the results indicate (about 84%) most of the Arab-Bedouin youth noted the importance of communicating with Jewish youth through social networks. This communication can be promoted in order to promote the relevance of young people to new friends for educational purposes and to acquire new communities. Also to achieve social benefits that does not exist in the social status of their uncivilized communities. Therefore, it is possible to create new relationships with other groups in order to develop new friendships that would help the Arab-Bedouin youth and integrate them into Israeli society.

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