

Personal Well-Being, Mental Resilience and Emotional Intelligence in First- and Second-Generation Druze in the Golan Heights

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Abstract: This study examined personal well-being, mental resilience, and emotional intelligence in the first- and second-generation Druze population in the Golan Heights using qualitative and quantitative methods. One hundred Druze respondents completed four questionnaires (emotional intelligence, mental resilience, demographics, personal well-being), and eight participated in semi-structured interviews. One hypothesis was that the first generation (ages 40-62) who lived through the Six-Day War in 1967 when Israel occupied the Syrian-ruled Golan Heights and the annexation process in 1981, would have lower levels of personal well-being and emotional intelligence than the second generation (ages 25-40) who were born and raised in Israel and did not experience these events. Another hypothesis was that the first generation, having experienced those events, would have higher mental resilience than the second generation. The findings showed that the second generation had higher levels of personal well-being and emotional intelligence than the first generation. However, mental resilience levels were higher in the second generation than the first. The findings indicated that memories of the stressful historical events and the sense of loyalty to Syria result in an emotional burden that exposes a low level of resilience. The levels of mental resilience predicted emotional intelligence levels and personal well-being, regardless of generational affiliation. This study's findings may be expanded to describe other communities that have undergone similar political upheaval.

Keywords: Druze, emotional intelligence, Golan Heights, mental resilience, personal well-being.

The Druze community is considered a minority in the Middle East and is concentrated in three countries: Syria, Lebanon, and Israel, with most living in Syria and Lebanon; their religion is defined as a monotheistic religion (Kaufman, 2012). By 2018, the Druze population in Israel numbered about 141,000 people, about 1.6% of the total population (CBS, 2018). Although this population has grown over the years, the Druze remain an ethno-religious minority within the Arab minority living in the State of Israel – where the majority are Jewish (Rabah, 2017). The Israeli Druze live in 19 communities, 17 in the Galilee (northern periphery), and two in the Haifa district. In the Golan Heights, the Druze live in four villages: Mag'dal Shams, Ein Kenya, Buqata, and Mas'ade. The Golan Heights Druze are a separate group from the Israeli Druze living in the Galilee, differing in character, geographical location, and the complexity of their relationship with Israel's State. Unlike other Druze living within Israel's

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borders who share good relations with the State and its institutions, the Golan Druze have maintained a strained relationship with the State of Israel since the Six-Day War (Ben Dor, 1996).

Following the Six-Day War in 1967, with Israel's conquest of the Golan Heights, the four Syrian Druze villages came under Israeli control and Israeli military rule and continued living there in relative quiet and cooperation with the Israeli authorities. In 1977, when the Camp David Accords and peace agreement between Egypt and Israel were signed, the possibility of similar negotiations between Israel and Syria rekindled the hopes of the Golan Druze that they may return to Syrian sovereignty. This suddenly uncertain situation regarding their political future rattled the confidence of the Druze minority and led to a worsening of relations between Israel and the Golan Druze, with the Golan Druze less accepting of Israeli authority and widely refusing to accept the Israeli identity cards offered them (Zabida, 2005, Joronen, 2017)

The life of the Golan Druze in the interim period between being governed by Syria and the consolidation of transition to Israeli rule confounded their sense of belonging, heightened a sense of loss of autonomy, and disrupted contact with their extended and sometimes nuclear family. All these can severely impair significant components of an individual's sense of personal well-being (Deci & Ryan, 2008). Personal well-being refers to subjective comfort or stress, with each of these impacting how people experience their lives in the context of happiness, frame of mind, and life satisfaction (Malhausen-Hasson, 2007).

Emotional intelligence refers to the fact that each person perceives and interprets his/her feelings and emotions and those of others differently (Cherniss, 2010). According to Mayer, Salovey, and Caruso (2004), emotional intelligence helps us cope in our daily life and is associated with academic and work success and the ability to create and maintain good relationships (Brackett et al., 2004). The changes that the Druze residents underwent after the conquest of the Golan Heights created a situation of distress involving the need to adapt to a new reality coupled with an unwillingness to accept the change (Clauss-Ehlers, 2008, Martínez-Monteagudo, et al, 2019). The first generation of Druze who endured the Six-Day War in 1967 and the Golan Heights annexation in 1981, lived austere and maintained a conservative lifestyle (Kipnis, 2005), while the second generation (ages 25-40) has grown up in a period of modernization (Ben Dor, 2014). The Druze have had to display resilience in adapting to situations that have created feelings of distress. The source of this distress is usually external, while the stress manifests as internal tension (Ben Dor, 2014).

The literature clearly portrays on the negative effect of - stressful events on a person's level of well-being (Zimmerman, 2011). That said, individuals with high emotional intelligence who can effectively manage their emotions are more likely to maintain a positive mental state, experience a higher level of personal well-being and, thus, more successfully cope with stressful events (Salovey et al., 2002).

These three variables, personal well-being, emotional intelligence, and mental resilience, have not yet been studied in the context of the Golan Druze population. The study examined whether the second generation has a higher sense of personal well-being and a higher level of emotional intelligence than the first generation and whether the mental resilience levels of the first generation are higher than those of the second generation.

Literature Review

Personal well-being of the Druze in the Golan Heights

The term personal well-being refers subjectively to well-being or stress, each of which impacts how people experience their lives in the context of happiness, frame of mind, and life satisfaction. Studies divide personal well-being into the cognitive and the emotional

(Malhausen-Hasson, 2007). Cognitively, an individual's well-being includes autonomy, environmental control, positive relationships with others, setting goals in life, realizing personal potential (Dodge et al., 2012), effective learning, productivity, and creativity (Huppert & So, 2013). Well-being is associated with various value outcomes such as positive relationships, health, and productivity (Stanley et al., 2011). Emotionally, the positive effect of the sense of well-being at its high intensity includes positive emotions such as joy, satisfaction, growth, and pleasure, and at low intensity, it will be expressed in calmness and serenity. The negative effects of a low level of well-being at high intensity manifest as negative emotions such as worry, fear, anxiety, and guilt, and at low intensity are characterized by sadness and exhaustion (Bender, 1997; Myers & Diener, 1995). The relationship between the Druze in the Golan Heights and Israel is complex (Amrani, 2010, Al-Haq & Al-Marsad, 2019), partly because most Golan Druze have family ties in Syria (Hauser & Tsarfati, 2018), a situation that may negatively affect the well-being of Golan Druze. Desi and Ryan (2008) maintained that an environment that harms basic psychological needs such as autonomy (voluntary choice of a particular behavior) and belonging (feelings of closeness and connection to one's surroundings) impairs personal well-being. Furthermore, immediately after the occupation in 1967, the Golan Heights, with its uncertain and questionable status as a newly-occupied territory, was at the bottom of Israel's budget priorities (Kipnis, 2011; Nissan, 2011). The subsequent economic and social crisis suffered by the Golan Druze at that time inevitably affected the well-being of that generation (Zidan, et al 2015).

Twenty years later, the Golan Heights villages began to undergo modernization as part of their acclimatizing and integrating into various arenas of modern Israeli society: health, higher education, and economic mobility. Health resources and services (Stanley et al., 2011) were established, and the community infrastructure underwent major improvements. Roads were built that improved mobility to and from the Golan Heights. Businesses and industrial areas in the Golan became more accessible to the remainder of the country, the region was marketed to Israeli society, and an employment market for Golan Heights men and women opened up (Amrani, 2010). All these led to improved quality of life and well-being for Golan Druze, especially for the younger generation. Still, despite the improved economic situation, the tension that exists between the Druze minority and the Jewish majority focuses on the allocation of resources and finds expression mainly in public protests where feelings of discrimination are aired as well as demands for equal rights and opportunities similar to those of the Jewish majority (Amrani, 2010, Nissan, 2011).

The civil war in Syria which began in 2011 led to a significant jump in the number of Druze residents of the Golan Heights applying for Israeli citizenship. Data from the Population and Immigration Registry of the State of Israel show that while in 2010 only two Golan Druze requested Israeli citizenship, in 2015 the number increased to about 100 new citizens. According to Nissan (2011), the Druze would prefer to remain under Israeli rule rather than face an uncertain future.

Mental Resilience among the Druze in the Golan Heights

Resilience is defined as the process, ability, and/or outcome of successful adaptation to threatening challenges or situations, with the end of the coping period culminating in recovery (Clauss-Ehlers, 2008). Resilience seems to have three main components. The first includes a person's inner strengths, family and social support, and community resources. The second component relates to an individual's character, his/her interpersonal skills in problem solving, self-esteem, temperament, and empathy. The third component involves the individual's degree of optimism, his ability to communicate, to share personal thoughts and dilemmas with others, and his ability to solve problems and regulate emotions (Ismail Abu Ajaj, 2016). The American

Psychological Association (Ismail Abu Ajaj, 2016) claims that mental resilience is not innate but a process that involves a sequence of thoughts, behaviors, and other activities that develop in each person, depending on his/her ability to learn and develop, and cope and adapt to cultural background, cultural values and social environmental factors (Clauss-Ehlers, 2008, Levy, 2016).

Resilience is called upon when there is a disturbance to the balanced state of routine. The disturbance can be man-made, such as war (Padan & Gal, 2020), and requires a system's ability to flexibly adapt to the new situation. (Fletcher & Sarkar, 2013). The Golan Druze lived under Syrian rule until the Six-Day War in 1967 (Zaida, 2005), and their positive attitude towards their lives as Syrians precluded any possibility to feel a belonging to the State of Israel (Amrani, 2010). Kipnis (2011), as well as Padan and Gal (2020), described the resilience of the individual during a security crisis (wars, terrorist events, and violent conflicts) as the ability to behave adaptively during the crisis or security threat and then to function as before or at an even better level.

The Druze villages in the Golan Heights are isolated and homogeneous, inhabited only by community members, which helps maintain group cohesion (Nissan, 2011) and may help cope with stress, tension, and maintaining resilience.

The Druze are more loyal to their traditional values and the unity of their community than to the values of the State (Nissan, 2011); therefore, a perceived injustice to the community can create tension between community interests and adherence to State laws (Nissan, 2011).

Emotional Intelligence among the Druze

The present study will focus on the "ability model" of Mayer, Caruso, and Salovey (2016), who divided emotional intelligence into four broad categories; 1) perception and identification of emotions; 2) assimilation of emotions in thinking such as the utilization of positive emotion for creative activity 3) understanding and analysis of emotions while utilizing knowledge about overall emotions, 4) control and regulation of emotions in oneself,

According to Corr and Bacon (2017), people with high emotional intelligence are those whose behavioral inhibition system (BIS) functions and allows them to relate to things positively. In contrast, low-functioning BIS creates inhibitions in people and leads them to perceive situations negatively.

In contrast to some researchers who define emotional intelligence as an innate trait (Mayer et al., 2008), the "ability model" contends that intelligence is a cognitive ability that can be developed (Corr & Bacon, 2017; Mayer et al., 2016). The first generation of Golan Druze under Israeli rule witnessed incidents of conflict and political violence and likely experienced emotional challenges, such as difficulty controlling and regulating emotions (Punamäki et al., 2015). Therefore, it can be assumed that they are characterized by more emotional difficulties (lower emotional intelligence) than the second generation, who have most likely not experienced such conflict or violence. Events in life affect a person's well-being, so that stressful events reduce the level of well-being, and people who have not experienced stressful events have been found to have higher personal well-being (Zimmerman, 2011). People with high emotional intelligence can maintain positive mental states by effectively managing their emotions and are more likely to experience higher levels of personal well-being and lower levels of emotional difficulties such as distress than people with lower emotional intelligence. Individuals who are unable to grasp and gauge their emotions (i.e., have low emotional intelligence) are less likely to find ways to adapt and thus use a more passive form of coping (such as avoidance) during stressful life events (Salovey et al., 2002).

The literature in the field has not examined the Golan Druze in this context, but it can be assumed that because they have endured wars, live in Israel without citizenship, have a strained relationship with the State, and feel unsure about their political future (Nissan, 2011),

their sense of well-being, mental resilience, and emotional intelligence have been and continue to be affected. We assumed that a difference would be found in these variables between the first generation who experienced war and occupation and the second generation born in the State of Israel and do not know any other reality.

The present study examined personal well-being, mental resilience, and emotional intelligence among first- and second-generation Golan Druze, raising four hypotheses:

1. The second generation of Golan Druze will have a greater sense of personal well-being than the first generation.
2. The level of emotional intelligence will be higher in the second generation of Golan Druze than the first generation.
3. The level of mental resilience will be higher in the first generation of Golan Druze than in the second generation.
4. The level of mental resilience will predict the level of emotional intelligence and personal well-being beyond the generational variable in this population.

Method

This study examined personal well-being, mental resilience, and emotional intelligence among first- and second-generation Druze in the Golan Heights. A mixed-methods study, which included quantitative and qualitative paradigms, was used to examine the question broadly. This combination allows for a better understanding and explanation of the findings (Nasser, 2002). Also, this method allows for new perspectives that add depth to the study. The surveys were collected from 04/2019 to 06/2019. The semi-structured interviews were conducted from 04/2019 to 06/2019.

Participants

One hundred people, aged 25-62, from the Druze communities in the Golan Heights, participated in this study; we found it difficult to recruit participants, especially those from the first-generation, probably because of the sensitivity of the topic. The sample was divided into two groups - 36 participants from the first generation, aged 40-62 ($M=50.39$; $SD=4.17$), and 64 from the second generation, aged 25-40 ($M=31.34$; $SD=6.25$). The majority of the first-generation group were women (61.1%), 75% were married, 53.1% had an average monthly income (about \$3000), and 50% held an academic (bachelor's) degree. In the second-generation group, the majority were women (68.8%), 51.3% were married, 69.4% had an average income, and 71.9% held an academic (bachelor's) degree. These participants were sampled in a convenience sample using social media. Table 1 presents the demographics of both groups.

Research Tools

Socio-demographics

Socio-demographics included background questions about the participant, such as gender, age, marital status, and income. (See Appendix 1).

Emotional Intelligence

An emotional intelligence questionnaire that Schutte et al. (1998) developed, based on the model of Mayer and Salovey (1999) and translated into Hebrew by Zeidner (1998), was

used. The questionnaire presents 33 statements and examines, through self-report, the degree of the respondent's emotional intelligence relating to three content domains: assessment and expression of emotions (identification and understanding of emotions) (items 5, 8, 9, 11, 15, 18, 19, 22, 25, 26, 29, 32, 33 for example - "I am aware of my emotions while experiencing them"), regulation and control of emotions (items 1, 4, 10, 12, 13, 14, 16, 21, 24, 30, for example- "When I'm experiencing a positive emotion, I know how to make it last ") and using emotions to benefit from them (emotion management) (items 2, 3, 7, 17, 20, 23, 27, 28, 31, for example - "When I'm in a good/positive mood, problem solving becomes an easy thing for me").

A respondent indicated the extent to which each statement described him/her on a 5-point Likert-type scale with answers ranging from 1 to 5, with "1" indicating "strongly agree" and "5" indicating "strongly oppose." Cronbach's alpha for the total questionnaire was 0.86, and, for the three domains separately, Cronbach's alpha was assessment and expression of emotions - 0.78; regulation of emotions - 0.65; producing emotional benefit - 0.72. (See Appendix 2).

Table 1

Demographic Characteristics of First- and Second-Generation Druze in the Golan Heights (n = 100)

Variable	Golan Druze First generation (n=36)		Golan Druze Second generation (n=64)		
	%	n	%	N	
Gender					
Men	31.9	14	31.3	20	
Women	61.8	22	68.8	44	
Marital Status					
Bachelor	19.4	7	42.2	27	
Married	75.0	27	51.3	34	
Divorced	2.8	1	4.7	3	
Widowed	2.8	1	0.0	0	
Monthly income					
Below average	13.9	5	28.1	18	
Average	53.1	34	69.4	25	
Above average	16.7	6	18.8	12	
Education level					
Elementary school	5.6	2	0.0	0	
Secondary school	41.7	15	18.8	12	
Bachelor's degree	50.0	18	71.9	46	
Master's degree or higher	2.8	1	1.6	1	
Other	0.0	0	7.8	5	
<i>Range</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	
Age	25-62	6.25	31	4.17	50.39
		.3			

Cummins and Lau Personal Welfare Questionnaire (2006).

The questionnaire consists of nine items, each of which represents a key area of quality of life: standard of living, health, achievements in life, relationships, sense of security, community belonging, future security and spirituality/religion, and general satisfaction with life. A respondent rated his/her agreement with a statement on an 11-point Likert-type scale with responses ranging from 0 to 10, with "0" indicating "not at all satisfied" and "10" indicating "very satisfied." Examples of items: "How satisfied are you with your health" and "How satisfied are you with your standard of living?" The higher the score, the higher the personal well-being of the participant and vice versa. The questionnaire had high reliability ranging from .70 to .85 and convergent validity with a correlation of .78; a reliability test in the present study found Cronbach's alpha to be 0.90. (See Appendix 3).

The Connor-Davidson Resilience Scale (CD-Risk) (Campbell-Sills & Stein, 2007).

The questionnaire included 10 items related to one's perception of self-efficacy associated with events experienced by the respondent in the previous month. Example items include: "I am able to adapt to changes" and "I can handle any event." Each respondent was asked to rate the extent of agreement with which each item him/her about events of the past month, on a 5-point Likert-type scale with answers ranging from 0 to 4, where "0" indicated "not true at all" and "4" indicated "true almost all the time." The Cronbach's alpha coefficient was 0.80, and in the reliability test in the present study, Cronbach's alpha was 0.83. (See Appendix 4).

A Qualitative Tool- Semi-Structured in-depth Interview

The purpose of the interview is to enable the researcher to reach a deeper understanding of the attitudes, opinions, and views of the respondents through the building of a good relationship of trust between interviewer and respondent (Sabar-Ben Yehoshua, 2001). Questions were asked, enabling gathering information from the respondents that clarified their viewpoints concerning the issue under investigation (Shaked, 2003). The interview was divided into two-time frames: 1. Past - questions concerning the background of the Golan Druze sector in the context of the subject under investigation. Example: "Did you have any concerns when the occupation occurred? If so, which ones?" 2. Present - In this section, questions were asked about the point at which the examined issue arose and developed. An example of the question: "Has anything changed today in your personal sense of well-being as opposed to the past?". All interviewees were presented the same question keeping the reliability of the interview

Settings and Procedure

Parallel to the quantitative study, which was distributed via Qualtrics, eight in-depth personal interviews were conducted with participants familiar to the researcher from 04/2019 to 06/2019.

The interviews were conducted in Arabic for the interviewees' convenience and transcribed into Arabic and Hebrew. They were then analyzed using content analysis that characterizes the qualitative method. Interviews were audio recorded, transcribed and subjected to thematic analysis (Braun & Clarke, 2006). Open coding conducted line-by-line by the first author occurred to identify themes using participants' own language where possible. The most frequent or significant codes were synthesized to explain larger segments of the data and

organize data into categories. Relationships between categories were developed through theoretical coding to conceptualize how codes related to each other (Charmaz, 2012). Memos were recorded in a research journal, which allowed for introspective reflexivity and bracketing of researcher biases (Patnaik, 2013), and consisted of tentative ideas and areas for further exploration, moving towards more analytical concepts in the later analysis (Tweed & Charmaz, 2012). The questionnaires/interviews did not contain offensive and/or intrusive questions so that they did not violate the rules of ethics. At the beginning of the questionnaire/interview, a brief explanation was given to the participants/interviewees about the study and its nature, and it was made clear to them that their identities would remain anonymous. Also, participation in the study was voluntary, and it was explained to the participants/interviewees that they could retire at any stage of the study. Participants indicated in the quantitative questionnaire whether or not they were willing to be interviewed. The study received the approval of the College Ethics Committee.

Findings

Quantitative Findings

The present study compared the level of mental resilience, emotional intelligence, and personal well-being between the first and second generations in the Golan Druze community. Four hypotheses were examined using the appropriate statistical tests. First, the direct relationships between the main research variables and their dimensions were examined: levels of emotional resilience, emotional intelligence, and personal well-being. In the second stage, the first three hypotheses were tested using a comparative analysis between the first- and second-generation groups for the abovementioned variables.

Finally, to answer the fourth hypothesis, the predictive contribution of the emotional resilience variable over the comparative variable – first or second generation under Israeli rule - was examined.

Correlational Analysis of Study Variables

Analysis of Pearson's correlations for relationship indices found that life satisfaction was significantly and positively correlated with the weighted measure of emotional intelligence ($r=.34, p<.001$) and with its three components: emotion assessment ($r=.39, p<.001$), emotional regulation ($r=.27, p<.001$) and producing emotional benefit ($r=.33, p<.001$). Hence, greater satisfaction with life will be expressed in greater emotional intelligence and its aspects in the general Golan Druze community. Similarly, positive and significant correlations were found between personal well-being and emotional intelligence ($r=.46, p<.001$) and its three sub-scales: emotion assessment ($r=.41, p<.001$), emotional regulation ($r=.40, p<.001$), and benefit from emotions ($r=.44, p<.001$). The positive relationships demonstrate a pattern in which a high sense of personal well-being will lead to a high level of emotional intelligence and its aspects in the general Golan Druze community.

The mental resilience variable was significantly and positively associated with both personal well-being ($r=.53, p<.001$) and satisfaction with life ($r=.45, p<.0$) so that members of the Druze community who reported a high level of resilience also reported high satisfaction and personal well-being. Finally, the degree of mental resilience was significantly and positively related to the weighted measure of emotional intelligence ($r=.51, p<.001$) and its three components: emotion assessment ($r=.50, p<.001$), emotional regulation ($r=.38, p<.001$) and producing emotional benefit ($r=.41, p<.001$), so that a high level of resilience will be expressed in a high level of emotional intelligence and its components among the Golan Druze. See Table 2.

Table 2
Correlations between Personal Well-Being, Emotional Intelligence and Emotional Resilience in the Golan Druze Community (n = 100)

Variable	1	2	3	4	5	6	7
1. Satisfaction with life	---	.567***	.341***	.392***	.269***	.332***	.449***
2. Personal well-being		---	.466***	.407***	.401***	.439***	.528***
3. Emotional intelligence			---	.880***	.863***	.887***	.511***
4. Evaluating emotions				---	.657***	.706***	.501***
5. Regulating emotions					---	.797***	.377***
6. Benefit from emotions						---	.415***
7. Resilience							---

***p<.001

A Comparative Analysis Between First- and Second-Generation

The first hypothesis posited that the second generation of Golan Druze would have a higher sense of personal well-being than the first generation. This hypothesis was tested using a t-test for independent samples whose data showed a significant difference between the generation groups in the degree of life satisfaction ($t_{(98)}=2.57$, $p<.05$) and in the sense of personal well-being ($t_{(98)}=3.74$, $p<.001$). Thus, second-generation Golan Druze reported greater satisfaction and a higher sense of personal well-being than first-generation Golan Druze, confirming the first hypothesis.

The second hypothesis postulates that emotional intelligence levels would be higher in second-generation Golan Druze than in first-generation members. The t-test for independent samples was utilized, and data analysis revealed a difference between the generational groups in the weighted index of emotional intelligence ($t_{(98)}=3.03$, $p<.01$), and in its three components: emotion assessment ($t_{(98)}=1.86$, $p<.05$), emotional regulation ($t_{(98)}=2.21$, $p<.05$), and producing emotional benefit ($t_{(98)}=1.76$, $p<.05$) so that second-generation Golan Druze reported higher levels of emotional intelligence and all its components than did first generation. The finding of significant differences between the two generations in general emotional intelligence indices has corroborated the second research hypothesis.

The third hypothesis posited that the mental resilience level would be higher in first-generation Golan Druze than in the second generation. Again, a t-test for independent samples was employed and revealed a significant difference between the generational groups in level of mental resilience ($t_{(98)}=3.05$, $p<.01$), but the average mental resilience was the opposite, so that second-generation members reported less emotional resilience than did first-generation members. Hence, this research hypothesis was refuted. See Table 3.

Table 3

Comparison Between First- and Second-Generation Golan Druze in Personal Well-Being, Emotional Intelligence, and Emotional resilience (N = 100)

	Golan Druze Second generation (n=64)		Golan Druze First generation (n=36)		t ₍₉₈₎
	M	SD	M	SD	
Personal well-being	9.19	1.57	8.33	1.71	2.527*
Emotional intelligence	9.19	1.20	8.05	1.79	3.743***
Evaluating emotions	4.09	0.32	3.86	0.42	3.031**
Regulating emotions	4.02	0.46	3.83	0.51	1.859*
Benefiting from emotions	4.22	0.36	4.04	0.46	2.214*
Resilience	4.25	0.43	4.08	0.54	1.764*
Satisfaction with life	3.98	0.54	3.60	0.67	3.051**

***P<.05, **P<.01, AND ***P<.001**

Generation Number and Resilience

The fourth hypothesis posited that the level of mental resilience would predict the levels of emotional intelligence and personal well-being beyond the generational variable. The hypothesis test was conducted on two models of multiple regression.

The regression model for predicting emotional intelligence using the generation under Israeli rule and the level of mental resilience was significant ($F_{(2,95)} = 19.18, p < .001$), and explained about 29% of the variance in the predicted variable - emotional intelligence. The level of mental resilience showed a significant contribution in predicting emotional intelligence beyond the generational variable ($\beta = .46, t_{(1,94)} = 5.07, p < .001$). See Table 4.

Table 4

The Regression Model for Predicting Emotional Intelligence by Generation under Israeli Rule and the Level of Mental Resilience (N = 100)

	B	SE β	B	t
Mental resilience	.460	.055	.277	5.073***
Generation living in the Golan Heights 0 = first generation 1 = second generation	.171	.070	.131	1.886
R^2	.29			
F	19.186***			

***p<.001

The regression model for predicting personal well-being using the generation under Israeli rule and the level of mental resilience was also significant ($F(2,93) = 21.89, p < .001$), and explained about 32% of the variance in the predicted variable - personal well-being. The level of mental resilience showed a significant contribution in predicting personal well-being beyond the generational variable ($\beta = .46, t_{(1,92)} = 5.11, p < .001$). See Table 5.

Table 5

The Regression Model for Predicting Personal Well-Being by the Number of Druze Generation in the Golan Heights and the Level of Mental Resilience (N=100)

	β	SE β	B	t
Mental resilience	.460	.225	1.152	5.112***
Generation living in the Golan Heights 0 = first generation 1 = second generation	.214	.287	.683	2.379*
R^2		.32		
F		21.890***		
***p<.001				

Qualitative Findings

The interviews revealed three main themes from the content analyses: personal well-being, mental resilience, and emotional intelligence, and six sub-themes. The personal well-being theme included two sub-themes: a sense of belonging and perception of the occupation. The emotional intelligence theme included one sub-theme: emotion control and regulation; the resilience theme included three sub-themes: language difficulty, loyalty to Syria, and memories of the war.

Personal Well-Being

The two sub-themes, a sense of belonging and perception of the occupation, were linked by the interviewees to their sense of well-being in the country. Details of the sub-themes are presented below.

Sense of Belonging (first sub-theme). S., R., C., and D., all second-generation Druze under Israeli rule in the Golan Heights, spoke of the high level of personal well-being created by their integration into Jewish society. In his interview, R. said, ".....My integration is very good. Like I said, I did a degree in economics, and I have a lot of Jewish friends.... All is well I feel comfortable with myself." Similarly, in her interview, S. said, "I am very happy with my life and where I came from. I studied, I have a family, I am independent and can do what I want. I live well."

Unlike them, M., Sa., E., and A., all of whom are Golan Druze who are first-generation under Israeli rule, described their personal well-being as "low" and said that they were unable to integrate into Israeli society, M. said, "... I feel that there is racism in all areas of work and study, I feel I do not belong to society. Sa. Said, "... I do not feel good, I do not feel comfortable with my situation I did not fit in well, I tried to fit in, but I was not successful socially ... When I meet [Jewish people], I feel that we are different in terms of values. For example, you see how I dress, in traditional clothes of the Druze community and it's different from the Jews

who wear what they want." Both M and Sa. said their sense of well-being from the occupation to the present day has hardly changed. M. said in an interview that his situation had changed only economically "... I get along with the economic situation more than before, but only in that area"

M., Sa. E., and A. said that not having Israeli citizenship harms their personal well-being. M. said, "the fact that I do not have citizenship affects personal well-being." Also, Sa, in an interview, shared, "... without citizenship it feels like even more, you do not belong, you are not a citizen ... that probably affects my well-being."

Concept of Occupation (second sub-theme). R. and S. of the second generation were not yet born when the Golan Heights was first occupied and had no concerns about the occupation. R. said, "I know that the Golan Heights was occupied by the State of Israel, I heard about it from my parents, but other than that I have no concerns related to the occupation." S. also said, "...The occupation was a long time ago I was not yet alive in that period, I was born in Israel, so I have no worries in this respect." S. said, "... I see the positive side; we are a very different society from Israeli society, but because of the integration after the occupation, we were able to learn good social advances such as women's rights."

In contrast, the perceptions of M. and Sa., who witnessed and continue to live under the occupation, are negative. They both spoke of the separation from their family in Syria caused by the occupation. M. said, "my perception of the occupation is very negativeThe distance from my relatives is very difficult Sa. Shared, "... I am cut off from my family living in Syria...."

They also spoke of the economic concerns that accompanied them throughout the occupation - concerns related to the possible appropriation of agricultural land by the State of Israel. M. said, "... I was afraid for our agricultural land because most of the people in the Golan have agricultural land and they depend on agriculture. This is their source of livelihood" Like him, Sa. was fearful. Sa said, "... Most people in the year of occupation lost their jobs, "There was also a lockdown. We could not go to work. It made us financially afraid. Over the years, M.'s economic fears, unlike Sa.'s, have disappeared. He noted, "... I get along with the economic situation more than ever."

They both spoke of the feeling of not belonging as created by the occupation. M. said, "under the occupation, you cannot exercise your rights as you would in your country".Sa. said, "for me, the occupation made me a lot of problems, everything I knew changed, and I had to start again in a place where I am not like everyone else, I live in the minority....". ". Sa. Added, "... the majority do not speak my language so when I leave the village, I have to make an effort to understand people and talk to them, it makes you a stranger"

Emotional Intelligence

This theme includes one sub-theme: emotion control and emotional regulation, which is one component of emotional intelligence. Details of the sub-theme are the following.

Emotion Control and Emotional Regulation.

One of the categories of emotional intelligence is controlling emotions and regulating them. From the interviews, it seems that S. and R.C. of the second generation control their emotions even when issues related to the occupation arise. In her interview, S. said, "... I can control my emotions. I remember once a dialogue began at my workplace against Arab society, I did not agree with what was said and thought differently, but it did not affect our relationship at work. On the contrary, I like to talk about such things, get to know Jewish society more and they will know my society more ... even if you talk about the occupation it's okay it's not annoying, " In an interview with R. he shared "... I control my emotions; I feel I get along very well ... I work in a bank, and not all customers are nice and smiling, and sometimes they come

angry and get on my nerves, but you have to understand that it is not personal and know how to control emotions and have a proper conversation without anger."

Unlike them, M., Sa., E. and A. from the first generation find it more difficult to control their emotions, especially when discussing issues related to the occupation and the State. M. and E. said in their interviews, "... Sometimes I get up sad, and I stay home and do not go to work, sometimes I get upset even without having a reason, I know it has to do with my situation in the country, my status which is not good, I am not equal like everyone else." E. said, "I do not control my feelings. I am very angry with my grandchildren when they talk about citizenship for example, and afraid for them because they do not know their country at all and if there is peace then there will be a problem."

Mental Strength

This theme includes three sub-themes: language difficulty, loyalty to Syria, and memories of the war. The interviewees linked these components to a sense of distress, representing the presence or absence of mental resilience. Details of the sub-themes are presented below.

Language Difficulty. Resilience is an ongoing process that allows a person to adapt to situations that create feelings of distress. In all the interviews, it seems that the main cause for mental distress was language difficulty. However, it seems that first-generation S., R., D., and C. dealt with the difficulty and integrated into Israeli society, compared with M., Sa., E., and A. second generation who to this day experience the language difficulty and its effect on their adaptation. In an interview with S., she said, "... I had a hard time at the beginning of my studies and also at work ... because I did not know the language properly before I started my studies in college ... My self-esteem was very low. Every time I tried to talk and I was wrong, I was ashamed. There were times I would come home and cry. I was actually depressed. I felt unequal ... I felt really bad about myself. Now my integration is very good, I learned the customs, the language and I am very happy with myself. I also speak Hebrew quite well. I grew up in a village only with Druze, and we spoke Arabic, and at school, they taught some Hebrew but not at a level suitable for college. At first, my matriculation exams were not good enough, and I did a 'preparation year.' "

M. from first-generation said in the interview, "I do not adapt to the current situation, it is very difficult for me to adapt, for example, it's hard for me linguistically to this day ... and there is also a very big difference in the lifestyle of the Jews ... and I do not always know how to deal with it ...". Sa. also said, "I do not adapt, I have lots of difficulties."

Loyalty to Syria. M., Sa., E., and A. who witnessed the occupation are loyal to Syria, and it is, therefore, difficult for them to integrate into Jewish society. A. said, "I do not adapt to the current situation; it is very difficult for me to adapt In my work, I had some problems with the people. There are times conflicts happen between us because they say something bad about Syria, and I know they do not really know what it is like to live there." A. also said, "I have a lot of negative thoughts about my situation in life and the country. I always imagine what would happen if I had continued to live in Syria and did not have the occupation that has caused me great difficulty.... It feels like I'm between two worlds ... I hope there will be peace and we will return to Syria,

Memories of the War. Sa. and M., first-generation, have memories of the wars between Israel and Syria that to this day follow them and cause them mental distress and uncertainty. M., in an interview, shared, "... I always have a fear of wars when I hear explosions in the area I'm scared, it reminds me of the war then, and I do not know what will happen, it's a very hard feeling, hard to deal with it ...". Sa. also said in an interview "... something that is really hard for me is that I lost my uncle in the war, I remember what I saw in the smoke, and all that was.

The young people will never understand that. They grew up here in relative quiet, my sons always tell me dad ‘calm down’ because they see that I am stressed and I do not seem to really understand why They do not understand that it is not a situation that is forgotten.”

Discussion

This study examined personal well-being, mental resilience, and emotional intelligence among first- and second-generation Druze in the Golan Heights. Four hypotheses were posited. The study's first hypothesis was accepted. Second-generation Druze who grew up in the State of Israel and did not experience the process of occupation indicated a higher sense of personal well-being than first-generation Druze who experienced the occupation. The interviewees linked their personal sense of well-being to social and occupational integration into Jewish-Israeli society.

In this context, Levy (2016) explained that social involvement is the basis for a sense of positive well-being. The first-generation interviewees believed that they did not fit into Jewish-Israeli society, mainly due to the gap between the conservative Druze values and the modern Jewish values and lifestyle. Their claim can be substantiated by Raufman (2015), who argued that the Golan Druze face a deep internal conflict between the modernization that characterizes Jewish Israeli society and the conservatism of contemporary Druze society in Israel, with the first generation living conservatively (Kipnis, 2005) and the second-generation embracing modernity (Ben Dor, 2014). Moreover, the participants of the current study claimed that their perceptions of the occupation were also related to his/her personal well-being; this perception differed between the first and second generations.

As Hassan (2011) wrote, the view of the young Druze is different from that of the previous generation, and they are more open to external influences. The second-generation interviewees had no concerns about the occupation and even perceived living under the State of Israel positively as a chance for socio-economic advancement. This finding was supported by Firo (2000), who believed that the villages in the Golan Heights underwent a process of modernization as part of their integration into the Israeli majority society, which led to significant economic and social improvement.

First-generation interviewees in the current study recounted not being able to overcome the sorrow of separation from their family who remained on the Syrian side and a sense of not belonging in Israel. Deci & Ryan (2008) support the notion that a lack of sense of belonging and connection with the environment harm the individual's personal well-being. The first generation's personal well-being was also negatively affected by the economic concerns they had at the time of the occupation, a situation that Bradley and Corwyn (2002) argued as having negative implications for one's personal well-being. Specifically, on this issue, Bradley and Corwyn (2002) confirmed that following the Six-Day War, when the State of Israel wanted to establish, develop and expand Jewish settlement in the region, the State appropriated some Druze lands, thus preventing expansion of the Druze villages (Nissan, 2011).

According to Ben-Dor (1996), relatively few of the Golan Druze hold Israeli citizenship, and in the third sub-theme, the respondents claimed that lack of citizenship means lack of belonging to the State and its society. Levy (2016) maintained that a sense of belonging is a need that drives our lives; it is an existential and basic need of every person, gives the individual a sense of meaning, and contributes to his/her good adaptation. Marshall (2009) wrote that the social layer of citizenship refers to the individual's ability to participate and enjoy all social services in the country, such as welfare, security, and education. These are important in creating social unity, which is necessary for one's sense of belonging to a large community, as to a nation or a people.

The second hypothesis was also accepted, including the subsets of emotion assessment, emotional regulation, and higher production of emotional benefit. In interviews, those who

lived through the occupation process admit to being unable to control their emotions in general, especially when discussing issues related to the occupation and Syria. This aligns with the professional literature that has documented that people exposed to war and political violence (such as first-generation Druze) have lingering emotional difficulties in controlling emotional regulation (Punamäki et al., 2015). However, second-generation Golan Druze feel that they can easily control their emotions when speaking of the occupation and the Israel vs. Syria issue.

The third hypothesis was rejected because the second-generation Druze reported higher mental resilience levels than the first generation.

Blum (1998) notes that mental resilience develops when there is an interaction between the individual and distress. The second-generation Druze in our study did not live through the period of occupation and its distressing process, and they have a different experience than the first generation. They did, however, experience the distress of attempting to integrate into the academic institutions of the Jewish State with sub-par language abilities. Shaviv, Binstein, Stone, and Podem (2013) validate the fact that despite Hebrew language classes in Arab (and Druze) schools, the lack of Hebrew language used creates a challenge for Arab students (and Druze) when, for the first time, they encounter an academic system entirely in Hebrew (Rabah & Zack, 2006). Our study participants coped with the distress and were helped by family and sometimes by classmates. According to Ismail Abu Ajaj (2016), family and social support are the focal points that make up mental resilience.

In contrast, the first generation to this day expresses mental distress in their inability to integrate into Jewish Israeli society; they have not mastered the language, they have not accepted Israeli culture, and they feel out of place. Rabah and Zack (2006) argue that language, beyond being a communication tool, expresses identity, culture, and heritage; using language is a form of power. In Israel, the Arabic language is an official language, alongside the Hebrew language. However, in practice, Hebrew is the main language, both officially and practically, while Arabic remains marginal. From this, it is possible to understand why the first generation has a feeling of belonging when their language is less valued and less widely used than the Hebrew language.

Although the first-generation Druze did not directly address this in their interviews, it can be speculated that their mental distress and maladaptation are related to their loyalty to Syria. Amrani (2010) has explained that the Golan Druze are hostile to the State of Israel because they hope and believe that they will return to live under a Syrian regime and unite with their families. Lahad (2014) contends that living in a state of 'neither peace nor war' exposes individuals to internal conflicts that lead to a constant sense of emotional burden. Therefore, it can be assumed that the loyalty of the Golan Druze to Syria while they live in the State of Israel creates mental distress for them.

According to Padan and Gal (2020), an individual's resilience during a security crisis (wars, terrorist incidents, and violent confrontations) results in that person's ability to behave adaptively during the crisis and, afterward, to function as before or at a better level. Our study found that memories from the wars between Israel and Syria accompany the first generation to this day, causing them great strain. Kipnis (2011) explained that, as in the confrontational history between Israel and Syria, civilians exposed to war developed a greater number and more intense stress responses than civilians not exposed to war (Morina et al., 2010), and indeed, the first-generation Druze in our study do not seem to have returned to their earlier functioning level and are inundated with thoughts that cause them distress, characteristics indicating low mental resilience.

Thus, concerning mental resilience, it seems that there are more risk factors for the first generation, defined by Lahav (2000) as forces in one's immediate environment that harm an individual's development and adaptation. In this study, the risk factors were language difficulty, a sense of not belonging, and internal conflict, in comparison with the second generation who

have more defense factors that Edelstein and Cohen (2008) define as factors such as family and society, that express the individual's resources and enable him to cope well and effectively.

Our fourth hypothesis was also accepted. Regardless of which generation a study participant belonged to, that participant's level of mental resilience predicted his/her emotional intelligence levels and personal well-being. This finding is consistent with the literature that has reported that coping, adaptation, and change following a stressful event (i.e., mental resilience) improves and aids the well-being of the individual (Jayawickreme & Blackie, 2014). It appears that this adaptive coping characterizes individuals who can perceive and gauge their emotions (i.e., those with high emotional intelligence) (Salovey et al., 2002). Undoubtedly, wars, terrorist incidents and violent confrontations create a stressful life situation for everyone involved, but mental resilience enables the individual to cope with emotions and forge a better wellbeing (Levy, 2016).

Conclusions and Contributions of the Study

The findings emphasize the difference between a first-generation occupied population, in this instance, the Golan Druze who witnessed the occupation process and who were transferred from Syrian to Israeli rule, and the second-generation Druze who were born into a reality of Israel rule and have lived in relative quiet. The personal well-being of the first-generation Druze is low, owing to the lack of belonging they feel is related to the gap between the values of modern Jewish-Israeli society and those of the traditional, conservative Druze society, their lack of Israeli citizenship, and the disconnect between them and their family still living in Syria created by the occupation. The emotional intelligence of the first generation is also low. This is a generation that has gone through wars, and they admit to not being able to control their emotions, especially when issues arise related to the occupation and the life they left behind in Syria. The first generation apparently has a low level of mental resilience. To this day, they experience mental distress due to the language difficulty and the memories of being separated from their homeland Syria, and their lingering loyalty to Syria leads to internal conflict.

In contrast, the second-generation Druze grew up in the State of Israel, and their personal well-being is high. They attributed this to their successful economic and social integration into Jewish society. The second generation was also found to have high mental resilience. The second generation also showed a high level of emotional intelligence in perceiving the occupation as having advanced them socio-economically. Thus, personal well-being, mental resilience and emotional intelligence are higher among the second generation than the first-generation Golan Druze.

This study makes an important contribution because it is the first in its field. To date, there have been no studies published that have examined personal well-being, mental resilience, and emotional intelligence in the unusual situation of the Druze in the Golan Heights. This study may have implications on other populations in other parts of the world who have been conquered or occupied, and transferred from the rule of one country to another. The examples can be, unfortunately, found everywhere: when the USSR was formed from previously independent countries, their populations and the Russian populations were forcibly moved from one country to another in order to "mix" the populations of each of the Soviet Socialist Republics and decrease the chances of an ethnic rebellion. Ethnic Chinese populations such as Tibetans and Uyghurs have suffered occupation and resettlement. Myanmar's Muslim population has suffered a similar fate as have many African populations such as Somalia. And of course, we have recently witnessed the huge influx of Syrian refugees into Turkey and the recent mass immigration to Europe from Syria, the Middle East and Africa. In general, our study can be linked to the generational differences of almost any group of people that has

transferred (whether physically or politically) under duress to another country (and society) and the subsequent generation born in the new environment.

Naturally, every example of occupation, resettlement and refugee migration has its individual characteristics, but in all cases, differences will be found between the occupied / resettled / fleeing generation and the next generation.

Limitations of the Research and Recommendations for Further Research

The present study has several limitations. One limitation is the relatively small sample size (N = 100), especially the number of first-generation participants (N = 36), compared to second-generation participants (N = 64). Also, most participants were women. This sample may not fairly represent the broad target population (i.e., the Golan Druze), so further studies should use among a larger and more equal sample in terms of gender. Also, only eight interviewees participated in the qualitative study (four first-generation and four second-generation), so that conclusions from quantitative findings via the interviews should be treated with caution. In follow-up studies, more study participants should be recruited for interviews.

Another limitation may be related to the definition of first- and second-generation Golan Druze. Because this population has not been studied in the literature, the generational division was decided according to a general assessment (everyone born after annexation - age 40 and less would be second-generation) and according to the ages sampled in the study. It is possible that the ages do not correctly reflect the generations, and, therefore, further studies should also examine the division into generations.

Another limitation is that the study was the first of its kind, and it was difficult to explain and substantiate the findings with the literature, and therefore care must be taken concerning the findings and their conclusions. It is advisable to develop quantitative and qualitative studies on the subject that will make it possible to understand the phenomenon more in-depth.

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