Coaching Psychology: The Effect of Coaching by Values in Forming Arab Teens' Personal and Collective Self-Esteem in the State of Israel

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Abstract

This research aims to contribute to the literature on the field of coaching psychology on development of identity with a focus on the psychological aspects of marginalized populations. In particular, it will add to our understanding of the effect of coaching by values in forming Arab teens' personal and collective self-esteem in the State of Israel. These Arab teenagers who are Israeli citizens, yet occupy a marginal position in society, live between conflicting cultures and seek to find an identity and a set of values that enable them to find their place in society. The use of a coaching model will add to our understanding of how an intervention can assist such groups struggling to find a strategy of identity and healthy personal and collective self-esteem. The research contributes both to the literature on self-collective esteem formation and to understanding the role of coaching in working with marginalized people in order to increase its effectiveness in a complex reality and to develop a model that I and other coaches could use.

A sequential design-methodology was used in this research in order to answer the research question: is a values-based coaching program an effective intervention for developing the personal and collective self- esteem of the Arab youth. The first stage used a method of questionnaires (the quantitative part) to 400 students in the 11th and 12th grades, aiming to explore the current average (numerical) level of personal and collective self-esteem and to discover the dominant type of values of the research population. Another aim was to explore the correlations between these terms.

The second, qualitative part used semi-structured interviews both before and after the coaching sessions. Ten students participated in ten coaching by values sessions, one session a week.

The quantitative part was analyzed using the SPSS program to gain a general understanding of Arab teenagers' perspectives towards their collective and personal self-esteem and of their system of values. This part sought to find any relationship between the collective and personal self-esteem and values. The qualitative part was analyzed using a thematic method.

Results indicate central findings in relation to the overall research question:

- There is a lack of awareness in Arab teenagers of self and collective esteem.
- There is a relationship between realizing values and increased self-esteem and collective self-esteem.
- There is a fundamental need to build relevant interventions focused on values in order to form healthy self-esteem and collective self-esteem in Arab teenagers.
- The coaching program as an intervention-based values reveals itself as a useful intervention. Therefore, it should be extended to both parents and teachers.

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Personal Narrative Behind Conducting the Study

Completing my higher education at the Hebrew University in Jerusalem, I had the chance to experience the difference between my identity as a Muslim Palestinian Arab girl (a conservative culture) blended with the Jewish identity (an individualistic, Western culture). Such an encounter between the two cultures/identities made me feel confused and lost. Many questions and thoughts about my identity, collective esteem and myself were aroused. On the one hand, I wanted to be open-minded and adopt some values and lifestyle from the Western individualistic culture, which is dominant. On the other hand, I wanted to remain loyal to my culture, which is different and, in many ways, contradictory. It was a difficult process until I managed to form my own identity by being aware of my values as an individual belonging to a minority. This step enabled me to develop coping skills and become open-minded.

I completed my Master's Degree in Educational Counseling hoping to help teenagers develop their own strategy of identity. I define identity strategy as the actions, beliefs, and thoughts conducted by members of a minority group in order to enhance their identity. It helps the members of the group reduce the sense of threat over their social identity.

By virtue of my work as a counselor, I was in daily and in-depth contact (horizontal and vertical) with teenage high school students. This made me more exposed to and more aware of the ambiguity and the lack of clarity that the Arab youth in Israel suffer from in relation to their value identity, which is embodied in their inability to deal with principal questions such as: Who am I? Who are we? To

whom we belong? What are our attitudes? In other words, what is the set of values that identify Arab high school students as individuals, and as individuals belonging to a specific group?

What piqued my interest is the association of this ambiguity and the lack of awareness of the collective and individual value system together with social behavioral problems and low school performance. That was exactly what motivated me to conduct this research.

I started my research based on my assumption that the behavioral and social problem that Arab youth and Arab society suffer from can be explained, in my opinion, at two levels: the institutional level and the individual level.

At the institutional level, the problem can be attributed to the absence of professional educational projects and interventions which deal with the issue of individual and collective value identity and its effect on self and collective esteem. At the individual level, there is a lack of motivation or inner desire which leads youths to look for answers to questions related to their individual and collective value identity whether they are aware or unaware of that. What makes this issue even more critical is that it occurs in adolescence, a critical stage in their life.

At this stage, the formation of self-esteem starts (Tsai et al., 2000). Adolescents start, for the first time, to investigate their identity and values. This is also the stage where they begin to discover their characteristics and capabilities, expand on their information, develop skills as well as learn to identify and react to new emotions and interactions. This stage of life is characterized by the increased awareness of identity shifts and formation. Therefore, the emergence of self-esteem issues revolving around difficulties in the social areas of life most likely has its roots in adolescence (Cauffman et al., 2010).

With the shift toward adulthood (ages 13-21), teenagers develop different values. For instance, teenagers from the age of 8 to 13 go through a modeling period where they copy and imitate their role model instead of being their authentic selves. Later (from the age of 14 to 21), they move into the socialization period. During this period they are influenced, to a great extent, by their peers and groups of like-minded individuals (mostly people outside the family) as an attempt to rebel against their nuclear family and values. They might also be influenced by media that conform with their peer group values (Massey, 1979). To add to the complexity, this occurs while the prefrontal cortex is not completely developed.

Research defines the prefrontal cortex as the executive part of the brain that assists with planning, short-term memory, differentiating conflicting thoughts, expectations based on actions, and regulating behavior (Arain et al., 2013).

Understanding that the prefrontal cortex is not completely developed until the age of 25 explains the emphasis placed on coaching teenagers to become individuals with self-empowerment, emotional intelligence, self-awareness and self-esteem through discovering their authentic selves, their choices, and aspirations. This can be attained by conducting professional values-centered interventions that aim to improve personal and collective self-esteem.

Coaching teenagers becomes even more important when it targets marginal groups and minorities that are stuck into political and ethnic struggles, and that suffer from injustice in different domains. This is likely to affect the identity development process including personal and collective self-esteem formation. Hence, this research is intended to contribute to the literature on the development of identity for marginalized populations. In particular, it is hoped to add to our understanding of personal and collective self-esteem among Arab youth who are Israeli citizens, yet

who have a marginal position in the society. They are stuck between conflicting cultures and seek to find an identity and a set of values that enable them to find their position.

The use of a coaching model will also add to our understanding of how an intervention can assist such groups struggling to find an identity strategy and a healthy self-esteem. It is hoped that the research will add to both the literature on identity formation and to the role of coaching in working with marginalized teenager groups as the research aims to:

- To explore how coaching by values can influence the personal and collective self-esteem among Arab teenagers in the State of Israel.
- To add to my understanding of the personal and collective self-esteem of the Arab youth who are Israeli citizens, yet who occupy a marginal position in the society.
- To examine the effect of coaching by values as a coaching psychology intervention on developing personal and collective self-esteem.
- Increase my effectiveness in a complex reality and develop a model that I and other coaches could use**.**

Epistemological and Ontological Assumption

The related ontological and epistemological acquisitions that I have demonstrated here depend on my own illustration and realizing the world itself and the phenomena that rest within it. Such acquisitions also instruct my general understanding of social psychological research and the advancement of methodologies related to this field. Actually, my ontological and epistemological viewpoints that build up my research have arisen mostly from my beliefs as a Muslim. These beliefs follow the word of Allah the Almighty that is the Holy Quran,

and the ethical teachings and sayings of the Prophet Mohammed (peace be upon him). I believe there is neither existence of any dominant reality nor ultimate knowledge, except the ones that were brought to light through the Holy Quran. However, other realities and knowledge exist, but they cannot be proclaimed either as utterly true or authentic.

Reading in depth about the fields of epistemology and ontology has extensively helped me develop my knowledge and understanding regarding such philosophical arguments and theories. Moreover, my expanded understanding of these two philosophical arguments assisted me to link them to my current research.

Multiple realities and immense knowledge were revealed to humanity through the Holy Quran. These realities and knowledge revolve around existence, different nations, and previous, current, and future events. These realities are considered to be utterly pure and doubtless due to their divine origin. Despite the fact that the truth was revealed to humankind, we still do not know all of it. Thus, we need to keep exploring and looking for remaining hidden realities. Allah the Almighty says in the Holy Quran: “Of knowledge, it is only a little that is communicated to you (O men!)” (Holy Quran, Chapter 17, Surah Al-Israa, Verse 85). Allah the Almighty encourages humanity to think in a critical way about the world around us, and question our realities. In order to have our own understanding and interpretation of the universe and gain more knowledge, Allah boosts our motivation to examine and observe the existence. In this regard, Allah the Almighty says in the Holy Quran: “Say: Behold all that is in the heavens and on earth” (Holy Quran, Chapter 10, Verse 101).

Thus, exploration could reveal the hidden truths and knowledge that we do not know yet. These unrevealed realities could only be understood through human perception and beliefs.

To a large extent, this is related to pragmatic philosophy which indicates that pragmatic research accepts the two aspects of existence: the existence of a certain reality and the array of human interpretations of the said reality (Morgan, 2007).

Pragmatic Philosophy and the Researcher Background

Islam is what a Muslim believes and does. We cannot separate doing and believing. Despite the fact that Islam perceives life as a divine predestination from Allah the Almighty, the life of a Muslim and his well-being are reflected and driven by his actions and decisions. This is repeatedly mentioned in the Holy Quran: "Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (Holy Quran, Chapter 30, Verses 7 and 8). Prophet Muhammad (peace be upon him) has also highlighted this when he said: "Faith is what settles in the heart and what is verified through act".

Islam intersects with pragmatic philosophy which is essentially based on actions and doings as the Greek word suggests – *pragmatism* means doings. Pragmatist philosophy claims that human actions and behaviors are integrated, influenced, and affected by a person's previous experiences and past life, and as a result, beliefs have originated in and have their effect on human life. Therefore, human thoughts and ways of thinking are linked to actions and behaviors. Humans can predict the consequences of their future actions based on the result of previous similar actions that they already have experienced. Thus, our previous experiences affect our choices and future actions (Kaushik & Walsh, 2019).

In parallel, Islamic philosophy sheds light on three basic elements of knowledge, belief, and practice focusing on the correlation between these three elements. The religion of Islam operates as a compass for practical orientations, but not typically in the form of standard dogmas (Bamyeh, 2019). According to James (1981), pragmatism is an advocate between our minds and our reality. Actually, a theological idea is considered to have pragmatic truth the moment it contains value for concrete life.

Pragmatism values facts and conclusions drawn based on objective truths, independent of irregularities or discrepancies (Sium, 1995).

To be more specific, for James (1981), a theory must disconcert common sense, previous beliefs, and faith as little as possible. Additionally, it must result in sensible fulfillment or other aspects that can be justified and verified precisely. This idea precisely applies to and integrates into Islam, in which it is considered a way of living. It consists of morals and rules that apply to many aspects of our lives: social, political and financial ones. These aspects are implemented in our lives as individuals. Usually, these curricula can be evaluated and measured, and they are linked to our lives daily, weekly, monthly, yearly, and during the course of the entire life.

Epistemology

Based on the previous information and arguments, researchers who follow the pragmatic method are considered to be both subjective and objective simultaneously (Morgan, 2007).

According to pragmatic philosophy, researchers should implement methodologies based on the research needs. Thus, it is often associated with mixed or multiple methods in order to benefit from both qualitative and quantitative

methods, shifting the focus from the methodology to the research question (Kaushik & Walsh, 2019).

A practical, pragmatic viewpoint speculates reality as balanced and constant most of the time. It changes gradually. These hypotheses allow the pragmatic researcher to alternate between the two concepts of external reality and the different perceptions and the individual's interpretation of it. Furthermore, this viewpoint allows the researchers to look at the quantitative and qualitative approaches (Maarouf, 2019).

Firstly, in accordance with the theory that suggests that there is only one external reality, a pragmatic researcher is granted the use of a quantitative approach. Secondly, concerning the fact that there are multiple different perceptions and interpretations about reality, and considering that reality gradually changes, allows the pragmatic researcher to use a qualitative approach as well.

In the current research, the external reality is the reality in which Arab teenagers are living. They live in a country that opposes what they believe, their culture, and their religion. They face a conflict between who they are and the state collective identity. This conflict affects their self-esteem. Such an external reality can best be observed with the help of quantitative methods. At the same time, I believe that there are many aspects, interpretations, and perceptions of that reality. For example, how this external reality affects teenagers' narratives, what interpretations they give, and how it affects their personal and collective self-esteem. Such questions justify the need for a qualitative method. Therefore, sequential design methodology was adapted.

The Arab Population in Israel

The Arab population in Israel is a national and a cultural minority group. It consists of about 1.93 million Arabs - about a fifth of the Israeli population. From various viewpoints, this population is heterogeneous, and its heterogeneity is expressed in different religions: 83.8% of the Arabs are Muslims, 7.6% Christians, and 7.8% are Druze (Israeli Central Office of Statistics, 2020).

Most Israeli cities have either basically Jewish or basically Arab populations. The Arab population resides primarily in Galilee, Triangle area, and the Negev. The continuing separation is due to factors that refer to Israel's founding period, which determined where non–Jewish Israelis can live; separated schools; and labor laws that discriminated against Arabs, as well as prevailing prejudices against Arab citizens residing in Jewish neighborhoods.(Robinson, 2021).

The arab population vary between being urban, rural and even nomadic people belonging to certain political parties and movements. They represent heterogeneous levels of traditionalism in the population (Ghanem, 2001).

Like many researchers, I believe that it is possible to define the Arab population in Israel as a unique ethnic minority in the world. This uniqueness is expressed in the integration of the features laid out below.

It is a minority that constantly has internal political disputes. According to Landau (1993), most of this population is influenced not only by national, cultural, social, and language relations but also greatly by connections of religion. These relations encourage this society to identify with its fellow people beyond the borders of Israel.In 2020, the Jewish People Policy Institute (JPPI) reported: In 2019, only 35.9% defined themselves as Israeli Arabs compared to 47.1% as Palestinians in Israel and 14.8% as just Palestinians.

The Arab minority in Israel enjoys the rights of Israeli citizenship at the individual level, but not at the collective level (contradictory to the rights that the majority group enjoys). As stated by Karayanni (2012):

> The Jewishness of the state formally limits the degree to which Israeli democracy can accommodate the Palestinian-Arab minority as a national group. It thus follows that, according to this thin concept, it would be easier for individuals from the Palestinian-Arab minority to attain their rights through individual claims presented as classical liberal rights. (p. 307)

The Arab minority in Israel did not view itself as a minority in the first two decades after the establishment of the State of Israel. The main reason for the emerging feeling of minority was the sudden turnover from majority to minority. In fact, the notion of being a minority has still not been fully internalized by many members of this group. Their feeling stems from their belonging to the Palestinian people around the world including the West Bank and the Gaza Strip (Al-Haj, 1987).

Regarding identity identification, many researchers, such as Samooha (2005), discuss two processes that affect the formation of the identity of the Arab minority in Israel. The first is Israelization, which is the extent of feeling of belonging to the State of Israel as citizens. The second is Palestinization, which in turn is defined as the extent of feeling of belonging to Palestinian nationality.

The most notable military and political events that the region, particularly the State of Israel, has experienced are the 1948 Arab-Israeli War, which is known in the Palestinian narrative as Nakba and the War of Independence in the Israeli narrative; the 1973 Arab-Israeli War; the occupation of Jerusalem by the Israeli state; the Oslo Peace Accords; and the issue of the holy sites; particularly regarding Al-Aqsa Mosque / Haaram Al-Sharif.

The above-mentioned events have affected the sense of belonging to the Palestinian community on a national level. They also affect the sense of political citizenship to the State of Israel, which has heightened the concerns and interests in the relationship with the state. The aims of this interest are to achieve equality and individual rights in specific. It does not apply to collective rights (Smooha, 2001). The following table provides examples of the changes in Arab students' feelings of belonging to various groups over the years. The feelings have been influenced by the numerous events and processes that have occurred during this period. Table 1 below indicates the percentages of those who answered *feeling to a great extent* or *feeling to a very great extent*.

Table 1

Arab Students' Feeling of Belonging to Diverse Groups (Mi'ari, 2011)

Extent of feeling belonging to various groups	1988 survey on high school students (grade 12) (1988)	Survey on students of a college of education (2003)
Feeling belonging to clan (hamula)	63	85
Feeling belonging to place of residence	74	80
Feeling Muslim or Christian or Druze	70	83
Feeling Arab	85	92
Feeling Israeli	07	18
Feeling Palestinian	83	74

The objective of presenting the above data is to show the extent to which the process of Arab students' identity formation is affected by various events. It is directly related to the aims of the current research that takes into account the cultural, historical and political specificity and its impact on the values of the research group as individuals and as a group.

The current study also considers the impact of these events on identity in general and on psychological identity in particular, specifically focusing on collective self-esteem. This is because Arab youth today were raised with the backdrop of the Second Intifada of 2000. In this Intifada, 13 Israeli-Arab citizens were killed. Another major event has been the recent wars in Gaza, the latest one having taken place in April 2021. All of these events have had direct effects on the formation of the ethnic national identity of Arab citizens of Israel. In addition, "Living in a war zone or area of political conflict has impacts on the individuals, families and communities in which they reside" (Al-Krenawi et al., 2004, p.54). Political conflict inscribes itself on the memories of individuals, families, and communities long after the traumatic events have occurred. The damage, both to persons and to property, is often used to substantiate social reality, beliefs, values, knowledge and social identity (Al-Krenawi et al, 2004).

In order to gain a deeper understanding of the Arab community in Israel, in the next section, the socio-economic situation of the Arab citizens in the State of Israel will be presented as another influential factor in addition to the factors mentioned on the formation of identity and the components it contains, such as individual and collective self-esteem.

The Arab Population in Israel – Socio-Economic Situation

Due to the cultural differences between the Arab and Jewish societies as well as the imbalance of power between them, Arab political and social scientists continuously discuss the discrimination against Arabs and their lack of assimilation into the Israeli society, highlighting the differences in language, nationality, religion, and culture (Al-Krenawi et al., 2004).

the Arab citizens of Israel face discrimination that contributes to poverty (the poverty rate stands at 36 percent, twice that of Jews); poor access to education, jobs, and services; and underrepresentation in politics. (Robinson, 2021).

According to Al Krenawi, "Since the 1948 establishment of the Israeli state, the Arab minority in Israel has experienced oppression, trauma, and social exclusion; they feel defeated, disempowered and poorer. There are huge gaps in quality of life between Arab and Jewish Israelis" (2005, p. 126).

Examples of gaps at the education context are that during 2013-2014, 58% of Arab 12th grade students received a general matriculation certificate whereas the respective number for Jewish students was 68%; and that in 2014, the child poverty rate of Arab children was 63% , thus clearly exceeding the poverty rates of other children in Israel (The Israel National Council for the Child, 2015).

- In 2016, 53% of Arab families lived in poverty (after taxes and transfer payments), compared with 14% of Jewish families..
- In 2013/14, 58% of Arab 12th-grade students received a general matriculation certificate, compared with 68% of Jewish 12th-grade students (including Haredim)

- In 2014, the child poverty rate (after taxes and transfers) was 63% for Arab children, well above the rates of other Israeli children (The Israel National Council for the Child, 2015).
- 23% of Arab children are children at risk, while 16% of the Jewish are at risk. (Szabo-Lael & Zadka, 2016).

Table 2 below compares aspects of neglect between Arabs and Jews in the State of Israel indicating the inferior status of the Arabs citizens.

Table 2

Aspects of Neglect (Manor & Szabo-Lael, 2015)

Aspects of neglect	Jewish (N=115, 314)	Arab (N=115, 415)
Poor physical care	18	29
Lack of supervision	18	33
Failure to obtain essential services	31	40
Failure to provide appropriate enrichment	43	56
Total cases of neglect	59% (Jews)	72% (Arabs)

In the next section, we will delve into the value system of the Arab society, since the current research relies on values as a basis for professional intervention and examines the extent of their impact on the formation of self-esteem and collective self-esteem.

The Values System and the Social Cultural Shifts

The majority of the Arab population has internalized cultural and traditional norms and values affected by two cultural dimensions, authoritative-collective and

psycho-cultural. The Arab society is a collective one. The individual is expected to give up on the self and obey the desires of the group that represents the norms and values. Self-esteem mainly depends on the family's reputation and status more than on personal achievements (Dwairy, 1997).

Dr. Khaled Abu A'sby, the manager of Massar Institute for Research, Social Planning and Consulting, reviews the effects of social and cultural shifts on Arab teenagers in Israel. According to Abu A'sby, the Arab society in Israel is in a social, cultural, moral and ethical crisis that also affects the teens. An indication of this is the moral polarity that characterizes the Arabic society nowadays: on the one hand, there are those who have not adopted the modernization values; and on the other hand, there are those who are educated and support the individualistic approach.

This polarity creates an extreme internal conflict, in the center of which are the teens. Abu A'sby (2012) claims that there is an urgent need to cope with the social cultural shifts and with the crisis mentioned above. Otherwise, there is a risk that a whirlwind will be created that will shake the teens and produce doubts in them. This, in turn, will lead to at-risk behavior, such as criminality, using drugs, and leaving schools. Such behavior might harm the teens and their society (Rekhess & Rudnitzky, 2008).

Abu A'sby (2012) adds that the Arab society in Israel goes through a double crisis. In addition to the crisis of formulating one's identity as a result of the shifts and the modernization that the Arab society goes through, there is also the crisis of internal splits accompanied with extreme differences of opinions within the group. According to Abu A'sby (2012), such a crisis has affected the entire social structure of Arabs in Israel and most importantly the value system of the Arab society. Therefore, it is necessary to control the development and to formulate the value

system in the Arab society to ensure its healthy growth. The central bodies of influence that are given the task of ensuring a healthy growth of value perception are schools and families (Abu A'sby, 2012).

I think it is possible to claim that the Arab society in Israel is already undergoing a crisis of social values at both the individual and at the collective level, especially since surveys and data indicate an increase in social ills and dangerous behaviors among Arab youth, such as increasing incidences of violence and crime, increasing consumption of alcohol and drugs among teenagers, low school performance, dropping school, and other behavioral problems (Sheh'khalel et al., 2018).

Considering the values crisis affecting the Arab minority in Israel, and considering that values are an evolutionary development that grants motivation to ensure our safety, the safety of the social circle, and simultaneously allows us to be individuals in the society, a values based and targeted intervention was established for the purposes of this study.

I believe if the Arab youth become more aware of their identity, especially of the values which construct them as individuals and as a group, they will be able to develop their own strategy of identity and avoid – as much as possible – the conceptual confusion and social situation of extreme moral confusion. This awareness is supposed to lead to a better personal and collective self-esteem. Otherwise, the breakdown of the values, whether it is for an individual or for the society, may cause conceptual confusion and a social situation of extreme moral confusion (Schwartz, 1992).

Considering that the current research targets secondary school students and that the education system is an essential part of the process of forming values and

building individual and collective identity, in the next section, the extraordinary characteristics of the educational system in the Arab society in the State of Israel will be presented.

Arab Education in the Israeli Education System

School experiences are fundamental to the identity shaping of students. These concepts include self-awareness, values, goals, orientation, and skills, all of which are needed for personal and social development. School education has a significant contribution to life experiences, sense of self, and future aspirations (Kaplan & Flum, 2012).

Additionally, according to Abu A'sby (2009), the educational process is considered the basic civilizational, cultural, human, and developmental project of any society. Every educational system, wherever it exists, works towards several goals, the most important of which is the upbringing of the future generation. It relies on the historical, civilizational, and cultural heritage of identity and belonging to a religion, a nation, and a homeland, while opening an opportunity for the possibility of change and adaptation according to the acceptable value system.

The Israeli education system is fundamentally segregated. In addition to the segregation between the Jewish and Arab societies, which has existed since the establishment of the state, there is also segregation within the societies based on geographic and socio-economic backgrounds. The societal segregation is directly connected to the segregation in the school system (Addi-Raccah et al., 2015).

Discrimination is noticeable in all areas from insufficient infrastructure and buildings, which are common in Palestinian schools, to limited budget; ill-equipped classrooms that are overcrowded and unsuitable for education; limited yard space; lack of computer labs; libraries, and gym equipment (Bilkof, 2014).

When comparing the main two existing educational systems in Israel, the Palestinian and the Jewish, one cannot ignore the staggering differences. While the Jewish education system focuses on Zionism and nationalism, the Arab education system lacks any Palestinian national component or influence. Contrary to The State Education Law (1953), which defined the structure and goals of the public education system, the status of the Arab society as a national minority in Israel remains unrecognized, as remains the fact that the Arab society in Israel is an inseparable part of the Palestinian people (Jabareen, 2014).

The Arab society has no real influence over the education system, as the Ministry of Education controls all aspects of it. This is due to the fact that the Arab society has been fundamentally and systematically excluded from decision-making positions, and denied any public, cultural, social, or economic power (Jabareen, 2014).

Therefore, it is not possible for the Arab society to reach the goals of any education system. In Israel, there is no equality in the power of the state and the power of the Arab society to govern the education system which is the compass guiding the formation of identity and belonging. In reality, the state holds all the power and influence, implementing its strategies, programs, institutions, and ideologies with the aim of producing the desired society (Abu A'sby, 2009).

This discrimination has great repercussions on the society and its members from compromising the income of the individual to assuming leadership positions within the society in order to diminish its social unity caused by feelings of injustice and racism (Bilkof, 2014).

Spolsky and Shohamy (1999) summarized some of the official goals of the Arab educational curriculum. The goals they mentioned emphasize the will to integrate

Arabs in the country, to provide students with a comprehensive knowledge of the Hebrew language, to introduce them to the Jewish culture and values, to teach them about the history and heritage of the Jewish people, to foster good citizenship among Arab students, to highlight the current integration of Arabs in the country,and to bring the nations closer.

In a survey conducted by Smooha (2001), it was found that 71.5% of the Arab respondents supported Arab control over the Arab education system. The majority of respondents favored the establishment of broadcasts (radio and television stations) that are owned, influenced, and operated by Arabs as well as the establishment of an Arab university.

In another research conducted by Abu A'sby (2003), it was found that most Arab parents favor the establishment of an autonomous Arab education administration, while Adler and Blass (2009) argue that Arab adolescents in Israel accept being Israeli citizens and identify (with varying degrees) with their Israeli citizenship. In addition, the researchers also point to cultural integration. According to them, the increasing use of the Hebrew language in the Arab sector is yet another measure of cultural integration.

Massalha (1994) agrees that Arab youth are trying to integrate into the country, but he believes that, at the same time, they are trying to keep their unique identity. These young Arabs study under the Israeli education system, are proficient in the Hebrew language, and are related to the Jewish society in aspects of labor and economy. However, they identify with the Arab-Israeli culture and their language is Arabic.

As viewed by Palestinian educators, the Palestinian education system's subordination to the general Israeli system distances the Palestinian society further away from self-determination (Jabareen, 2014).

So far, issues facing Arab youth have been explored, such as systematic discrimination, cultural values shift, the historical and political events, and the implications those issues have on the Arab community in Israel as individuals and as a group. When this understanding intersects with research, which indicates that behavioral issues and poor academic performance have been associated with low self-esteem (Orth & Robins 2014), the idea for this research was produced.

Previous studies have shown that low self-esteem connected with externalizing problems such as antisocial behaviors (Walker & Bright 2009).

In addition, it was found that low self-esteem is associated with drug addiction and emotional disorders such as emotional eating (Leary et al., 1995).

Further, a more recent research by Orth et al. (2014) linked individual and collective esteem to depression and other mental issues.

The current research suggests coaching as a professional intervention targeting high school students at the ages of 15-18. Most students aged 13-18 face a variety of different issues in addition to their schoolwork. This age group is characterized by puberty, peer-pressure, hormonal changes and more. In actuality, this is the stage in life where there are the most changes. Utilizing life coaching enables us to develop and expand teenagers' resilience as they face the challenges of adolescence. Evidence and research show that life coaching is an effective intervention tool for high school students. An article by Green et al. (2007) details their research on evidence-based life coaching for students that enabled the teenagers to develop resilience and hope. This was the first study to implement evidence-based

life-coaching intervention for secondary school students. It showed evidence for the effectiveness of cognitive-behavioral, solution-focused programs that can increase feelings of hope and resilience, and decrease symptoms of depression. The research showed data supporting the implementation of evidence-based life coaching programs in schools, as it seems to be able to provide a space for applicable positive psychology, alongside its positive influence on general health and wellbeing of the students.

Furthermore, one of the main goals of coaching is self-awareness. Thus, it attempts to encourage self-exploration of individuality, values, identity and beliefs. The importance of self-awareness is the improved understanding of one's self. It allows teenagers to explore themselves and their inner happenings as well as to understand their origins. Following the gain of self-awareness, they develop the ability to moderate their feelings, actions, and perspective.

In order for teenagers to be comfortable with themselves, they must first learn who they are. Self-awareness coaching aims to help teenagers develop better self-understanding. The ability to identify when your teenager needs support is essential.

In the following chapter, the reason for adopting coaching psychology, specifically coaching by values as an intervention method targeting developing personal and collective self-esteem, will be identified and explained.

The Research: Innovation

The contribution lies between theoretical research on social identity and the work of the psychologist/counselor as a therapist or a coach. It considers the significance of and need for integration between the world of research knowledge and the participant's world. I have not come across another research study which

integrates research data and professional intervention (coaching sessions) which is based upon therapeutic knowledge in the context of establishing a collective and individual identity among teenagers belonging to the Arab minority in the State of Israel.

Many research studies discuss the identity issue of the Arab minority in general as well as identity among teenagers. This research attempts to explore factors affecting the formation and establishment of identity. Most of the existing research has studied external factors and processes such as Israelization and Palestinization (Yiftachel, 2006). There is little research that has discussed the factors and processes of internal, influential approaches, such as coaching by values.

Research Questions

The current research proposes the following research questions:

1. Is a values-based coaching program an effective intervention for the personal and collective self-esteem of the Arab youth?
2. Do the unique circumstances of the Arab youth as an ethnic and national minority in the State of Israel lead to a lack of clarity, or a confused concept of self-esteem (both personal and collective)?
3. Is there a relation between self-esteem (psychological and social dimension) and the system of values among Arab teenagers in the State of Israel?
4. Is there a relationship between gaining awareness of the concept of values and collective self-esteem?
5. Is there a correlation between dominant types of values (social, emotional, and practical) and personal and collective self-esteem?

6. Does distinguishing and gaining awareness of collective, social values affect collective esteem?
7. As a result of the coaching intervention, will teenagers become more capable in forming a clear understanding of the concept of values and treat it as a means for change?

Limitations of the Research

As with the majority of studies, the design of the current research is subject to limitations. A major limitation is that the research project concentrated on one high school in the Arab population sector in Israel. In addition, only one group received coaching (group coaching).

Another limitation is that student perceptions may have been affected by extraneous factors that were not measured, such as the effect of media on Arab teenagers, parental type and personality type in addition to the gender aspect. In a further study, it could be interesting to look at gender and other different aspects. However, this is not the primary purpose in this research which explores and examines the influence of coaching psychology on the ethnic minority of Arab teenagers, and attempts to explain how it might affect their self and collective esteem.

Field of Research

The setting for the research project was a high school in Kfar Cana (North of Israel). It is a typical school with fair accomplishments (60% of the students finished all their Bagrut exams). The Bagrut examination is the Israeli high school matriculation exam awarded by the Ministry of Education. It is a compulsory requirement for higher education in Israel, and the scores heavily influence the future prospects of a student. There are about 900 students in the school (466 females, 434

males) and about 70 staff members, 98% of whom are Muslims. The students are heterogeneous in terms of their learning abilities, socio-economic background, and religious views. For example, there are some female students and teachers who wear the hijab (Islamic clothes for women), while others wear all kinds of fashionable clothes. The school deals with varied disciplinary problems including low school achievements, lateness, and verbal and physical violence among students.

Creation of the Research Question

Based on what has been mentioned in this chapter, it is clear that adolescence is a crucial development stage in life where the formation of identity, collective self-esteem and values starts. Thus, the need for a professional intervention, in particular, coaching by values, becomes an essential need. Taking into consideration the exceptional circumstances and the challenging reality that the Arab teenagers of the State of Israel are dealing with, the following research question was posed: Is a values-based coaching program an effective intervention for developing Arab youth personal and collective self-esteem?

Theoretical Background – Literature Overview

Reviewing the relevant literature reveals that there is no lack of research that has examined the Arab adolescents' identity in the State of Israel. Although the literature includes a variety of recommendations that highlight the need for professional and psychological cognitive and/or behavioral interventions, I have not come across any research that examines the effect of an intervention that is based on the values of Arab adolescents targeting their personal and collective self-esteem while taking into account both the external factors, particularly the cultural and political circumstances, and the inner factors, namely their values.

Based on the literary material that will be presented and detailed in this section, the current research assumes that values (identifying them, acting and living according to them) are the main element in forming a healthy self-esteem. Additionally, adolescents with a healthy self-esteem are able to build a healthy relationship with their community and surroundings, thus forming their collective self-esteem. Therefore, the formation of the adolescent identity in the psychological dimension of values and personal self-esteem and in the social dimensions of collective self-esteem leads to healthy behavioral patterns and self-realization. Thus, using narratives, life challenges, and cards to present concepts throughout the intervention directly affects the personal and collective esteem of the participants.

The key concepts that the current research deals with are: adolescence, personal self-esteem, collective self-esteem, and values. Through the current chapter, these key concepts and the way they link together will be presented and reviewed based on relevant literature.

Adolescence and Identity Formation

Adolescence is a transitional period that happens between childhood and adulthood including numerous changes. Although physical changes seem to be the most significant change that happens during this period, adolescence involves a lot of other developments, such as social, emotional, cognitive, and behavioral changes. These transformations occur in the context of developmental changes that young people go through, and they are influenced by external environmental factors, such as culture, religion, school, and the media.

There are a number of different theories that have been proposed when looking at adolescence development and defining it. Each theory emphasizes a unique developmental element. There is the biological view (e.g., G. Stanley Hall),

while other theories emphasize the psychological view (e.g., Freud), the psychosocial view (e.g., Erikson), the cognitive view (e.g., Piaget), the ecological view (e.g., Bronfenbrenner), the social cognitive learning view (e.g., Bandura), and cultural view (e.g., Mead). On the one hand, each of these theories provide a different perspective of understanding the process of adolescent development. On the other hand, they share many elements. Given that every teenager has his unique personality and his own special interests, no one can deny that every teenager faces numerous developmental issues during the early, middle, and late adolescent years (Spano, 2004).

Middle and high school years is a period that is associated with feelings and behaviors that can be assigned into four broad areas. Each one of them has its own characteristics of normal adolescent behavior. The first area is moving toward independence, the second one is about future interests accompanied with cognitive development, the third one is sexuality, and the last area is about ethics accompanied with self-direction (Rice & Dolgin, 2002). Most significantly, the period of adolescence is critical for the process of self-esteem and identity formation. It comes as no surprise, then, that most of the relevant studies place a special emphasis on this period (Chen, 2019). According to Erikson (1968), identity formation is the main developmental task of adolescents. Khimji and Maunder (2012) and Levinson (2005) claim that theories, including the sociocultural approach to identity formation, associate the development of one's identity to values, beliefs, and to socially shared activities. Erikson (1950) and Marcia (2002) found that a strong sense of identity might result in positive mental health and in optimal psychological functioning. Examples of these are self-esteem and well-being (Adler et al., 2016).

Reviewing the relevant literature pertaining to identity formation has revealed that Marcia's (2002) identity status paradigm has guided prior research. In such a paradigm, Marcia distinguishes two different processes: The first one is exploration that is defined as the active questioning and consideration of the various options and alternatives of identity. The second is commitment which refers to an individual's adherence to his beliefs, values, and goals. Based on these processes, Marcia identifies four forms of identity status along identity development. These four forms represent different statuses of commitment – achievement, foreclosure, moratorium, and diffusion (Luyckx et al., 2012).

It has been observed that people with strong identity commitment express high levels of self-esteem, while those with weak identity commitment are characterized by lowered self-esteem (Ryeng et al., 2013). Self-esteem and identity development have been closely related and accorded. Guaranteeing a stable and healthy self-esteem can potentially improve identity-related interventions for high school and college students, especially in societies where a structured framework for identity formation is lacking. Self-esteem, self-worth, and other resources are becoming vital for adolescents to explore and deal with the different options and possibilities in forming an identity. Actually, people with a strong sense of self-esteem will be confident in determining personally endorsed values allowing them to make identity choices and commitments and in preventing a state of chronic identity worry (Luyckx et al., 2014).

Given that adolescence is a transitional period due to the psycho-somatic changes, the evolution of self-esteem during it suffers from downfall (Orth et al., 2010). Therefore, the support system provided to this age group during this transitional period is crucial. Parents and the teacher have a major role in the

formation of youth's self-esteem, and can be detrimental to their state of mind (Mongonea, 2014).

As it can be noticed, the term values has revealed itself as an essential term in the period of adolescence in general and as an essential component of self-esteem and identity formation in particular. Thus, the following section will investigate the relation between the term self-esteem and values.

Self-Esteem and Values

The importance of studying self-esteem lies with the crucial part it plays in adolescence development and maintaining an identity balance (Cvencek et al., 2016). Stosny and Morrel (2005) define self-esteem as a measuring tool of general self-evaluation, including self-worth and the personal experiences linked to this evaluation.

Although there is a broad consensus that the definition of self-esteem is directly related to the individual's personal convictions about his skills, abilities, and social relationships (Abdel- Khalek, 2016), the literature distinguishes between three different meanings of self-esteem. The first of these is global self-esteem referring to how individuals feel about themselves (overall evaluation). The more they love themselves, the more they express self-esteem. The second meaning is self-evaluation. This relates to an individual's self-assessment of his general skills and characteristics. The third and final meaning is self-worth relating to the individual’s momentary feeling about himself as a result of a certain achievement or failure (Brown, 2013).

In my opinion, the three types overlap to a large extent despite the differences between them. Often, our feelings are based on cumulative experiences, and whenever we experience positivity and success, it reflects in our

self-evaluation and in how we feel about ourselves. I also believe that self-esteem as a process includes the cognitive, emotional, and behavioral elements in an overlapping way.

Since the current research is focused on the context of social environment and its impact on self-esteem, it was necessary to trace the development of theories related to self-esteem to include the impact of social interaction and social experiences on self-esteem.

Smith Lovin (1995) expressed this through his definition of self-esteem, in which he considered that self-esteem develops within social processes and experiences that form an emotional state, and during this process of development, the individual learns how to live the experiences and how to express his emotional state.

The present research adapts the definition of self-esteem as the way that individuals use to evaluate themselves and as a descriptive conceptualization that individuals make and maintain with regard to themselves. This conceptualization is affected by the social experiences a person has experienced and by his culture. Supported by field studies, Fitts (1971) considers this definition of self-esteem complex and subjective:

> This phenomenal self is the self as observed, experienced, and judged by the individual himself; this is the self of which he is aware. The sum total of all of these awarenesses and perceptions is his image of himself and his self-concept. (p. 14)

This notion contextualizes social interactions and relationships accounting for the significant influence of the different social circles, such as immediate family, classmates, educators, and counselors on the personality development of the youth

and thus influencing their sense of self. Although these are not the only factors in the identity formation process, however, they are the significant ones (Swain, 1972).

Self-Esteem Research Criticism

Despite the number of studies dealing with self-esteem and linking it to positive psychological and social behavioral outcomes, there are serious criticisms that have questioned the credibility of these studies and their results.

Recently, for example, David Levy (2019) presented a critical analysis of a study that addressed self-esteem as a term in the field of psychological and social literature and as a topic of research. Through this article, Levy offers a scathing critique of the research that has touched on the subject of self-esteem. He questions its credibility despite the widespread research and studies that have dealt with self-esteem and its link to positive psychosocial behavioral outcomes over the past decades.

The most prominent problem he touches upon is the lack of agreement among researchers about a clear definition, so that the term self-esteem would be distinguished from other similar terms, such as narcissism and self-worth. He explains that one of the reasons is linguistic, as "description" and "evaluation" are some of the most important linguistic attributes:

> While we typically assume that descriptions are objective and evaluations are subjective as such, our use of any particular term serves not only to describe but also to prescribe what is desirable or undesirable to us. This confusion between objective description and subjective evaluation can be clearly illustrated by different connotative meanings of the term “self-esteem". (p. 310)

Beyond the linguistic issue, we must consider the extent to which the meaning and content of the term self-esteem correspond to societies different from the Western society in which the term originated. Western researchers have studied the term self-esteem and its development at the same time themselves being affected by the cultural and social changes of that region. As a result, matters were examined with a Western perspective and values.

For many years, self-esteem has been treated as a universal human need without addressing cultural differences and other civilizations. David Levy (2019) criticizes this stating that "the quest for high self-esteem is not inherently a universal human motive, but differs based on largely sociocultural factors" (p. 313).

The difference between individuals from individualistic cultures and those from collectivist cultures is that while the former values uniqueness and individual qualities, making personal self-esteem more salient, the latter values relational and collective self-attributes. This discrepancy emphasizes the importance of distinguishing the self-esteem that is most beneficial for participants from collectivist cultures (Markus & Kitayama, 1991).

The concept of self-esteem and its components are affected by the different societal culture of the surrounding environment.

In order to overcome this limitation as well as the linguistic issue, I have defined the term self-esteem as specifically as possible and relied on neutral descriptive function. On the other hand, I have used literature by Arab writers.

Despite the lack of research in the Arab world on self-esteem as a term (its components, dimensions, and development), there are some writers who specialize in the field of educational psychology.

Dr. Mustafa Abu Al-Saad, a writer and educational psychologist, emphasizes in his writings the specificity of the Arab personality in addition to the common global humanitarian issues. He refers to the term self-esteem as a human motive and that pushes people to learn and acquire skills.

Dr. Abu Al-Saad identifies the main components in the process of building self-esteem as the sense of safety and security, the sense of self-identity (or self-concept), the sense of belonging, and the sense of purpose. Dr. Abu Al-Saad has added that the most important values that Arab individuals need in the process of building self-esteem are modesty, tolerance, and dignity. I will expand on these values in relation to self-esteem next (Abu Al-Saad, 2013).

So far, I have introduced the definition of self-esteem. In the coming paragraphs the definition of the term value will also be introduced followed by an elaboration of the way the two terms are related.

Definition of Values

Throughout the literature, multiple definitions of the term values have been introduced. One of them is “the beliefs people have, especially about what is right and wrong and what is most important in life that control their behavior: family/moral/traditional values” (Cambridge Dictionary).

Another dominant definition of values is presented by Kluckhohn (1951) stating that “a value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action” (p. 395).

In order to avoid a conflict between the needs of the group and the needs of the individual, a process of impulse self-regulation based on the sociocultural values is essential, as individual goals are an internalization of those values (Oyserman,

2012). Therefore, values and social life cannot be discussed separately, as values represent cultural norms shared among the group members (Oyserman, 2001).

Values are expressed in many aspects, such as personality, morals, and the goals the individuals set. According to Schwartz's value theory (1992), values are broad life goals which act as guidelines, and they are cemented in the traditions and achievements of the individual.

Concerning the current research, values is a term that involves intellectual and emotional processes that are affected by inner individual beliefs and external impacts from the surrounding environment. These, in turn, lead to particular choices and decisions.

The relation between self-esteem and values has dragged many researchers` attention. For instance, according to a recent study which was conducted to link values to self-esteem among individuals from a number of countries, there is a direct connection between values and self‑esteem (Lopez et al, 2019). Additionally, academic studies indicate that values of success, self-determination, self-esteem, and self-efficiency are related (Baumeister, 2005; Chen et al., 2004).

In another related context, in which the relationship between values and self-esteem is present, Ashour (1990) mentions our need to feel that what we are and what we are doing is within our self-standards and individual and collective values, and that these are connected to the self-concept and the ambition level we have. What we think of ourselves incorporates our concept of values and standards and what is right and wrong. This leads to important aspects of our need for self-esteem, as it includes both the values system which the individual has acquired during the process of social normalization and what has been experienced by the ways society tries to prepare the life path (through education, religion, etc.) and to inculcate its

values and standards. A conflict between these can leave a feeling of frustration in relation to developing self-esteem.

Furthermore, the need for values is an essential need at both the personal and the social level, as values are considered a guide for behavior, energy, motives, and decisions. Therefore, the absence of this system or the conflict between the values will cause the person to feel alienated and to lose motivation towards being productive resulting in a low self-esteem. It is the same concerning societies; the absence of a clear value system or the presence of a conflicting system will lead to the collapse of this group (Abu A'sby, 2012).

Due to the study's consideration of the special circumstances of the Arab society in Israel, as we detailed previously, it is logical to assume that the individual's relationship with society and his/her sense of societal identity will impact the formation of personal and collective esteem. Thus, the concept of collective self-esteem will be presented through the following section.

Collective Self-Esteem, Social Identity

According to Crocker and Luhtanen (1992), the collective concept of self-esteem emerged and developed from the social identity theory which was developed by Tajfel and Turner (1979). Their theory distinguishes between two aspects. The first is the personal aspect which has measures relying on the individual's appreciation of his identity, while the second one is the social or collective aspect which is related to the individual's apparition to his relationship with the group/groups surrounding him or that he belongs to.

In other words, collective self-esteem is "that aspect of the individuals' self-concept which derives from their knowledge of their membership in a social

group together with the value and emotional significance attached to that membership" (Tajfel, 1981, p. 255).

The collective identity is established within a group context and related to the general welfare and the values of the group (Tajfel, 1981). According to this theory, the individual does not only strive to improve or keep a high and positive self-esteem and perception, but also seeks to keep a positive collective and social identity to the extent that he appreciates and prefers the social group that he belongs to compared to other groups.

This tendency is usually a major factor in the negative bias against other groups. When the individual is not able to visualize or see the membership group and belong to it according to their preference, they may try to leave it and join a more valuable social group and social status. This is known as individual mobility.

Or the group members may resort to social creativity in interactions between group members in order to improve and enhance the social status of their group by changing some of the negative elements and values and by replacing them with positive ones that add an advantage to their group compared to others.

This may also lead to a social competition between the members of the inner group and the external group (Vinney, 2021).

Different Aspects of Collective Self-Esteem

Given that collective self-esteem has its repercussions and impact on several fields in psychology and various social phenomena, there is a need to address social identity or the collective self-esteem as a measurable tool that is used as a behavioral predictor. Therefore, in 1990, Luhtanen and Crocker developed the collective self-esteem scale (CSES). This scale is divided into four sub-scales:

- Private collective self-esteem – the individual's assessment of the group they are members of: I am content to belong to this group.
- Public collective self-esteem – the assessment of other external groups to the internal group.
- Membership collective self-esteem – the individual's assessment of his group membership: Am I an important member to the group? The importance of my membership and belonging.
- Importance to identity of the collective self-esteem that helps the individual to measure the effect of his judgment and assessment of the group over his own appreciation and self-perception (Luhtanen & Crocker, 1990).

Social Identity Theory: Challenges

The social identity theory faces several challenges and limitations. I will present below the most relevant to the current research.

One of the most important challenges faced by social identity theory is the implications of the concept of *multiple identities*. Individuals belong to many social groups that determine their behavior, thoughts and principles which makes us ask: How can an individual integrate these different social identities as they define their own? The more related identities there are, the harder it is to address each one individually at the same time due to the links between them. Additionally, there are no proposed methods of addressing the issue (Stryker & Burke, 2000).

We may address this by determining commonalities for identity meanings and behavior and by establishing basic meanings among large numbers of identities (Stryker & Burke, 2000).

In a related context with the current research, it is possible to assume the multiplicity of identities in the Arab society in Israel, as it belongs to many different social groups. Examples of these are Christian, Muslim, Druze, north south (geographic location), Bedouin, and urban social groups. This makes the formation of a social identity very complicated and sometimes contradictory, especially with the presence of many political obstacles and agendas of the dominant external group thus preventing the formation of a broader social identity (the Palestinian national identity) of the Arabs in Israel (Vinney, 2021).

In addition, social identity theory, in my opinion, did not examine the external group in depth, especially those that had conflicts with the inner group, and treated it as if it were a fixed matter. Therefore, the effects of different behavioral patterns and various policies on the social identity of the inner group were not examined.

Related to the current research population, the Israeli Jewish community, as the external group relative to the Arabs in the State of Israel, belongs to many different social identities, such as religious and secular, left and right (political and social), eastern and western cultural and ethnic backgrounds, and others. It is reasonable to assume that the social identity of the Arab group in Israel is more affected by and interacts differently with the formation of social identity than that of the external group.

So far, the key concepts of the current research of personal self-esteem, collective self-esteem, and values have been reviewed along with examining how these terms relate to adolescence. This has been done bearing in mind that as a transition period between childhood and adulthood in a particular cultural environment, adolescence is a critical period in an individual's development.

Self-esteem plays a very important role in development during this period. In addition, there are implicit measures that confirm the role of self-esteem in maintaining a balanced identity (Cvencek et al., 2016).

Furthermore, the need for values during the adolescent period is an essential need at both the personal and the social level, as values are considered a guide for behavior, energy, motives, and decisions. Therefore, values can be considered a central part of identity and the absence of this system or the conflict between the values may lead the person to feel alienated and to lose motivation towards being productive, which, in turn, may lead to a low self-esteem (Abu A'sby, 2012). There is some evidence that the impact of collective and personal self-esteem on psychological functioning shows that collective self-esteem is a potentially strong predictor of mental health indicated for example by the areas of life satisfaction, distress and hopelessness, and other behavioral problems (Orth et al., 2014).

This influence is gaining special attention in unique circumstances, such as the Arab youth minority in Israel. This perception is going to be specified and detailed in the coming sections.

Collective Identity Among Minority

Establishing a persistent, positive and collective identity is impacted by exposure to alternative identity possibilities. An additional problem is the need to deal with stereotypes and discrimination by the broader society (Phinney & Rosenthal, 1992) towards one's group.

Among teenage minorities, there can be unique difficulties due to their disadvantaged social positioning in their own group while at the same time they are on the verge of fully belonging to the adult society. This positioning leads to questions regarding identity on the personal level as well as the collective level

(Erikson, 1968). In addition, during this period, teenagers from ethnic minorities have to coordinate between several identities. Helms (1990), who investigated the development of collective identity among minorities, states that the major issue for ethnic identity development is the encounter of the person with his own identity through his encounter with the “other”.

Based on what has been mentioned above, identifying and being engaged with culture positively affects children and young people belonging to minority groups. Such an engagement, for example, can potentially improve academic performance, lead to better psychological outcomes, and reduce over-taking behaviors, such as underage drinking. On the other hand, negative engagement such as lack of positive exposure to people, lack of a support system as well as experiences, like discrimination, marginalization and oppression, are all main factors in the positive development of the individual's personal and social identities (Helms, 1990).

Kim (1981) suggested another developmental model of identities of minorities. According to this model, the minority member develops initial awareness of the ethnic issue at the age of three or four. This awareness may be characterized by identifying with the identity of the majority.

Later, around the early adolescent age, political awareness arises which leads to reconnection with the cultural sources of the minority together with anger towards members of the majority group. The resolution of this process might be expressed by the relief with the hyphenated identity (integrating two locations) within their awareness. Hence the recognition of difference and respect for the “others”, whoever they are, can emerge (Kim, 1981).

Helms (1990), who suggested a similar model regarding the development of ethnic identity among Black Americans in the USA, stated in her model that within the movement from the first stage, in which there is idealization of the whites and a strong will to resemble them, into the second stage which is the encounter with the bitter reality and the recognition of the fact that they cannot become white, Black Americans experience the ordeal of frustration and fury. This will, at best, lead to the start of a new search for the Black identity, and, at worst, will lead to violence and loss.

Sue and Sue (2003) add that within the process of developing the identity of minority members, teenagers experience oppression as they struggle to understand themselves, their culture, the oppressive culture, and the dynamics between the two cultures. Frisen and Hjort (2006) emphasize the adolescence age as a peak period in which minority members experience special issues with the development of their identity. Crises, such as war and racial tension, might exacerbate or strengthen the adolescents' identity within their minority membership.

The special circumstances of the Arab youth as a minority, both ethnic and national, are the cause of the confusion they experience regarding their personal and collective self-esteem which is the hypothesis of this study. In addition, this study suggests that there is a direct link between the formation of awareness and the development of values and collective self-esteem. Thus, a coaching intervention based on values was established and conducted accompanied with pre-, post- and semi-structured interviews in order to investigate its effectiveness.

Young Arabs in the State of Israel

The past decade has witnessed an increase in the awareness of the unique characteristics of young people and adolescents and the importance of meeting their

needs in Israel. The first to promote answers to such needs were social organizations, most of which are active in the field of children and youth, who understood the importance of creating programs unique for young adults. Academic interest in the field has also grown, and the number of studies attempting to examine this age group and understand the new phenomena that characterize it is increasing year by year. Later in the chapter, a number of these studies will be introduced (Rekhess & Rudnitzky, 2008). Local authorities, too, have begun to give some attention to this group, and some government ministries have begun to implement programs aimed at young people. However, despite the significant development, as of the year 2016, no national policy has been formulated and implemented for young people.

Regarding the Arab adolescence in Israel, this stage of life is particularly critical and sensitive for young people who belong to at-risk populations within minority groups. In view of the unique composition of the Israeli society, which consists of a Jewish majority and an Arab minority, and in addition to the fact that the cultural aspect influences the development and identity building processes of young people and shapes them, it is very important to understand how the identity of young Israeli Arabs is shaped.

Young Arabs face complex personal, economic, and family challenges alongside barriers that are embedded in the Israeli society, all of which reduce young Arabs' ability to consider and choose, and often impose choices on them (Szabo-Lael & Zadka, 2016). This specific situation demands additional research and studies regarding this group, and that is the duty of any researcher who wishes to promote the Arab community in the State of Israel.

Most of the studies and articles that discuss the issues of the Arab youth focus on the matter of identity between Palestinianization and Israelization. There are only

few studies that have focused on the psychological social issues (to be introduced in the following paragraph) just as the case with the current study. What makes the current study a unique one is the fact that it attempts to examine the personal and collective self-esteem among Arab teenagers in Israel while conducting a coaching psychology intervention-based value.

One of these rare pieces of research is a study conducted by Abu Saad (1999). The study focused on the connection between academic status and goals, interpersonal relationships, community, additional demographic factors, and the level of Arab youth's general self-esteem in the State of Israel. The study identified two central connections: one between students' assessment of their educational achievements and their general self-esteem, and another between interpersonal relationships and self-esteem. It also showed a strong connection between the community and self-esteem.

Another research conducted by Hojerat (2005) examined the relation between different aspects of identity, such as religious, national and civilian aspects, in addition to personal and collective self-esteem.

An additional piece of research, conducted by Konrad Adenauer Program for Jewish-Arab Cooperation (Rekhess & Rudnitzky, 2008), which is a part of the Moshe Dayan Center for Middle Eastern and African Studies, has shown the importance of preparing Arab youth to effectively overcome any challenges they may encounter, as it has been shown that proper preparation nurtures optimism and reduces the chances of negative feelings and pessimism. The study has also shown that the Arab youth in Israel suffers from complex personal and social issues in different aspects. This inclusion does not receive adequate public attention, especially in formal channels. The study recommends developing a multilayered

intervention program and to involve the parents, so that they will be an active part of the solution.

Such a recommendation was also concluded by Sulimani-Aidan's study (2020) that focused on the challenges and resources afforded to 20 Israeli Arab young adults, ages 18-24, in their journey to goal realization. The study emphasized the limitations imposed on the goals and future prospectives of the young Arab adults. The participants discussed their need for professional and parental guidance. Thus, the collectivist nature of the Arab society was considered a benefit by many of the participants.

In addition to the studies presented above, Yahav and Cohen (2008) conducted research aiming to examine the efficacy of intervention programs for psychological coaching for the Arab and Jewish youth in Israel, for example a cognitive-behavioral intervention evaluation for youth. This research focused on the evaluation of the effect of an intervention aided by cognitive-behavioral biofeedback on coping mechanisms for stressful situations in a nonclinical youth environment. The results indicated that for example self-esteem, both before and following the intervention, varied drastically when comparing the intervention group with the control group. Cognitive-behavioral programs have been proven successful in preventive intervention for youth.

Additional studies focused on examining the impact of forgiveness counseling interventions with the Arab youth in the State of Israel. Students who participated in the forgiveness intervention showed increased empathy and decreased aggression, need for vengeance, denial, and hostility when compared to the students in the control group (Wade et al., 2009).

As it can be noticed, the first researchers' methodology (Abu Saad, 1999; Hojerat, 2005) is quantitative, relying mainly on questionnaires. However, I believe it is difficult to address the subject of self-esteem and collective self-esteem by relying on a quantitative research methodology as these subjects include psychological and social dimensions. Data collection through questionnaires is usually exposed to a number of biases that may affect the credibility of the research. In addition, a number of other studies have small samples, like Sulimani-Aidan's study (2020), which raised questions concerning its sufficiency to draw conclusions.

Another limitation is that some research recommendations emerged from a theoretical perspective rather than experimental (Rekhess & Rudnitzky, 2008).

The added value of the current study lies in its research of the Arab youth as individuals, with a focus on the internal psychological dimension (values and self-esteem) and the external dimensions of social cultural conditions through values-centered coaching interventions. The research perception of values as a basic component of the identity components and the components of individual and collective self-esteem, and thus its adoption as a key element during the preparation of the intervention plan that aims to improve individual and collective self-esteem, is considered one of the most important features and contributions of the research, especially since I have not encountered another local research that has used the same methodology.

Nonetheless, I have encountered an international study (Sharma & Nathibai, 2015) that aimed to examine the impact of coaching intervention programs based on values as a coaching tool. T The study suggests a crucial variation between the scores of collective self-esteem prior to and following the interventions.

Therefore, the data show the positive impact of intervention programs in developing individual and collective self-esteem. Yet, this study does not address or emphasize values as an essential component of interventions prepared or conducted.

The current study, however, suggests that coaching by values will have a positive impact on individual and collective self-esteem. Therefore, the study uses the methodology of coaching by values.

The next section is first going to introduce the historical development and the most prominent definitions of coaching. Then coaching psychology, coaching in schools, comparison of educational counseling with coaching in schools, historical development of coaching, and coaching psychology within social and educational contexts will be elaborated on. The section ends with presenting coaching by values as a suggested intervention.

Definition of Coaching

There is no single agreed definition of coaching in the literature.

The International Coaching Federation (ICF) defines coaching as an intriguing and innovative process in partnership with clients. This process encourages the clients to reach their full personal and professional capacity, an asset that is highly valuable in the contemporary, challenging, and unpredictable world (ICF, 2020).

There are also more recent, prominent, and accepted definitions. An example of these is that “coaching is a human development process that involves structured, focused interaction and the use of appropriate strategies, tools and techniques to promote desirable and sustainable change for the benefit of the coachee and potentially for other stakeholders” (Bachkirova et al., 2014, p. 1).

In another definition, Nieuwerburgh and Allaho (2017) suggest that in order to promote professional improvement, executive coaching implements a conversational process that causes a cognitive and/or behavioral shift.

Moreover, the term is frequently used interchangeably with both mentoring and counseling. Both methods of intervention use "helping" behaviors. Since the current research and the coaching sessions were conducted by an educational counselor, it was important to highlight the similarities and differences between coaching and counseling.

Coaching and Counseling

Coaching and counseling are both considered "helping professionals", and despite both methodologies enable the creation of positive relationships in support of the wellbeing and development of the individual, there are notable differences in the process of each.

As coaching began expanding into a psychological approach, and counseling also adopted new methods, the lines between the two approaches started to blur. However, one of the notable differences is the focus of the methodology. While counseling focuses on the effects of past experiences of the individual, oftentimes requiring additional therapy, coaching focuses on providing the individual with tools for self-development and growth, as the individual is looking for self-improvement.

While counseling delves into the "why", coaching focuses on "how, when, and what" (Robson-Kelly, 2020).

Counseling seeks to guide individuals as they process their experiences in a way that contributes to their emotional wellness. This is a slow process that can often be painful for the client. Also, its impact is harder to measure. Coaching, a shorter,

less painful process, attempts to provide the person with the tools needed for self-development and improvement in the short term.

While outcome-focused coaching is incredibly effective, there is a growing need for a deeper understanding of the coaching process. In order to maintain this effectiveness, we must delve into the factors that allow it. We must expand our focus beyond the outcome, and better understand the journey leading to it (Kaushik, 2018).

Historical Development of Coaching

The word *coaching* can be traced back to ancient Greece. During the 19th century in Britain, the word *coach* was applied to the person who provides support to a university student and leads him to success in his academic studies. In the 1860s, the term coaching appeared in sports (Allaho & Nieuwerburgh, 2017).

In the mid-twentieth century, the business world began implementing coaching methods in an effort to develop human performance and psychological development in order to increase work efficiency. Additionally, the term coaching was embodied with the renaissance of human sciences witnessed during the 1960s, led by the psychologists Abraham Maslow and Carl Rogers. This shift was characterized by a positive outlook on human nature while shedding light on the individuals' desire to reach their full potential. This shift in coaching history, in addition to the social change characterized by the globalized world, the hypercomplex society, burnout, and exhaustion (Stelter, 2016), has established a common need for coaching and other processes based on dialogue. Due to the historical development of coaching along with the social changes and other factors mentioned above that have shaped the current coaching methods as executive coaching are currently implemented in a number of individual, institutional, and

educational fields. Coaching now has academic journals as well (Allaho & Nieuwerburgh, 2017).

This notable development has led to an increase in studies into the effectiveness of coaching. Coaching positively affects performance, wellbeing, goal fulfillment, and work attitudes (Theeboom et al., 2014). These positive effects also apply to adolescent coaching. For example, Lindgren's (2011) summary of research and articles on the effectiveness of coaching 13-20 year olds during the years 2000 to 2010 found that coaching was beneficial and had a positive impact on different areas.

Coaching effectiveness has been proven by quantitative psychological outcome research that only enquires about coaching outcomes. Qualitative psychological research is needed in order to investigate the coaching process itself, particularly highlighting the interactions between the coach and the client (Graf & Dionne, 2020).

Coaching Psychology

According to many coaching psychologists, Anthony Grant is considered one of the pioneers in establishing the field of coaching psychology. Grant established the first coaching psychology unit within the psychology department at the University of Sydney. In addition, his PhD thesis was a catalyst for more research to establish coaching psychology as a system based on evidence (Grant, 2007).

The added value of coaching psychology in the field of coaching as compared to coaching in general is the fact that it is supported by theories, research, and methods of psychology. One of the prominent theories that support the coaching psychology is the humanistic psychology theory emphasizing that the coach must be able to understand his clients not only at the intellectual level, but also at the

emotional level and accept them as they are, since individuals need to feel the value of their true selves in order to realize their potential (Rogers, 1951).

Another movement in the field of psychology, which has contributed to coaching psychology, is positive psychology. Positive psychology focuses on the positive aspects of human characteristics, such as creativity, hope, optimism, and gratitude. Coaching psychology also shares this focus: effective coaching requires improving the performance and well-being of the client through taking advantage of and making use of these positive aspects and characteristics. Therefore, positive psychology offers a base for coaching psychology (Linley & Harrington, 2005).

In addition, social learning theory has affected coaching psychology. According to Albert Bandura, learning by noticing takes place when individuals learn from people around them (known as models). That is why the coach has to be familiar with the client`s models, because they may form his behaviors and attitudes (Connolly, 2017).

It is also claimed that with the purpose of enhancing the individual's experiences, performance, and wellness, coaching psychology applies behavioral science methods to participants who do not experience any mental health abnormalities. Also, the theoretical frames used by coaches allow them to conduct the training in a systemic and positive manner while focusing on solutions (Green et al., 2007, as cited in Grant & Cavanagh, 2011).

This coaching method improves the individual's personal and collective performance and wellbeing. It utilizes practical tools, such as goal setting, self-exploration, and future planning through interviews that promote awareness and self-learning. Coaching psychologists assist their clients in defining and reaching personal and professional goals (Grant, 2009). The participant introduces the

content, while the structure of the interview is controlled by the coach, allowing them to create an empowering, productive, and joyful experience (Green et al., 2007).

Abramson (2015) refers to an earlier study by Adler (1979) maintaining that in order to achieve satisfaction in the three main life domains – family, society, and work – the individual must adopt or develop values, such as positivity, confidence, a sense of respect and equality, efficiency, trust, and support. Coaching psychology as a knowledge base and as a way of intervention-based individualistic psychology helps to achieve a balanced system of values that includes the individual's values and his surroundings.

Research has continued to investigate the role of psychology as an applied science in coaching. For example, Lai and McDowall (2014) determined some vital aspects of the coaching process. Examples of the elements that contribute to successful coaching are for example the coaching relationship and the coach's commitment to engage a productive coaching process. Obviously, basic understanding of psychology would benefit the human relationship between the coach and the coachee, and therefore, result in a more powerful coaching intervention. (Lai & Passmore, 2019) determined key points through the coaching process, such as 'coaching relationship is the key factor for enhancing the effectiveness of coaching results", another key point: "The coach has the accountability to initiate and manage an effective coaching process" (p. 134). Obviously, this human relationship could be enabled by a foundational knowledge in psychology as science of human behavior, which therefore may make the coaching intervention more effective (Lai & Passmore, 2019). However, the debate between psychologists and non-psychologists about whether a professional coach must have a

background in psychology is still ongoing (Lai & McDowall, 2014). Nevertheless, evidence-based coaching psychology may assist in the development of the field in different research contexts, such as social change, educational and health contexts, and others.

Coaching Psychology in an Educational Context. Van Nieuwerburgh (2012) has argued that coaching in education can be defined as:

> A one-to-one conversation that focuses on the enhancement of learning and development through increasing self-awareness and a sense of personal responsibility, where the coach facilitates the self-directed learning of the coachee through questioning, active listening, and appropriate challenge in a supportive and encouraging climate. (p. 17)

An increasing number of education institutions began including coaching interventions to improve the academic and social accomplishments of students during the last decade (Nieuwerburgh & Barr, 2016).

Apparently, this increased interest is related to literature that argues that a coach or a mentor can provide adolescents with the support and guidance needed to foster a healthy resilience as a crucial and basic prerequisite to healthy development, thus enabling the youth to better adapt to adulthood (Lopez et al., 2019).

Furthermore, a study by Rachis et al. (2021) showed that providing adolescents with safe and accepting spaces allows for genuine connections with them, enabling youth workers to support the youths' feelings and promote self-reliance. This study and others conducted by Champbell and Gardner (2005) and Green et al. (2007) (as cited in Choaibi & Lomas, 2021), also show that coaching can significantly help adolescents develop emotional and mental resilience.

Passmore and Brown (2009) showed that education-focused coaching can have long-term benefits for youths, which better equips them for adulthood allowing them to develop into their adult selves. The authors claim that targeted coaching can reduce the effects of social disadvantages and inequality.

Despite the above mentioned research evidence, the research in coaching psychology in an educational context is still limited. In particular, there is a lack of studies that explore the experiences of youth workers to gain insights into their realities in the domain of coaching psychology and emotional well-being. Besides, the data available on youth work programs is mainly related to middle-class, white youths, while data on programs for youths from lower socio-economic backgrounds or youth of ethnic minorities is lacking and provides no social context. Furthermore, there have been no studies examining the realities of those working with these minorities in the context of coaching psychology and emotional wellness.

The lack of research detailed above highlights the importance of the current research, as it examines the effect and impact of coaching on youth groups suffering from social struggles, the most notable of which being inequality. Another prominent view that coaching psychology presents is the social context systematic perspective.

Coaching Psychology in the Context of Social Change: Systematic Perspective. In his article that aimed to shed light on the ability of coaching and mentoring to bring about social change, Gannon (2021) was keen to highlight the importance of using the explanations provided by social theory in order to develop strategies and tactics for coaching and mentoring. This provides additional dimensions that go beyond empowering individuals to achieve their goals and

providing them with supportive relationships. Coaching can be used to deal with important issues for the entire community. Accordingly, coaching must be contextualized politically, culturally, and socially.

This will require the coaching and mentoring community to deal boldly and frankly and based on a clear value system with the issues of vulnerable groups in society, such as minorities in different contexts (Gannon, 2021).

Since the social context is made up of various, complicated components, it makes sense to use systems thinking in coaching.

Coaching systemically maintains that human beings are connected to each other through a natural network consisting of multiple, interdependent sections at constant interplay with each other. This interrelation can be accessed through the systems view that is an effective tool for making sense of the world we live in. O'Connor and Cavanagh (2013) support this understanding by asserting that "the impacts of coaching beyond the individual are important for organizations to consider" (p. 20). Similarly, Lawrence (2019) urges the "coach and leader to look beyond the dyadic relationship between coach and coachee and interpersonal relationships within a team to consider the impact of other variables in the 'system'" (p. 48).

The aim of systemic coaching is for the clients to recognize the important features of the system. The coach's focus is on social interplay, its characteristics, and on the evolving social identity and power relations. Because the coach's utterances and behavior are an integral part of the system, he will adapt his conduct according to his understanding of the changing environment. This is exemplified when the coach monitors the changing power relations and the emergence of joint

social identity. Similarly, he might encourage the coachee to pay attention to attempts at enforcing change (Lawrence, 2019).

As the context of the present study is the complex reality of the internal, marginalized group of the Arab community interacting with the external, ruling majority group (the Jewish community), there are many interconnected relations at play. What is more, the current research aspires to positively contribute to the personal and collective self-esteem among the young Israeli Arabs. With this in mind, applying systemic thinking when organizing the coaching program was essential. For example, during the program the participants were motivated to explore both their individual and shared group values. This approach was adopted from Lawrence (2019) who assures that:

> Coach and coachee may explore the notion of identity, at the level of the individual and the collective, and notice how differences in identity manifest themselves and are addressed by those seeking to implement change. The coach will encourage the coachee to pay attention to quality of conversation, with reference perhaps to models of monologue and dialogue, and to become further aware of their own patterns of thinking and relating. (p. 45)

By implementing systemic thinking in the coaching sessions, I aim to examine and identify various elements and layers the participants engage in and explore the connections between them.

The participants were encouraged during the coaching sessions to think about themselves as parts of their families, community, school, and culture. In addition, they were asked to analyze and learn about the unique relationships that drive their outcome behavior.

This increases the importance of the current study, as it uses coaching to deal with social agenda related to the Arab minority in Israel, addressing an important issue to the entire Arab society – collective identity and self-esteem among Arab youths in Israel.

As coaching for social change gains popularity (Shoukry, 2016), it still faces a number of challenges and limitations regarding its ability to bring about social change. The most important of these is that coaching is individual-focused and does not account for collective societal goals. However, the idea of coaching as a tool for societal change is spreading (Shoukry, 2016).

Values in Coaching Psychology

Based on the assumption that individuals' orientations regarding work and life in general are guided by their values, these values are considered an essential component of coaching. Stelter (2016) argues the following:

> Values can be considered a central part of our identity and, as such, are an essential point of reference for coaching and other developmental dialogues. They connect our actions to our convictions. A value implies the capacity to act and grasps our implicit readiness to do things in a way that is in concordance with our experience, knowledge, and beliefs. (Chapter 19, pp. 5-6)

The focus on values in psychology is increasing. For example, according to acceptance and commitment therapy (ACT), recognising and defining values and behaving according to the values of the individual is one of the central aspects of this type of psychological treatment considering that true self-realization stems from living and acting according to the values of the individual. Thus, a coaching psychology session, which invites in-depth exploration of significant and

challenging scenarios, is supposed to allow for the identification of values as a key factor that is an integral part of daily life.

Thus, the process of value identification is an essential process that takes place throughout the coaching, allowing for a discussion focused on values, beliefs, and aspirations. This process plays a crucial part in developing a strong sense of self-ambition, and it is a process of both social and individual reflection and exploration.

In order to implement value-centered methods, we must use a two-functions coaching method. The first function creates a sustainable impact on the participant, while the second allows for new dimensions in the relationship between the participant and the coach as they connect on a human level (Stelter, 2016).

However, a systematic review conducted by Lai and McDowall (2014) indicates that applying psychological interventions in coaching affords the coach a deeper understanding of the participant's behaviors and motivations for change. Additionally, the diversity in coaching evaluations has led to a lack of empirical studies on coaching frameworks, as most research implements integrative approaches making it difficult to determine the different components.

Shimon Dolan is considered a researcher who developed the theoretical relation between values and psychological coaching embedded in a method that includes practical coaching tools. In his book published in 2012, he explains this method and its tools. These will be elaborated on in the following section.

Coaching by Values as a Method

Coaching by values is a methodology developed by Shimon Dolan (2012). This methodology focuses on the individual, in whatever is significant in the world

of values and their centrality in our world in general, and in the world of coaching in particular.

The coaching program in the current research allows for the reassessment and exploration of values, thus assisting participants in reaching a healthy level of self-esteem. The process of exploration may include the shift in value priority, affording the individual with tools to determine their own set of values (Bachkirova & Maxwell, 2010).

According to the methodology of coaching by values, Dolan argues that values affect behaviors that formulate the everyday experience of our world. There is a special power for the words and definitions as we relate them to the world of values. These can create significant human triggers, whether on the personal level or on the organizational one.

The model developed by Dolan is used in the world of education across sectors, and the Arabic language has recently been added. Dolan describes coaching by values in his book *What's Important in Coaching* (Dolan & Avishai, 2013) as an approach based on the following three fundamental principles:

- Displaying a clear view that explains why values are a cornerstone of coaching, especially when the coach tries to make positive changes in the life of the trainee.
- A clear description of the process and methodology for applying the CBV model.
- Concrete practical tools that allow the coach to get results effectively and efficiently.

As the methodology of CBV suggests, coaches using this approach can play a very important role in helping people understand their values and the values of their

surroundings. Coaches can also help people make choices and adjustment or adaptation while creating a positive match between people and their environment (Dolan, 2020). Using this method, the coach is able to assist individuals in understanding the different value systems, both personal and social, while providing guidance in decision-making and aiding them in finding connections to their environment (Dolan, 2020).

The CBV methodology also focuses on the individual and assists him, in its first phase, to define and recognize individual identity by pinpointing situations of conflict between values. In the second phase, the method permits the individual to transfer the values into a practical programme that focuses on what is common and what is desired, thus leading into a healthier functioning as individuals and as members in a social frame.

There is some compatibility between the purpose of coaching psychology and the approach of coaching by values. Using ideas from these frames potentially offers a way to work with identity and values issues for the Arab youth. This leads to possible areas to explore in this current research. Additionally, Dolan and Avishai (2013) have developed a values card game called "The Important Thing Is the Values". The game is considered as an important tool of the CBV methodology. It includes 50 cards. Each card includes the name of a value, a short definition of it, and a picture that reflects the meaning of the value. Each card has a color: red for practical values, green for emotional ones, and blue for social and moral ones.

In my opinion, this division is considered important in the coaching process, since it divides values into three sections. This enables the trainee to gain more depth by understanding his value identity better, for example in which field his identity is most reflected and what kind of values he needs to develop in his value identity.

Although there are several divisions of the value system by other researchers, the most important of them is Schwarz (1992) that divides the values into four sectors and ten basic values. From each value others branch. Another is the classic division of Rockeach (1973) that divides the values into two parts, instrumental and terminal values.

I think that the division presented by Dolan is characterized by being simpler than Schwarz and therefore easier to deal with, especially when used as a method of training when working with teenagers as they do not have much patience, and are unable to delve into matters. At the same time, the division of Dolan (2012) is more detailed than the division of Rockeach (1973).

Despite the overwhelming consensus among researchers and academics in the field of coaching psychology on the significance and importance of values in the coaching process, research and studies are still limited to examining the impact of values as a main subject in the coaching program.

The data presented by Dolan in this field may be considered a basis for studying and clarifying the impact of values and their role in the coaching process.

Another approach which was highlighted and considered while preparing and conducting the coaching sessions program is narrative coaching.

Narrative Coaching – Collaborative Practice Approach

Since people have always been telling stories about their lives, narrative approach is considered as an old and widespread methodology. Many psychologists, such as Freud, Piaget, and Erickson used narrative methodology in their work and analysis (Clandinin, 2006).

Narrative coaching as a field has evolved from narrative therapy. Particularly, Stelter and Law (2010) suggest that implementing the narrative approach and

studying its conclusions would actively promote the method among the coaching communities. They also describe general narrative coaching as an approach that "offers a powerful approach to provide empowerment and social acknowledgments to coachees' self-identity" (p. 152).

Likewise, Drake (2017) asserts that "given that stories are at the core of what makes us human, I believe that narrative coaching clearly has a role to play as we lean into the challenges and opportunities of our time" (p.3). Therefore, narrative coaching triggers change using the individual narrative of the participant. This is based on the understanding that our narrative plays a significant role in our lives, as it represents our understanding of the world (Drake, 2017).

The narrative-aware approach consists of providing the participants with three key factors (Drake, 2008): a safe space for the client to present their narrative (context), guiding questions that present the full picture (content), and finally, re-presenting the narrative to encourage new perspectives, a new sense of self, or actions. Drake (2010) views the narrating process to be just as crucial as the context and content, emphasizing the importance of generative listening while maintaining objectivity. The goal is to uncover the client's unconscious employment process, allowing them to differentiate between their inner stories and reality.

During coaching intervention, the coaches seek to help the coachees to narrate their stories during conversation. It is noteworthy to point out that they see their problems as if they were an intrinsic part of their personalities. Drake (2010), argued that dominant narratives can be deconstructed by helping people externalize their problems and find unique outcomes as a contradiction to internalized, dominant narratives. Thus, in narrative coaching, the coachee is not the problem, but the problem exists externally and not within the person himself. Therefore, participants

are able to address issues differently due to the externalization, which allows for another outlook (White, 2007).

Relating to the current research, the development of the coaching sessions depended on the participants' insight of their reality, whether psychological or socio-cultural. These insights were represented by the stories they told, in addition to the occasional implementations of activities based on imagining specific stories as a narrative approach method. The stories made their thoughts, attitudes, and feelings more coherent. Thus, the narrative approach as specified above is considered as a relative method. Furthermore, narrative methodology is considered an alternative and acceptable method when working with youths – as the case of the research sample – since it proved effective (Rice, 2015). According to MacLeod (2019), exploration of the individual narratives and control over them allows youths to better identify and overcome challenges (MacLeod, 2019).

Basic Coach Skills When Applying Narrative Approach

As a fundamental role, coach should be able to "invite people to see their stories from a different perspective, to notice how they are constructed, to know their limits and to discover that there are other possible narratives" (Freedman & Cobs, 1996, p. 57).

In order for the coach to perform this task, he must have a basic set of skills, the most important being active listening that enables the coach to identify the coachee's ambitions, values, dreams, and hopes through the story he narrates.

In addition, the coach must be able to direct the participants to examine new angles, transfer the story from an inner part of the narrator to an external part separate from the narrator, and present it to everyone so that the narrator and others

are able to address the story with emotional objectivity, which allows for more rationale. This allows for a clearer and more comprehensive view of the issue.

The coach asks a coachee to tell a story that may consist of certain themes. While listening to the story told by the coachee, he focuses on identifying the "internalized problems" affecting the coachee's identity. It was also claimed that when the coachee gives his stories a name, it could externalize the content (Carey & Russell, 2004). As a result, it will be possible to co-construction new storylines with more salient events.

Furthermore, the coach should be able to guide the coachee towards identifying successful components that have brought about positive outcomes leading the coachee to see new possibilities. The coachee will then be able to retell the story after providing new evidence and angles of thinking with an emphasis on his values, hopes and goals.

In addition to encouraging participants to externalize their narrative in detail and providing us with a better understanding of the narrative, this method enhances cognitive flexibility, allowing participants to create a rational narrative.

Due to the above-mentioned features, the narrative approach was adopted for the purposes of this study. Based on my extensive experience with adolescents, I think it is very suitable for the current research, especially since the current research targets the youth whose ability to express complex and deep concepts, such as identity, self-esteem, and collective self-esteem is limited.

Applying Psychological Theories of Self-Esteem in Coaching Practice

When addressing issues of self-esteem, coaching aims to assist the participants in overcoming challenges, such as failures and assessment of others, allowing them a clear and true sense of self (Ryan & Brown, 2003). In order to

implement this coaching goal, it is necessary to comprehend the psychological theories of self-esteem that are viewed as the fundamental component of coaching psychology.

While there are many self-esteem theories, one of the first to write on self-esteem was James (1890). He describes self-esteem as linked to the success and failure percentage, especially in life domains that are considered valuable to the individual. That is why self-esteem can be considered as a motivator in life. It is a motivator that drives individuals to positive actions and outcomes in addition to maintaining a certain level of capacity and capability. With regard to coaching, this factor can be harnessed to direct clients towards the desired outcomes and goals by developing and enhancing their self esteem.

There is an alternate view that emphasizes the social nature of self-esteem. It talks about being regarded as the level to which people recognize themselves as matching up to a set of "central self-values that individuals have learned to be worthy of emulating or attaining through the process of socialization" (Mruk, 2006, pp. 120-121). Therefore, according to Mruk (2006), self-esteem is the result of comparing personal and social values. In addition, self-esteem is basically contingent on others, whereas the individuals would develop a comparison with a standard set by others. Those standards, that could be real or even illusory ones, would motivate individuals to maintain acceptance and approval of others. On the contrary, this comparison could be detrimental in cases of unreachable standards set by the client. Therefore, the coach may be required to redirect the clients to actions that are more constructive by reevaluating the standards and their priorities (Bachkirova, 2004).

Humanistic Psychology

Humanistic psychologists regard the early notions of self-esteem as a core need for individual productivity. For instance, according to Maslow (1954), self-actualization is contingent on the achievement of self-esteem. Maslow's approach (1954) stresses the importance of self-esteem by prioritizing it over other needs. However, this approach has been criticized over the years.

Maslow's theory of the pyramid of needs, although relatively old dating back to 1954, is well known and used as a valuable scientific reference in the field of psychological and social research sciences. Several questions and doubts have been raised regarding its empirical issues. Therefore, there was a need to evaluate and criticize the theory. As stated by Wahba and Bridwell (1976), "the uncritical acceptance of Maslow's need hierarchy theory despite the lack of empirical evidence is discussed and the need for a review of recent empirical evidence is emphasized" (p. 212).

An additional question was raised regarding Maslow's methodology, pointing to the lack of a clear definition of the mentioned needs as well as questions regarding the study population, since it focused on the highly individualistic, American culture. Thus, we must examine the compatibility of this theory on eastern societies, like the case of the current research population.

However, McClelland's needs theory of motivation claims that the individual is led by three types of motivations: need for mastery, need for achievement, and need for affiliation (the desire for friendly and interpersonal relationship) is most suitable for the current study, because it considers the situational factors, such as cultural factors, that Maslow and other motivation theories never mentioned.

McClelland believes human needs change by life experiences and the

opinion of their culture makes it more natural, He also suggests that self-esteem levels are directly influenced by those needs and their fulfillment (Osemeke & Adegboyega, 2017).

Despite criticism of this theory, since it considers these three needs as subconscious (Robbins, 2009), it is still relevant to this study and its goal due to its ability to afford participants with the tools to externalize their thoughts and feelings through the narrative approach. The view of self-esteem as a fundamental human necessity and viewing this as the driving behavior to guard and maintain a recognised sense of self has been accepted by more recent researchers (Mruk, 2006).

There are two key motives identified regarding self-esteem, namely the self-consistency motive and the self-enhancement motive. The motive that drives individuals to seek confirmation of pre-existing self-perspectives, both advantageous and detrimental, is known as the self-consistency motive. When a self-consistency motive is in play and a self-opinion has been established, it may be challenging to change or abandon this view. Even with proper coaching, the coach may be combated with significant defenses from the individual when disrupting this self-view. On the other hand, self-enhancement motive propels individuals to obtain information that would only show themselves in a favorable manner towards others and disregards any information that may harm their self-image or compromise their self-view. Typically, the self-enhancement motive is the dominant form of self-view, but when people are found to already have low self-esteem, the self-consistency motive is seen as the dominant form.

In addition, a person who has low self-esteem and who utilizes the self-consistency motive will disregard any positive information and consistently seek negative information about themselves (Baumeister et al., 1993). When an individual

has high self-esteem, the dominant form of motive is the self-enhancement motive, selectively denouncing any form of negative information that may be detrimental to their self-image. Depending on the dominant form of motivation, objective feedback from a specialist or form of coaching may come off as filtered.

A few studies have challenged the traditional view that people with high-self-esteem are only associated with positive views of self and disregarding negative characteristics, as they have found that people with high-self-esteem may be linked to narcissistic and antisocial tendencies (Baumeister et al., 1993). Therefore, extremely high self-esteem may not be the sought out or desired outcome. Furthermore, Campbell and Lavallee (1993) have suggested that extremely low self-esteem is rare, and surmise that a low self-esteem is a lack of understanding or certainty of one's true values as opposed to high self-esteem that portrays greater degrees of certainty of one's self.

Another study suggests that self-esteem is better balanced and when stable, is more advantageous for the individual rather than honing on one extreme (Kernis, 1993). Thus, a coach or specialist often helping a client facing this dilemma of self may resort to stabilizing their client's self-esteem by illuminating the individual's sense of self through assessment of their values, goals, and individualistic needs.

Other authors challenge the notion that self-esteem is a core human value, because they see any dependent evaluation as objectifying the self in a non-advantageous way (Ryan & Brown, 2003). For example, Ryan and Brown (2003) state that non-contingent self-esteem in contrast characterizes persons for whom the issue of self-esteem is not salient, mainly because they view themselves as worthy of love and appreciation on a basic level. Thus, even in cases that require reassessment of the self, success or failures have no effect on their self-esteem.

The authors' primary focus is that authentic self-esteem surpasses the need for self-evaluation, and is a more realistic and secure way of dealing with one's self. If the coach were to honor this view and utilize the previously mentioned approach with their clients, the coach would assist their client by avoiding behaviors and actions motivated by esteem-related dependencies and to alternatively achieve their objectives through something bigger than self (Crocker et al., 2006).

The theory that most fits the purposes and questions of the current research is the integration of the humanistic and the social theories. Social theories highlight the social nature of self-esteem, considering it the moral comparison between our core and the values adopted due to social engagements (Mruk, 2006). The humanist theory emphasizes clarification of sense of self including the need and values.

Summary and Conclusion

So far, the introduced literature has indicated that self-esteem and collective self-esteem are fundamental resources in the development and refinement of the personality and identity of adolescents by enabling them to examine the various possibilities available and to choose between them as well as enabling them to face various challenges.

Self-esteem and collective self-esteem are of paramount importance when discussing teenagers who are members of minorities in general and the youth of the Palestinian Arab minority in Israel in particular.

Young Arabs face complex personal, economic, and family challenges, alongside barriers that are embedded in the Israeli society, all of which reduce young Arabs' ability to consider and choose and often impose choices on them.

The current research relies on coaching, especially psychological coaching, to achieve the research goals, with a focus on training by means of values in

combination with the narrative approach. There are many advantages unique to these approaches, such as focusing on the socio-cultural dimension and on the stories and narratives of the participants.

Methodology

After the research question was decided and the relevant literature was presented in the previous sections, issues about the best methods to answer the research question were raised. Initially, qualitative methods such as the pre- and post-interviews seemed to be the most efficient in investigating the research question. Qualitative methods allow us to understand social phenomena and their complexity by providing data regarding the relations between the different variables, data that is not afforded by quantitative methods. Thus, this method is most suitable for our research subjects – teenagers and self-esteem, collective self-esteem and values, as these are considered complex and multi-layered human functions.

However, a qualitative approach alone would not address a number of key questions, such as what is the current average (numerical) level of self-esteem and of collective self-esteem, what is the dominant type of values of the research population, and what kind of correlations are there between the research variables mentioned above. Such questions are important, because the answers provide basic and relevant data regarding the current status of the investigated terms. Thus, the implementation of quantitative tools is crucial in order to achieve representative and accurate results. Using a survey enabled the sampling of 400 participants, while the interviews were limited to 10 participants. Thus, quantitative methodology was also conducted. This method was used in order to obtain a clearer picture from the quantitative data and to adjust the coaching program based on the outcome data.

In the light of what has been mentioned above, the methodology was conducted in a two-stage process and run sequentially as a means to answer the research questions. This chapter includes three parts: research design, methodology complexity, and ethics. Each part is introduced separately.

Part 1

Research Design

In the sequential research design, two stages were carried out. The first was a quantitative phase, in which data was collected using a survey that was distributed to 400 students. Following the data collection, the information was processed using SPSS. The second stage of the study was qualitative including pre- and post-semi-structured interviews and an intervention based on coaching by values. The data collected in this phase was processed using thematic analysis.

In this section, issues related to the philosophical justification for conducting sequential design, the advantages and disadvantages of each paradigm, the researcher's role, sampling issues, and collecting and analyzing data are elaborated.

Pragmatism as a Philosophical Justification for the Sequential Design

Pragmatism is a philosophical approach holding that the best research methods are the ones that help to answer the research question in the most effective way. This usually involves the use of multiple research methods to investigate different aspects of a research problem (Parvaiz et al., 2016).

The core idea of pragmatism is that multiple methods investigate a concept from more than one perspective or philosophy in an attempt to make it more applicable and practical in terms of outcomes.

Pragmatism theorizes that one can separate neither past experiences from their actions nor the ideology and values causing these experiences. As thoughts are

irrevocably connected to actions, individuals behave based on the results of similar past actions (Kaushik & Walsh, 2019). Thus, according to Morgan (2007) and Creswell (2014) (as cited in Hafsa (2019), the philosophy of pragmatism offers the researchers a flexibility in terms of choosing methods, techniques, and procedures of research that best suit their research needs and objectives. They also stated that pragmatism does not limit itself to any specific epistemology or ontology. Following this pragmatist philosophical viewpoint, researchers pursuing mixed or sequential methods as the case of the current research, employ both qualitative and quantitative standpoints to accomplish their goals.

Explanatory Sequential Design

According to Creswell & Clark (2011), an explanatory sequential design includes two phases. The first phase involves gathering quantitative data, and the second phase collects qualitative data to help provide more detail regarding the quantitative results. These two methods complement each other. While quantitative data provides us with a generalized image of the study subject, qualitative data provides us with the background and different factors influencing that image.

This approach is the most appropriate one for investigating the primary research question: Is a values-based coaching program an effective intervention for developing Arab youth personal and collective self- esteem? In order to answer this question, there was a need first to be provided with general and numerical data regarding the main topics of the research: global self-esteem, collective self-esteem, and the value system among the research participants. Thus, the first stage of the research concentrated on answering the relevant research questions (questions 2-7, see p. 35-36).

Providing such data allows the researcher to gain a general overview and understanding of these topics. These data were gathered by quantitative methods, such as surveys, because of their ability to collect and analyze numerical data to find averages of patterns, make calculated assumptions, examine links, and enable generalized results that are based on a large study sample (see more data in the next section).

Then, in order to answer the main research question (question 1, p. 35), there was a need to seek deep explanations and extension: why the Arab adolescents feel and think the way they reported in the questionnaire towards themselves and their own society, what are the factors that affect their answers, why they value the things that they reported as the most appreciated, and what further aspects/data the participants could tell that they didn't have the chance to explore in the first , quantitative stage of the research. The best research method to generate such answers is interviews, a common research instrument in qualitative methodology.

The outcome data that was collected and analyzed at the first stage of the research (answering questions 2-7) informed the design of the coaching intervention that was conducted. The data highlighted topics, aspects, and domains that should be included in the coaching sessions and thus reflected the need for such an intervention. For example, the outcome data reported high self-esteem that was a surprising outcome result. Thus, investigating self-esteem as a concept and the way it was interpreted in the participants' minds was addressed as a purpose of one of the coaching sessions.

After conducting the coaching sessions, the researcher investigated what effect the coaching by values approach had on personal and collective self-esteem. The effect of the coaching by values intervention was examined based on the data

emerging from the coaching sessions themselves and from the comparison between the interviews prior to and following the coaching sessions.

As stated by Schoonenboom and Johnson (2017), Greene et al. (1989) have suggested that one of the purposes of sequential design is that "expansion seeks to extend the breadth and range of inquiry by using different methods for different inquiry components" (p. 259).

This study explores the perception of Arab teenagers' value system and tries to gain an understanding and explanation of how it can affect their personal and collective self-esteem as an attempt to explain the development of self- and collective identity for Arab teenagers as a part of the minority in Israel. To achieve the research aims, explanatory sequential research design was conducted.

This approach begins with the collection of quantitative data, followed by the result analysis. The data analyzed is then used as a reference for the qualitative portion of the study, allowing a better understanding of discrepancies in the quantitative results.

Mixed Methodology

Although mixed methodology was considered, especially in the light of the increased number of research studies that depend on this methodology as a result of the recent, increased research interest (Leech & Onwuegbuzie, 2009), it wasn't applied in the case of this research project. The justification for this decision follows.

Johnson et al. (2007) posed the question of what mixed research is to 21 researchers as part of a study. The study was concluded with 19 definitions of mixed research that they summarized as:

> A type of research in which the researcher or research team integrates quantitative and qualitative approaches (such as using quantitative and

> qualitative points of view, data collection, analysis, methods of interpretation of data) for the purpose of expansion, confirmation and deep understanding of the study question. (p. 123)

Through this definition, it is clear that mixed research goes beyond the role of combining quantitative and qualitative data in the same study to the logical employment of integration and linkage in the different stages of research. According to Morgan (2020), for the past decade, integration has been a major concern when conducting a mixed methodology study. Many claim that mixed methodology studies must somehow integrate the results in order to be categorized as such.

Although the current research utilizes methods from both research paradigms, quantitative and qualitative methodologies, it cannot be argued that it was a mixed methodology research, since each stage of the research dealt with different data and with different research questions. While the first stage seeks to gain statistical and numerical averages of personal and collective self-esteem and the most dominant kind of values, the second stage seeks to gain deeper understanding of elements affecting these terms. However, the integration between the two methods occurred while arranging the semi-structured interviews. It also occurred while planning the coaching intervention in the second phase of the research. For instance, when the quantitative results indicated high self-esteem, a lot of thoughts were raised. In order to deal with these thoughts, interview questions were written and specific insights were considered while arraying the coaching sessions.

Additionally, integration occurred within the analysis stage of the research as both the results of the quantitative and qualitative stages were taken into consideration in parallel. For example, when analyzing the quantitative results it was found that social values are the most dominant. At the same time, during the

coaching sessions (the qualitative part), a number of participants reported criticism toward the society they belong to.

The Quantitative Stage

Quantitative research methodology consists of quantifying data collection and analysis. Through this process, one can find patterns and averages in addition to making predictions, testing casual relationships, and generalizing the results to wider populations. Quantitative research is usually used in the natural and social sciences.

Quantitative research allows researchers to analyze large data sets with small margin for error due to standardized methodology for gathering data in a short time. Besides, quantitative research allows the study to be reproduced in different cultural settings, with different groups of participants, or throughout various times. This, in turn, enables direct comparisons **(**McLeod, 2019). These qualities helped me overcome the limitations of the qualitative methods and enable testing the correlations that the current research seeks to investigate:

- The correlation between self-esteem (psychological and social dimension) and collective self-esteem.
- The correlation between the dominant type of values and personal and collective self-esteem.

Similarly to qualitative research, the quantitative method has its limitations as well. This is due to its narrow focus, since it provides predetermined variables while utilizing standardized data collection protocol. There is also the possibility of overlooking relevant observations and data. Furthermore, quantitative research may fail to consider or incorporate historical and cultural context that may affect the collected data and results. These limitations were negated by using the qualitative methods discussed previously.

The Qualitative Stage

Qualitative research has been defined in many ways. In one definition, Strauss and Corbin (1990) stated that:

> By the term *qualitative research*, we mean any type of research that produces findings not arrived at by statistical procedures or other means of quantification. It can refer to research about persons' lives, lived experiences, behaviors, emotions, and feelings as well as about organizational functioning, social movements, cultural phenomena, and interactions between nations. (p. 11)

There are several reasons for conducting qualitative research. For example, Creswell (2012) states that when you need to explain linkages or mechanisms that cause things, and at the same time something isn't well defined and there is a need to explore it, qualitative methods are helpful and fruitful. Therefore, exploration and explanation are considered examples of these reasons. In the present study, I aimed to explore how coaching by values can influence the personal and collective self-esteem among Arab teenagers in the State of Israel. In addition to this, I wanted to add to my understanding of the personal and collective self-esteem of Arab youth who are Israeli citizens, yet who occupy a marginal position in society.

An additional advantage of qualitative research is its remarkable ability to contextualize the process within human behavior. Thus, the popularity of qualitative methods has been increasing in a number of different disciplines (Beeson & Nuance, 1997). Additionally, Miles and Huberman (1994) stated that the purpose of qualitative methods is to provide more in-depth details.

The present research is considered a complex one as a result of the overlap of varied effects and relations. Examples of these are the issue of collective and

self-esteem taking into consideration the effect of the political and ethnic situation of Arabs in Israel as a minority and the presence of the teenage factor with its complexities and impact as a crucial developmental stage of the participants' lives. Therefore, qualitative research is considered the most suitable method, since it is the best to specify and analyze these factors in a clear way leading to a better and deeper understanding.

Another advantage lies in the fact that qualitative research deals with the environment and context. Understanding the context and environment of the research field provides a better direction for the analysis, addressing questions such as what the products, places, people, and challenges are that the participants deal with when accomplishing their goals. Some of the richest qualitative data are not collected in a contrived lab; they come from observing and collecting data in person (Creswell, 2012).

The political and cultural issues in the present research are considered an important factor for understanding the interactions among different factors. Hence, it was important to the researcher to use the qualitative method in order to gain a better understanding of the interaction during coaching by values.

Furthermore, the preferred implementation of qualitative research is using appropriate and suitable methods based on the personal experience of the researcher. The research topic is personally related to the researcher, since I myself have experienced the issue of identity and collective and self-esteem formation as described in the introduction. This type of data, which is gathered through direct interaction with the sample group (i.e., interviews, focus groups, and field observations), is analyzed and categorized to present the different narratives that emerged from the open-ended information that was gathered (Johnson et al., 2007).

In the light of what has been mentioned above, qualitative research methods, such as semi-structured interviews and focus groups, are believed to be appropriate to the current research that seeks a deep understanding of teenagers' interactions in a specific cultural and historical context as members of the Arab minority in the State of Israel. Thus, qualitative methods, such as semi-structured interviews and coaching sessions were determined for the current study.

Despite its many advantages, qualitative research can also have limitations, like a small sample size, producing results that are unreliable and therefore hinder generalizations in addition to being time consuming. Thus, a quantitative study was also conducted to complement the results of the qualitative method and to produce more reliable and generalizable data.

There are a variety of methods in quantitative and qualitative research. Through the subsequent section, first the chosen quantitative method in the current research, namely the survey, will be presented and compared with the alternative quantitative research methods. Second, the qualitative research methods used in the current research will be explained followed by a review of other common qualitative methods.

Survey vs. Other Quantitative Methods. One of the most basic tools for all quantitative outcome research procedures and studies is the survey method. The survey method uses questions as a way of sampling participants. Surveys come in different forms, such as online polls, online surveys, printed questionnaires, web-intercepts, and more.

The survey as a method was used in this study, since it allows collecting data from a large sample of participants in addition to allowing the implementation of advanced statistical analysis tools that help to determine validity, reliability, and

statistical significance. Surveys also provide the ability to analyze and compare different variables.

There are other quantitative methods that were considered, but not chosen for the current research, such as the experimental method. This method allows the researcher to manipulate different variables in order to establish a cause-and-effect relationship. The key elements are controlled methods and randomly assigning participants into controlled groups and experimental groups. Whereas other experiments and methods are often performed on smaller samples, surveys enable the sampling of larger numbers. Experiments are more likely to be implemented in laboratory studies, and their analysis is casual. Surveys, however, are mainly reserved to field research together with correlational analysis that is crucial in surveys. Therefore, the survey method was implemented since one of the research goals for the first phase was the examination of the correlations between self-esteem, collective self- esteem, and values.

Examining these correlations helped in gaining a better and a more general understanding of the research key concepts: personal and collective self-esteem and values among the research participants. This assisted in conducting and designing better coaching programs and examined how and which elements affected it.

When comparing surveys with quantitative observation, surveys fit the current research best. Quantitative observation searches for a specific event or behavior, and once one has been identified, proceeds to monitor the targeted event of behavior in a natural setting. Surveys and observations differ mainly in the information collection method each one uses. Observation is the method in which the researchers observe the world and people around them while identifying relevant events. The observation method is implemented by the researcher in order to collect

data from the participants. During the first quantitative part of this research, we sought out the largest possible number of participants who report their personal and collective self-esteem and their dominant values independently. This goal was achieved using surveys that included carefully selected questions regarding personal opinions on specific issues.

An additional main difference between the methods of surveys and quantitative observation is the sample size. Observational studies are typically performed in-depth, producing subjective data that are difficult to quantify. Therefore, the sample size tends to be limited to a minimum. The survey method, on the other hand, can operate with a large sample size. The data needed for the first phase of the research required an extensive sample, since a small sample would not provide the required amount of data. Therefore, the survey method was selected.

Survey Challenges. One of the challenges researchers may face using the survey method is that the predetermined questions limit their ability for in-depth research, since all participants receive the same questions, and some might not be comfortable giving their true opinions.

This challenge was negated by conducting the second, qualitative part of the research consisting of repeated semi-structured interviews as well as of coaching sessions, all of which provided rich and in-depth data.

Description of the Conducted Survey Part 1: Rosenberg Self-Esteem Scale (RSES). The survey that was distributed in the quantitative part of the research is composed of three parts (please see the Appendix). The first part, the Rosenberg self-esteem scale (RSES), is developed by a sociologist Dr. Morris Rosenberg. The RSES is a common self-esteem measure in social science studies. The structure of RSES surveys is similar to that of social surveys, featuring a ten-item Likert-type scale with items answered on a four-point scale from *strongly agree* to *strongly disagree*.

The scale examines self-esteem by presenting participants with five negative and five positive statements, thus allowing them room for self-expression. The RSES is known as a reliable and accurate quantitative tool for self-esteem evaluation. Due to its popularity, it has been translated to a number of languages and implemented in around 53 countries (Gray-Little et al., 1997).

The RSES received high scores in reliability. The internal consistency was 0.77 and the minimum coefficient of reproducibility was 0.90 (Schmitt & Allik, 2005). The RSES is well-known for its reliability and long-term use. The measurement is uni-dimensional, but the scale is still relevant because of its validity and reliability, particularly with regard to teenagers. Research that has used samples like secondary school students and parents have shown alpha coefficients that vary between 0.72 and 0.87. The test-retest reliability was 0.85 for the 2-week interval. The 7-month interval is equal to zero.

Part 2 of the Survey: The Collective Self-Esteem Scale (CSES). The collective self-esteem scale (CSES), authored by Luhtanen and Crocker (1992), evaluates the individual's social circle and identity according to four main aspects of self-esteem: public, private, membership, and importance. This 16-item scale is applicable as a collective self-esteem assessment tool allowing sampling of a large group. This tool focuses on four types of self-esteem: membership esteem – the worth estimates of an individual within the group; private collective self-esteem – the individual's assessment of the group; public collective self-esteem – how one believes others evaluate one's social groups; and importance to identity – how important one's group is to one's self concept. All items are answered on a 6-point Likert Scale ranging from 1 *strongly disagree* to 6 *strongly agree*.

Part 3 of the Survey: Portrait Values Questionnaire (PVQ). The portrait values questionnaire (PVQ) method is based on a theory by Schwartz (1992) who claims that there are three fundamental human needs dictating our values: physical needs, social interaction, and group survival. Schwartz described values as transitional, desirable, and abstract goals that hold various degrees of importance in an individual's life. He then proceeded to divide these values into seven categories of universalism, benevolence, tradition, restraint, safety, power, hedonism, and achievement. Following this, in order to overcome the challenges in assessing human values, Schwartz and his colleagues developed a number of questionnaires of which the PVQ is one. The PVQ was designed to provide more concrete and less complex data than earlier versions. Implementation of this questionnaire allows participants to explore their values.

I developed a PVQ sub-scale by dividing the questions presented in the original PVQ scale into three categories. In the analysis phase, the statements were

highlighted with three colors (green, blue, and red) for an in-depth analysis. The colors represented different values as explained below:

- Green questions targeted to explore emotional values.
- Blue questions targeted to explore social values.
- Red questions targeted to explore pragmatic/practical values.

Examples of the green statements are “He seeks every chance he can to have fun,” and “It is important to him to do things that give him pleasure.” These statements examine the value of joy, an emotional value. An illustration of a blue statement focusing on the social value of sympathy is “It’s very important to him to help the people around him. He wants to care for their well-being.” The following, red statement, on the other hand, explores pragmatic values: “It is important to him that things are organized and clean. He really does not like things to be a mess”.

This categorization assisted me to analyze the results, allowing me to better determine the most prominent types of values among the participants while attempting to discover the connection between value types and self-esteem.

Adaption of the Three Questionnaires of the Survey

As is customary in the field of academic research, many researchers rely on known and common questionnaires that have proven credibility. In the current research, I have relied on this type of questionnaires to enable the examination of the research question in the best possible way, knowing that the use of questionnaires of this type needs to be appropriate to the target group of the research goal. For example, the RSES is considered as a common and widely used questionnaire employed in several studies. Since its validity and reliability have been proven multiple times, it did not require a lot of adaptations except for translations. This was also the case regarding the PVQ questionnaire. Regarding the collective self-esteem

scale, I used an adapted version that was earlier used in collective self-esteem research targeting the same participant age group (adolescents) and nationality as the Arab population in Israel (Hojerat, 2005). The survey was adapted by translating it from English to Arabic, and then again from Arabic to English. The two versions were then compared, and a new version was formulated following a discussion among independent researchers.

The aim behind this survey was to attain additional and general information about the mean average of two variables of personal self-esteem and collective self-esteem through investigating the relationship between them. The survey also aimed at discovering youth preferences of specific values according to the division into ethical, emotional, and practical-pragmatic values in order to investigate the relationships among these values regarding both self-esteem and collective self-esteem. Discovering youth value preferences will give the researcher (who is also a coach responsible for training the second group of the study) a deeper understanding and improved tools for better coaching during the course.

Summary

Until now, I have explained the questionnaires that I have used in detail. I decided to conduct academically recognised surveys that are statistically verified with proven and accepted reliability. The current survey is composed of three parts. Each part examines the key concepts of the main research and the correlation between them.

One of the most prominent advantages of the quantitative data gathered by surveys is that it allows correlation investigations. It can also provide general understanding, since it is applied on a large number (400 participants) of the research population. The survey adopting the RSES as the most commonly used measurement

of self-esteem together with the collective self-esteem scale answered the research sub-question of what the global self-esteem average of the research participants is. Likewise, the PVQ survey was selected as one of the most well-known and used surveys concerning values, attempting to answer the question of what type of values are most characterized in the research population.

A number of relevant surveys, especially concerning values, have been revealed to the researcher while looking for the best-suited survey to answer the above sub-questions. For example, the Schwartz value survey theory (SVS) is the basis for the first tool designed to measure values (Schwartz, 1992, 2006a).

For measuring value priorities, the PVQ method was used in the current research. Although both of the surveys were developed by Schwartz, the PVQ survey differs from the SVS method in a number of qualities. Firstly, while PVQ provides an indirect value assessment, the SVS affords us with specific, self-aware value representation. The PVQ assesses the commonalities of another individual to the self; the SVS asks the participants to rate the values that they live by according to importance. Therefore, the participants'' assessment will be different. For the purpose of the PVQ, the stimuli are people in the context of their individual goals, aspirations, and hopes. As for the SVS, the stimuli are abstract, context-free values. Participants who took part in both the PVQ and the SVS attest that the PVQ is more detailed and context-bound (Schwartz et al., 2001). The SVS uses semi-labeled, 9-point numerical response scales including both positive and negative numbers. This may be challenging for participants who have no experience with numerical scales or negative numbers, as well as for those with limitations to their numeracy. The PVQ requests that the participants check one of six labeled boxes. Therefore, the

PVQ requires fewer detailed distinctions and there is no requirement for translating assessments into numbers. For these reasons, the PVQ was selected over the SVS.

So far, I have presented the methods of data collection with regard to quantitative study. In the next section, I will proceed to present the process of information collection during the qualitative stage of the research.

Collection Research Methods: Qualitative Methods

Qualitative methods enable researchers to better understand social phenomena, as opposed to limiting them by constricting them within predetermined and limited scientific definitions that are better suited for physical sciences.

According to Shkedi (2003), the objective of qualitative research is to describe human behavior, attempt to understand them and their meaning, and ultimately discover the human and social rules and foundations.

This study is based on the participants' narratives and perceptions including the individual, the social, the political, and the psychological dimensions. Therefore, the resulting information from the second part of the research is complex data that require a research method to collect and process it in a way that accommodates the richness and diversity of the material and intertwines it in order to produce interpretations and conclusions.

Qualitative methods allow the researcher to delve into the initial responses and extract the contextual background. Consequently, qualitative research methods are useful in providing us with different perspectives on the ways in which an intervention of coaching by values can assist such groups that are struggling to find a strategy of identity and a healthy self-esteem. Furthermore, the previously mentioned terms strategy of identity, self-collective esteem, and coaching psychology are terms that need to be clearly specified and clarified, since they might have varied

definitions. Therefore, qualitative research was implemented in order to delve into previously unexplored areas (Miles et al., 1994).

Qualitative research methodology includes many methods of research, which are often difficult to discern because of their similarities. However, interviews are considered one of the most prominent methods.

Qualitative Interviewing

Qualitative interviewing is perhaps the most popular method in the qualitative field of enquiry. It is considered as an effective exploration tool of people's experiences and their interpretations (Bryman, 2016). It can present different, richly complex social phenomena as well as questions of identity and representation (Kvale & Brinkmann, 2008). The method allows the extraction of intricate details from the interviewee regarding their personal experiences, perspectives, and emotions that may be difficult to obtain using other methodologies.

When considering the discussion so far, it is agreed upon that comprehensively interviewing youths will produce the best information for relevant data collection. There are several forms of interviews, the most common being structured interviews, semi-structured interviews, and unstructured interviews. For the objective of this research, I have relied on semi-structured interviews.

Semi-Structured Interviews. This method relies on the interaction between the coach and the study sample, because an open framework allows for a constructive interaction. Using a flexible interview protocol allows for a natural flow of conversation, providing all parties the opportunities to delve

into their choice of detail, as it does not confine the researcher into a predetermined set of questions and statements. In other words, the researcher can adjust the questions and statements in order to extract the relevant data. The data collected using this method is open-ended, consisting of the perception of participants regarding specific subjects (DeJonckheere & Vaughn, 2019).

This characteristic was extremely important when I chose semi-structured interviews for the current research. It enabled me to extract new material and information from the interviewees' stories while at the same time being able to focus the interview on topics and issues related to the research.

Therefore, the main objective is to allow the interviewees to express themselves without reservations while attempting to extract information relevant to the research (Lafrost, 2009). Unlike quantitative study methods, which limits the participants to a predetermined set of answers, open-ended questions allow for an honest narrative expression.

These questions provide us with essential cultural context in addition to the comprehensive and unpredictable information that emerges. In order to conduct an effective semi-structured interview, there must be studious planning and preparing (Mack et al., 2005)

Required Interviewer Skills for Good Interviews. Semi-structured interviews require preparation despite their flexible nature. The process of preparing the interviews for this research was not easy. This is because preparing and writing the questions is the most crucial part of the interview process due to its importance in obtaining quality information from the participants, whether it is in the richness of the information or its dimensions and the relationship it has to different topics.

Therefore, I focused on the formulation of derivative questions from the three main research topics: self-esteem, collective self-esteem, and values. Subsequently, the interview questions were compatible with the questionnaire in terms of research topics. As much as possible, I tried to give each topic its due by asking different questions in an innovative and indirect manner and from different perspectives in order to ensure that I extract the most relevant information on the one hand, and as much in-depth and expanded information as possible on the other.

One of the greatest threats facing the authenticity of a qualitative study is the researchers themselves. They must spend adequate time on preparation, be humble and willing to work as part of a team allowing for criticism (Poggenpoel & Myburgh, 2003). Thus, as part of the preparations I made, I was focused on writing and forming good interview questions, by having feedback regarding the questions from education field colleges and by conducting an experiment interview with teenagers in order to make the interview questions clear and easier to understand, and to ensure they are able to extract relevant information to the research. Additionally, in order to conduct successful interviews of the highest possible quality, I made sure to conduct the interview in a relaxed manner that encouraged the participants to be open and express themselves, and enabled me to reach the core of their thoughts and stories. In order to achieve this goal, it is necessary to have important skills, such as the ability to listen and a high level of attention to both the students' spoken and body language (Fox, 2006).

In terms of qualifying for intervention in the field of educational counseling, in which interviews are a cornerstone of the professional intervention with students, I have been prepared and trained as a counselor in these skills. In addition, my experience in the field exceeds 11 years. To illustrate how I used my experience, I

began the interviews with light introductory questions to break the ice and to set the participant at ease. I also informed the students about the duration of the interview and explained that they were welcome to interrupt the interview for any reason whatsoever (physical or psychological needs) and that they could continue speaking even if the scheduled time for the interview ended. When the participants gave short answers, I used my skills and experience in order to encourage them for further expressions. An example of this is the following discussion that I had with a student:

Researcher: Can you tell me about things that increase your self-esteem?

Student: (Silence, and body language indicating confusion and discomfort.)

I noticed that the student found it difficult to answer the question, and my initial deduction was that he did not understand the question, especially since one of the research questions queried if Arab youth suffer from the lack of clear or confused concept of self-esteem as a result of the unique circumstances as an ethnic and national minority in the State of Israel. However, in order to avoid bias in the research, I first reflected his feelings:

Researcher: I see you are not encouraged to answer the question, is this true?

Student: (with an awkward light smile) In fact yes, it is true.

Researcher: Do you think you would like to share with me why?

Student: Honestly, this is the first time I hear this term, so I do not know what to answer.

The above example reflects the skills of the researcher, as I fill a dual role of a coach and an interviewer. These skills, such as listening and emotional and thought reflection, in addition to the skills mentioned above, are required in order to conduct successful interviews. The interview sessions require ample logistic preparations.

Being well prepared for a successful interview is essential to define the equipment needed, objectives and to prepare a consent form.

Repeated Semi-Structured Interviews. The interviews were repeated, since the current research aims to study the effect of coaching intervention on the participants in the research. Despite the advantages of semi-structured interviews mentioned above, repeated interviews contain many challenges, especially when used as a means of evaluating the meaning of the intervention. For example, are the new answers provided by the students during the second interview the result of the interventional program?

Semi-Structured Interview Questions. The interview questions were emergent from the research questions and from questionnaire survey analysis, with the purpose of gaining a detailed depiction of participants' perspectives related to their values and identity, and personal and collective self-esteem.

The interview questions aim to explore and gain a deeper understanding of the concept of personal and collective self-esteem by asking about feelings, values, and experiences. The questions helped understand how these concepts were formed in the minds and lives of the teenagers.

The questions are listed below:

- Illustrate the role of the values in your personal life using one image. Why did you choose this specific image?
- What are your feelings about being a member of the Arab community in the State of Israel?
- Imagine that you own a million dollars. How would you spend it on the personal or social level or both?

- Could you tell me about experiences/events affecting your self-esteem in a negative/positive way?
- Could you tell me about experiences/events affecting your collective self-esteem in a negative/positive way?
- If you were walking down the street and you encountered a protest by one of the Arab organizations in which people were carrying banners against the racist policies towards the Arab minorities in Israel, how would you feel about that? In addition, how would you react?
- If you witnessed an act of assault and battery from one of your classmates towards one of the teachers/or between two students, what would you do?
- What are the most important things that make you feel proud that you are an Arab?
- What is the ideal life for you: a successful job, being surrounded by your loving family, having fun with family?
- Illustrate the role of values in your society in general. Why did you choose this particular illustration?
- Is there anything else that you would like to contribute to this research theme?
- What is fun? Where do you get your joy from? What do you like doing more than anything else?
- Think of the peak moments in your life, those moments when you felt that you did your very best work or made your greatest contribution or difference. Why were those peak moments? What was happening? Who

was present and what was going on? What were the values that were being honored at that moment?

- Think of those in your past or present that you would consider your heroes. What qualities in them prompted you to put them on your list?
- What must you have in your life in order to be fulfilled?
- In case you were a witness to a racist act, describe how you would handle this situation.

A question was added for the post interview:

- What kind of contribution/changes did "coaching by values" sessions make to you?

Most of these questions were used during the coaching sessions as well based on their relation to the topic of the session. For example, in the first training sessions that aimed to delve deeper into the topic of values among the participants, the first question was:

- Illustrate the role of the values in your personal life using one figure of this life. Why did you choose this specific figure?

During the sessions aimed to explore the topic of personal and collective esteem, the following question was asked:

- What are your feelings about being a member of the Arab community in the State of Israel?

As mentioned in the literature chapter, the theory that best fits the purposes of the current research is the combination of humanistic and social theories. As a result, the semi-structured interview questions and the coaching session questions (which will be specified later in this chapter) were generated relying on these theories.

In addition, the interview questions aim to discover the participants' value system that forms their identities, and to understand how their sense of belonging to ethnic and national Arab groups affects the way they crystallize their personal and collective self-esteem.

The questions are characterized as being open questions that provide the participants with the chance to explain their answers and the opportunity to express further aspects that they didn't have the chance to convey when they answered the survey.

A selection of the semi-structured interview questions was formed based on the narrative coaching approach that centered on the notion that the stories we discuss concerning ourselves play a significant part in our day-to-day lives, as discussed in the literature chapter. This approach encourages the participants to express themselves comfortably and freely during the interview.

Internal Validity Threats

Certain internal validity threats were related to conducting the interviews. One concern was the effect of the time difference between the interview and the repeated interview.

As the time increases between the interviews, the quantity and quality of the information relayed decreases. The level of accuracy of the recollections may vary from the time of the experience by intervening interviews.

In order to deal with and mitigate the impact of the forgetfulness factor, at the beginning of the repeated interview I conducted a simple conversation that included some of the key events and contents that took place during the coaching session as a kind of memory recovery process.

So far, I have reviewed the semi-structured interview method that I have adopted as the data collection method for compiling and analyzing the material. I have also addressed the manner of preparation for the interview both before and during the interview. Similarly, I have introduced the collection methods that were used in the current research. It is noteworthy that there are other methods of research to collect the material for the qualitative part. In the next section, I will review them and explain why they were not used.

Other Qualitative Collecting Methods: The Phenomenological Method

Phenomenology is focused on the emotions of participants during specific occurrences. Thus, the phenomenological method of research aims at describing participants experiencing a specific event. In order to gather information, this method utilizes a number of tools including interviews, observation, and surveys.

The current research intends to explore and explain the effect of coaching psychology on teenagers taking into consideration a number of factors and complex circumstances, not a specific event. This makes the phenomenological method unsuitable for the current research (Neubauer et al., 2019).

Grounded Theory

Grounded theory is an approach that identifies the different categories of analysis, and based on the relationship between them, seeks to establish new social theories. The grounded theory works as a method as well as a methodology and can be used with both qualitative and quantitative data (Crotty, 1998).

Gibbs (2009) presented additional existing application of the grounded theory in the fields of medicine, education, business, law, and many others, in addition to its use in the exploration of social and psychological processes.

Furthermore, it may be implemented in social and psychological fields, such as sociology, art, and social welfare in addition to fields, such as nursing, business, and education. Grounded theory does not focus on discipline, as it tends to utilize a combination of study fields rather than be limited to a specific method of data collection (Wells et al., 1995).

In general, this approach seems suitable for the current research. Nonetheless, this method has not been adopted as it focuses on questions emerging from the research field and during the research, whereas the research questions of the current study have been determined from the beginning.

Intuitive Inquiry

Intuitive inquiry is an explanatory study method that combines intuition to intellectual precision. It attempts to explain the present while offering a future vision that is based on an extensive exploration of the data. This method, although new, has challenging requirements including high self-awareness of individual perspectives, avoiding circularity, honesty, positive curiosity, self-expression, and openness to personal change.

Although this seems an interesting method, it highly depends on the role of the researcher and thus may lead to giving less attention to the participants. Therefore, it does not fit the present research that evolves participants' experiences, feelings and ideas in addition to the researcher's role (Anderson, 2004).

Pre-Test and Post-Test

Pre-test-post-test designs provide us with the means to measure the influence of intervention programs on the different groups and compare them to the control group. This understanding is increased by the popularity of this method in behavioral research. The influence of programs using pre-test-post-test methods is calculated as

the difference between the first assessment of the dependent variable and the independent variable (Dimitrov & Rumrill, 2003).

Although this research method seems to be suitable for the current research, it relies primarily on quantitative data and statistical analysis that are not appropriate for the objectives of the current research. Furthermore, despite the popularity and the wide use of pre-test-post-test designs, they have a number of limitations, among which are threats to internal validity. Examples of these threats are the ambiguity of compatibility when compared to the mean gain score and the extent of the methodological benefits. Different methods are suitable for different studies, and although a method may receive a lower score under one study, it is not an indication of the inferiority of the method (Dimitrov & Rumrill, 2003).

Analyzing Data

The data were collected and analyzed at two phases of the research. First, the data from the surveys were collected and analyzed as detailed in the forthcoming paragraph. The results served as a base data in order to enable the researcher to gain a general view regarding the main concepts researched and its relevance to the research sample. At the second, qualitative phase of the research, the data were collected and analyzed from the semi-structured interviews that were conducted before the ten coaching sessions. The data emerged from the coaching sessions themselves and the outcome data from the repeated interviews that followed the coaching sessions.

Quantitative Data Analysis

The quantitative part was analyzed by the SPSS program with the aim to gain a general understanding of Arab teens' perspectives towards their collective and personal self-esteem and of their system of values. At the same time, the analysis

looked for any relationship between the personal and collective self-esteem and values. The data were collected using standard procedures and analyzed using strict statistical analysis methods. The results were then examined using established parameters of statistical significance. In order to ensure the accuracy and professionalism of the data analysis, we have consulted with an expert in the field of quantitative analysis, Dr. Ibrahim Khateeb.

Analyzing Qualitative Data: Thematic Method

The qualitative method aims to include and contextualize the different factors and backgrounds affecting the data while utilizing independent processes. This allows the analyst to identify key data and relationships, producing an inductive data analysis (Schutt & Check, 2011). Russell K. Schutt (2012) define the qualitative analysis of a text as follows:

> A way to understand what participants really thought, felt, or did in some situation or at some point in time. The text becomes a way to get behind the numbers that are recorded in a quantitative analysis to see the richness of real social experience. (p. 321)

The three-phase procedure by Miles and Huberman (1994) was implemented. This included the use of the thematic method enabling data screening, presentation, and verified conclusions. In qualitative research, it is recommended to begin the analysis when conducting the fieldwork. While it is also possible to start the analysis following complete data collection (Bryman, 2016), in this case, the data analysis occurred during the data collection phase.

As part of the analytic process, I kept a record of the interviews both pre- and post-coaching, of the coaching sessions themselves as well as of my initial impressions and assessments. This documentation provided parameters that guided

the research. It provided the option to study and explore early ideas and questions as well as speculations during later interviews. In addition, it had an effect on the formal stages of data analysis when early ideas were integrated into these stages.

The statements below, taken from the field notes, describe the rationale adopted during the investigation of analytical avenues:

- "Awareness is a cumulative and complex process, especially in the Arab community in Israel, with its specific and social dimensions."
- "Who is responsible for shaping the awareness of young Arabs regarding the issue of self-esteem and collective self-esteem? The school, the institutional level, society, family, culture."
- "Is it possible to influence the process of forming awareness, specifically awareness of values, and create a change in thinking?"
- "The extent to which students are preoccupied with issues such as values and identity reflects their importance."
- "To what extent is there a desire and motivation among Arab adolescents to preoccupy themselves and deal with such issues, and how to motivate them to confront these issues?"
- "Is it possible for coaching by values intervention to cause a change in the youths' personal self-esteem and their collective-esteem? Is the difficulty in expression a symptom of unawareness?"

Throughout the coaching sessions, we explored these ideas in depth. What allowed me a true and deep insight into the thoughts of these young people was the coaching sessions. Meeting and conversing with the participants gave me the opportunity to discover ideas that might have evaded me at a later stage. There was an obvious concern regarding the degree to which the participants responded. To ensure

adequate participation, I encouraged the participants to bring their narratives through the sessions and the interviews as well. This concern was raised especially when I was given short answers. For example, most of the answers to the question "What role do values play in your life?" were limited and short, such as "I don't know" and "I am not sure what that really means". However, this concern actually had me digging more and more through the participants' stories and experiences. The entire process certainly shaped my understanding through the analytical stage. In addition, it offered motivation and encouragement to accurately represent the participants in this research.

Prior to beginning the formal phases of data analysis, I studied the documented interviews and the coaching session recordings a number of times, so that I could better understand their content and approach in addition to perceiving their contribution in answering the research questions.

The rationale behind conducting thematic analysis. Thematic analysis was implemented in the qualitative data analysis. It is considered as the appropriate method to better understand views, opinions, experience, knowledge, or values based on quantitative data collected from transcripts, social media, or surveys (Nowell et al., 2017).

The explanation above makes thematic analysis appropriate for analyzing the research data and results, as the current study aims to understand the ideas and feelings of the participants in addition to their perception and understanding of their surrounding reality. Not only is thematic analysis effective, but it also enables summarizing large amounts of data. Therefore, it is possible to study different participants while considering similarities and differences and to gain unpredictable insights. Since thematic analysis demands a solid approach for data analysis, it enables clear and organized reporting (King, 2004).

This is another reason for adopting thematic analysis in the current research, as it deals with huge amounts of data (ten coaching sessions, ten participants, and ten semi-structured interviews before and after the coaching sessions.

This huge amount of data were the main reason for choosing the thematic method to analyze different data by compiling them within topics and noting similar and different data. This was beneficial for me as a novice researcher, because I needed a relatively easy way for the rest of the qualitative analysis methods.

According to Braun and Clarke (2006), thematic analysis offers a simple form of analysis, as it does not require knowledge and understanding of other methods.

Therefore, theoretical thematic analysis, the coding system they refer to, accommodates both my theoretical and analytical interests as a researcher in this field. My research is based on the process of structured coaching, from which I am able to extract a detailed analysis of specific elements of the data using this thematic method. It allows data analysis of specific research questions assisting in reaching a possible answer. By studying the data, I was able to identify noticeable issues related to the selected theme as well as the coaching process. An example of this is the change process. Therefore, as described, during the analysis stage I engaged in a primarily deductive approach to analysis.

Despite the benefits of thematic analysis, there are specific challenges. For example, one of the weaknesses of the thematic analysis lies in one of its advantages, namely its flexibility. This flexibility can cause inconsistency in extracting themes from the data. Furthermore, thematic analysis complicates the development of guidelines for in-depth analysis, and may prevent the researcher from determining their focus areas (Holloway & Todres, 2003).

Another challenge that the researchers may face, especially the novices among them, as is the case with me as a researcher, is that while thematic analysis allows the researcher to deal with huge amounts of data and information, it may confuse the researcher and direct them to follow familiar information and ignore important data.

These challenges can usually be overcome with experience, therefore new researchers are advised to consult with experienced researchers, especially when identifying codes and topics. Through my research, I asked help from some local researchers who generously and cooperatively provided assistance.

There are two main thematic analysis approaches, inductive and deductive, through which data patterns may be identified. The inductive approach addresses the link between the themes and the data without attempting to fit the data into predetermined frames or preconceptions. However, the deductive approach relies on the researcher's theory and perspective during data analysis. Although I chose the deductive way, some of the aspects of the inductive approach were present as long as I kept my mind open and curious about any new data not initially taken into consideration that might surface.

There are two categories into which qualitative data coding methods fall: automated coding and manual coding. Using thematic analysis software the process of qualitative data coding may be automated. With the use of machine learning and natural language processing, thematic analysis codes the qualitative data and divides the text into themes. Although thematic analysis software is autonomous, easier and faster, and in some aspects more efficient, I adopted the manual method. As a researcher, it seemed to me that the software was not user-friendly, thus limiting the comprehension of ideas and meanings.

In order for me to better understand and identify the topics, I have reviewed all the materials a number of times as part of the study as presented below:

- First reading: Reading each of the ten sessions and pre- and post-interview transcripts.
- Second reading: Targeted reading focused on specific keywords identified in previous reviews.
- Third reading: Highlighting relevant information.
- Fourth reading: Narrowing the focus to four chosen themes.

The data were collected from the recorded interviews and the transcription of the initial thoughts and ideas that were raised by the participants in the experiment group. Recordings of the interviews and coaching sessions were repeatedly listened to establish transcription accuracy and the questionnaires were filled, as this is an integral part of the data analysis (Riessman, 1993).

According to the thematic analysis, I reviewed the data, prioritized it, and constructed it into a simple format, allowing for a better contextual understanding of the research topic (Miles et al., 1994). Then, the data were coded into themes by looking for similar and/or repeated words or phrases mentioned in the collected data. After that, they were put into categories/themes, and the themes became the categories for analysis.

Next, I intended to generalize information from the themes regarding the phenomena in question and interpret it in the light of the available literature.

The second part of the study includes ten individual pre- and post-interviews as well as ten training sessions, in each of which ten students participated. This resulted in a great amount of information, making the analysis impossible. Therefore, as a researcher, I focused on the information relevant to the main research question:

1. Is a values-based coaching program an effective intervention for the personal and collective self-esteem of the Arab youth?

And the secondary research questions:

2. Do the unique circumstances of the Arab youth as an ethnic and national minority in the State of Israel lead to a lack of clarity, or a confused concept of self-esteem (both personal and collective)?

3. Is there a relation between self-esteem (psychological and social dimension) and the system of values among Arab teenagers in the State of Israel?

4. Is there a relationship between gaining awareness of the concept of values and collective self-esteem?

5. Is there a correlation between dominant types of values (social, emotional, and practical) and personal and collective self-esteem?

6. Does distinguishing and gaining awareness of collective, social values affect collective esteem?

7. As a result of the coaching intervention, will teenagers become more capable in forming a clear understanding of the concept of values and treat it as a means for change?

At times, the content was related to pedagogy, the school system, and teaching methods, or the different personalities of teachers and the impact of this difference on the participants' feelings of satisfaction and appreciation of themselves as students.

For example, one of the participants talked about his experience with one of the teachers who made him hate the subject of mathematics. This convinced him that no matter how hard he worked, he would not succeed in mathematics. Despite the

fact that he is now learning with another teacher, he still feels nervous about the subject of mathematics, especially during exams.

Another matter that was raised but was not included as data for analysis is the general dissatisfaction with the school system as stated by one of the participants: "All the school and parents care about are the grades, there is no consideration of our needs as youth, no one asks us what we want... I don't like school, I only come to meet with my friends".

These topics are considered general and not directly related to the topic of research, so they were excluded during the data selection process.

Additionally, in some of the sessions, the participants discussed the generational gap between them and their families and its impact on their psychological and social dimension. For example, one of the participants shared his feelings with the group:

> I don't feel like my parents understand me. They only know how to complain, scream, and punish. They expect me to live the way they lived, they know nothing about the world of social media, and they make laws just to control us.

This participant's statements may be expressed by any teenager regardless of his or her culture and origin. However, this phenomenon is considered global, and I was more concerned with issues related to the Arab community, specifically in Israel. Therefore, I selected data on stories regarding special Arab traditions, such as weddings and funerals that directly impact the relationship between the youths and their society.

Despite the importance of the topics mentioned above, which are likely to have an impact on the self-esteem and collective self-esteem of students, I did not

include them among the topics to be analyzed, as my interest focused on issues related to the Arab society. An example of the issues of interest to me is a racist incident that one of the participants shared with the group saying that:

> I will never forget when my father wanted to take me to a swimming pool in a nearby Jewish town. He called the pool to check the hours of entry, but instead of answering, the person asked “Where are you from?”. When she found out that we were from Kfar Cana (an Arab village), she told him, “Sorry, the pool is only open to town residents” and that they do not allow entry for people outside the town. However, we knew that my father's Jewish colleague, who is also not from that town, frequented that pool.

This must have been a very degrading feeling. This incident fits the reality of the Arab community in Israel in particular, and therefore it was important for me as a researcher to include it in the material I wanted to analyze.

In addition, content based on values attracted my attention due to its relevance to the research question. For example, values relating to respecting the elderly and pleasing the parents are illustrated in the following comment by a participant: "It is difficult to find happiness if one or both my parents are unhappy with me, despite that pleasing them is difficult and many times exhausting".

Such values and others were analyzed in order to understand their relation to personal and collective self-esteem. This understanding would be useful for the researcher as a coach by providing an indication for coaching session plans. It could, for example, provide a psycho-educational explanation regarding the importance of these values that reflect social values and characterize collectives, cultures, and societies. Another indication and implementation for the coaching session was a

designed dilemma that requested the participants to examine the role of these values in their life, both as individuals and part of a group.

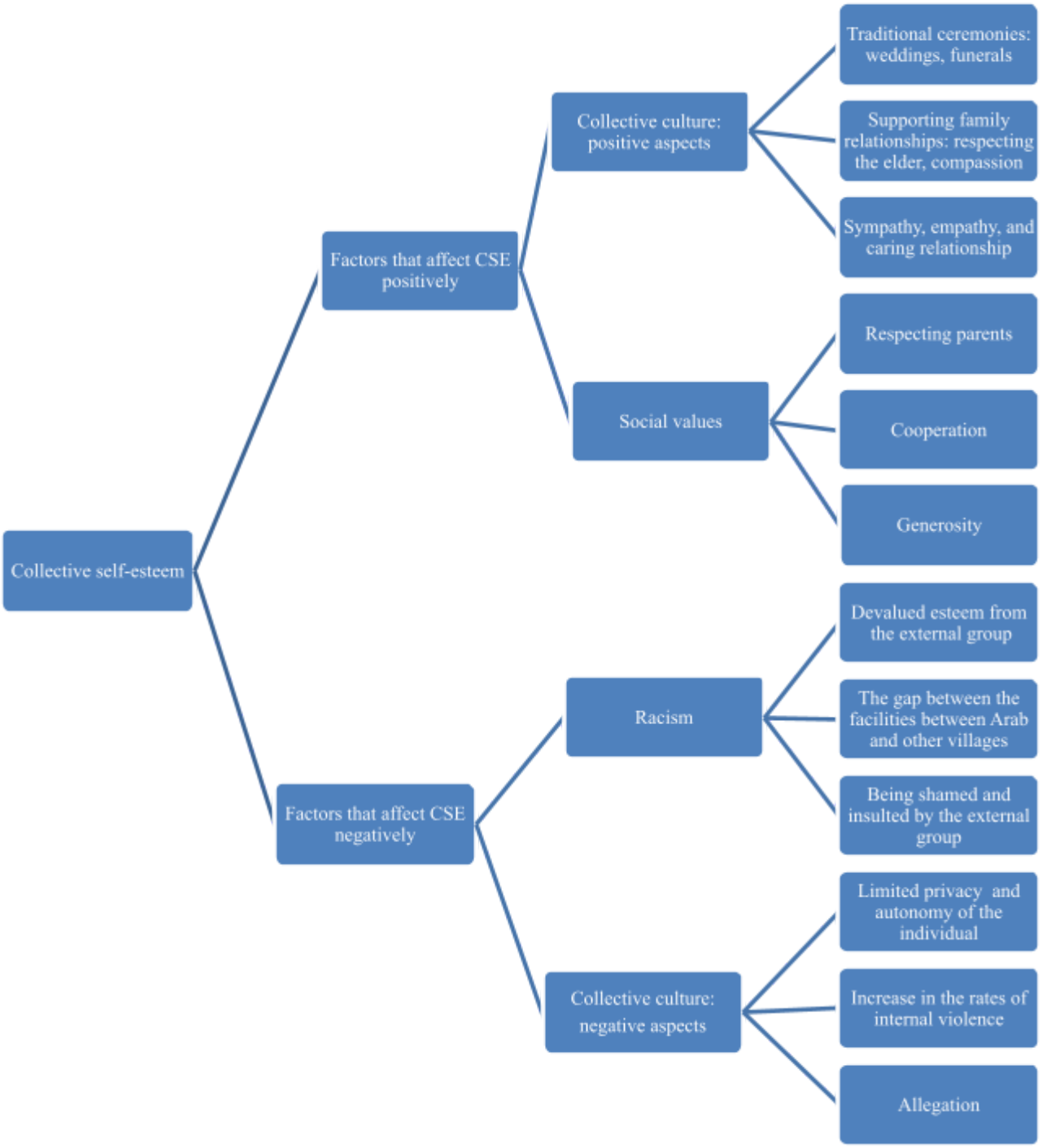
Presenting relevant narratives by the coach invites the participants to discuss and share different points of view regarding values.

Furthermore, repeated issues were highlighted to be analyzed, although there was no initial intention of doing so. The issue of the digital world and of social media is an illustration of this.

Figure 1 below provides an example of how a theme was created.

Figure 1

An Example of How a Theme Was Created



Sampling

The sampling process is crucial as it determines the degree of inference possible as well as the degree to which the results may be generalized (Collins et al., 2007).

Throughout the duration of both research phases, a purposive sample, also known as selective and judgment sampling, was conducted. This form of sampling is based on the researcher's choice of the involved aspects, such as the purpose of the study, the composition, and the target audience. Studies that use purposive or purposeful sampling strategy aim at picking the sample that most benefits the study. However, this type of sampling is considered judgmental sampling, since it is believed, as stated by Omona (2013), that "the researcher purposefully selects individuals, groups, and settings that maximize understanding of the phenomenon" (p. 179).

In this research, I was interested in studying the effect of coaching intervention on Arab teenagers' personal and collective self-esteem in the State of Israel. For this purpose, the high school teenagers in the schools where I work as an educational counselor were selected as the research sample. Other Arab population categories, such as children or adults, are excluded from the sample.

Although it was a convenience sampling as well, because it was easy to approach, the sample is still considered a purposive one as detailed above. At the first phase of the study, the sample design was determined adequately to the quantitative purpose to be generalizable to the wider population. Thus, a representative sample was conducted.

In the current research, the representative sample helped me to make a statement about the probability of the level of personal and collective self-esteem in

this particular population of Arab teenagers living in approximately the same region of the State of Israel (the northern part), and studying at the same type of a school – a public school, not a private one.

As mentioned in the literature chapter, it is customary to deal with the Arab population as different groups based on the geographical areas they belong to: the Negev (South), North and the Triangle area. A representative sample is essential, because only then am I able to rely on the results I collected from the quantitative phase for testing the research questions, which is considered to justify the need for coaching intervention (Shields, 2004.) In addition, the representative sampling design allows me to draw strong statistical conclusions, that is, the similarities between the individual self-esteem and the collective one. It is essential for me to have maximum variation for the second qualitative phase. This includes common patterns among cases. The patterns are caused due to their variety, which helps in having rich data and achieving saturation. In order to achieve comprehensive and accurate results, it is essential for the sample to be as diverse as possible (Guest et al., 2006).

Consequently, I applied several procedures (detailed below in the chapter "Research Plan") in order to ensure the largest variety possible in terms of gender, social and economic status as well as academic performance.

Choosing a Suitable Research Sample

The less the research sample suffers from extreme social or psychological issues, the more validity the results have. Any change that may have occurred is the result of the intervention, in other words, selecting balanced research samples in terms of social and psychological conditions increases the likelihood that

discrepancies that occurred following the interview are the result of the intervention program (Robson et al., 2001).

Therefore, I avoided including high-injury rate groups as participants, especially in the qualitative phase. After I selected students, both boys and girls, from different grades in the manner explained, and before obtaining the consent of the students and their parents to participate in the research, I consulted the teachers of the students about the compatibility of the students in the research experiment. Indeed, two students were excluded based on this consultation. The first student was excluded due to the suspicion that he suffered from social phobia, while the second student was excluded due to particularly low socio-economic status.

Potential Overlap of Coaching and Counseling Clients. Counseling and coaching are both considered "helping professions", therefore, the overlap of clients is expected. This was taken into consideration during the sample selection process. It was important to make sure that there was no overlap of the students participating in the coaching group (the counseling intervention for the purposes of the current study) and students who received counseling from other counselors at school or outside the school. It was verified that none of the students who participated in my research received other counseling at the time.

Research Sample Description. Table 3 below shows demographic details of the students who participated in the second part of the research (the interviews and the coaching sessions).

Table 3

Demographic Details of the Students: The Second Part of the Research

Number of Participants	Gender	Socio-Economic Status	Learning
Participant 1	Female	High	Very good-excellent
Participant 2	Male	High	Very good-excellent
Participant 3	Female	High	Very good-excellent
Participant 4	Male	Medium	Good enough-good
Participant 5	Female	Medium	Good enough-good
Participant 6	Male	Medium	Good enough-good
Participant 7	Female	Medium	Good enough-good
Participant 8	Male	Low	Low-good enough
Participant 9	Female	Low	Low-good enough
Participant 10	Male	Low	Low-good enough

All participants were Muslims who live in Kfar Cana village (located within a 10-minute drive from Nazareth). Kfar Cana is considered the capital of the Arab population in the State of Israel. All of the participants were 16-17 years old.

In terms of social skills, all of them were capable of normal interpersonal communications and respecting rules in general, and possessed a normal/ average of expressing ability.

Classifying students to high or low socio-economic status depends on whether the student's family is familiar to the Social Affairs Department that delivers such data to the school. Furthermore, students with low socio-economic status are entitled to a scholarship provided by the local council according to Social Affairs

Department data. The scholarships are delivered to the students by the educational counselor.

As it could be noticed, the learning and socio-economic status correlated. It could be stated that it was not surprising, because such correlation is considered to be somehow a pattern across the school that the school administration and staff are familiar with.

The learning level of the participating students was defined based on school grades.

Research Sample Size in Quantitative Research. One of the major issues a researcher faces is the sampling size. Sample size is crucial to any researcher who strives for their conclusions to be inclusive and not specific for unique cases.

Quantitative methods seek a broader understanding of certain matters (Patton, 2002), while qualitative methods are more focused on in-depth understanding of the human experience and narrative. Lincoln and Guba (1985) propose that a researcher should decide the number of participants using the redundancy factor. Meaning, a sample shall be deemed sufficient when the addition of more participants does not further contribute to the results of the research. Therefore, at the quantitative phase of the current research I selected the whole student body of the school as the research sample. These were 400 students aged 14-16.

On the one hand, these students come from different socio-economic levels, different religious orientations, different school performance, and are of both genders. On the other hand, all of them are Arab teenagers living in the same social and cultural circumstances. Hence, I believe that adding more participants would not make a difference.

Following the principles of purposeful sampling method, at the second, qualitative phase of the research, the sample size was determined by the data collected from the participants. According to Miles and Huberman (1994), the addition of participants is conditional to the required level of plethora. Accordingly, since the sample size is small, consisting of ten participants, some of the important elements are related to the number of interviews and the interviewer's questions. In addition, the number of the coaching sessions were taken into consideration when establishing saturation.

Based on the needs of the study, qualitative researchers focus on specific information as it emerges, regardless of the sample size. It depends on the purpose of the research, the quality of the informants and the type of sampling strategies used. The guiding principle is data saturation (Radhakrishnan, 2014).

Main Challenges in Conducting Sequential Research

The first challenge is that the sequential design approach needs extra effort, money, and time since it includes at least two phases of research (Molina-Azorin, 2016). The second challenge for the researcher is that the sequential design research requires expanding research skills and talents in addition to gaining more experience on using new research techniques and methods in order to be able to perform and implement both parts of the study, the quantitative and the qualitative. Although the second challenge is very demanding, I considered it as an opportunity to learn new research methods and new ways of conducting research that could increase the probability of adopting multiple study subjects (Molina-Azorin, 2016).

In the following section, I am going to introduce the research plan, research procedure, and the content of the coaching sessions.

Research Plan: Pilot Study

In order to identify any details that needed to be addressed before the main data collection went ahead, a pilot study was conducted.

I asked ten students whom I was familiar with to participate in the pilot study. They were from the same school as the research sample, but different from the students who participated in the second part of the research.

First, the research was generally explained to the students, specifically including the goals of the pilot research. The students were then asked to complete the same questionnaire as used in the actual research. The questionnaire included three parts: the Rosenberg self-esteem scale (RSES), collective self-esteem scale (CSES), and the portrait values questionnaire (PVQ) scale. After this, I conducted a shortened version of the semi-structured interviews used in the actual research with each one of the students. The pilot study was designed with consideration of the students' comfort and schedule, and with parental approval.

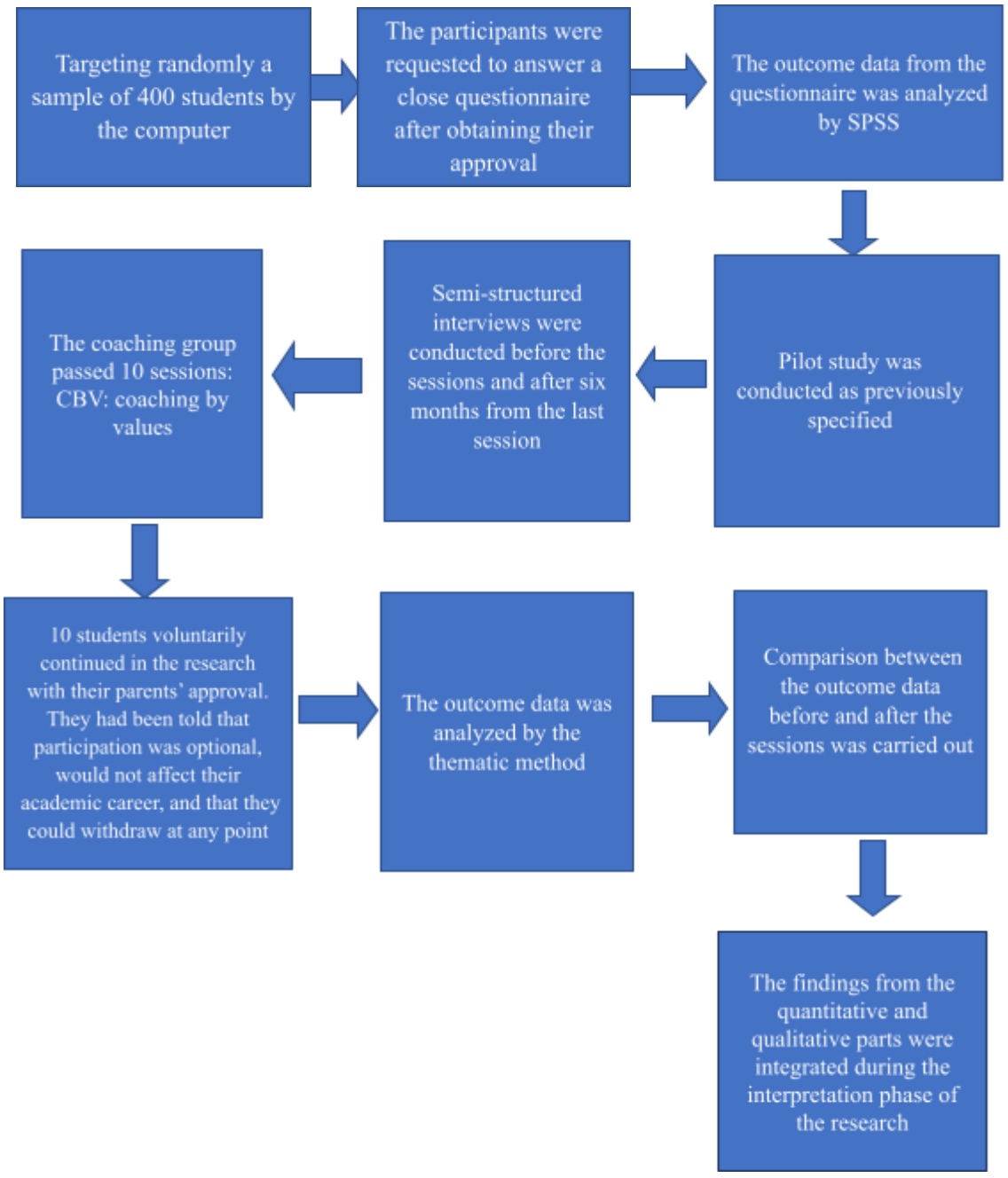
Throughout the study, there were a few questions that helped guide me: “Was it easier than I thought? How long did it take? Was I able to anticipate the participants’ behavior? How did this affect me as a researcher?” Following the pilot study, I was able to determine the time needed for the questionnaire and for conducting the interviews.

I noticed that some of the interview questions were hard to answer, so I added additional explanations. For example, I added the question: "Imagine that you own a million dollars, how would you spend it on the personal or social level or both?". Questions like this one provided a better understanding of the students’ values and of what is important to them, more than just asking them "Tell me about your values".

Figure 2 below describes the practical stages of the research.

Figure 2

Description of Practical Stages of The Research Plan



The questionnaire was administered to the whole sample group of 400 high school students. The process of circulating the questionnaire continued for a whole week, as I distributed the questionnaire to the students during classes after coordination and arrangement with the school administration, so that it would not

conflict with the students' educational interests. I spent 45-55 minutes with each class. I distributed the questionnaire and explained the necessary instructions, emphasizing the importance of honest answers for the interest of the research in particular and for the interest of the students as the target research group in the longer term. I was also very keen to emphasize the confidentiality of the respondents' identity and that filling out the form would not affect them as individuals or students in any negative way. Of course, these matters are considered one of the ethics of research that will be detailed later in the current chapter.

The questionnaire addressed three essential domains. The first domain included questions about self-esteem. The second one consisted of questions regarding collective self-esteem (the group of Arab citizens of the State of Israel), while the third and the last domain related to the value system. This value system was divided into three types of values: individual, emotional values; social values that reflect the relationship between the individual and society; and pragmatic, practical values. This questionnaire intended to discover whether there was any link between the three.

In the second part, which is the qualitative part, some volunteers of the 400 students were asked to collaborate by joining 10-12 sessions of coaching by values. The sessions focused on the concepts of identity, personal and collective self esteem, and values. I randomly chose two numbers from the list of names for each class (number 5 and 15). When I obtained names of either only boys or only girls, I chose another number until I obtained one boy and one girl from each class (five classes and two students from each class in total). Since the classes were different from each other (each class included students with different achievements and various majors),

I had to guarantee involving participants that would vary in gender, social economic status, school achievements and grades in order to achieve data saturation.

The interview protocol included 10-15 open-ended questions. Debriefing with the participants was conducted to obtain information on the clarity of the interview questions and their relevance to the study aim.

The participants received the interview questions prior to the scheduled interview time and were informed that the discussion would be tape-recorded and transcribed verbatim. Respondents had been told that they would have the opportunity to review and, if necessary, correct the contents of the interview after it had been transcribed. The interviews were conducted at school in the counselor's room. The place was selected, because it is considered neutral, confidential, comfortable, quiet, free of distractions, and easily accessible for the respondent (Cohen, 2006). The interview duration was 40 minutes. The interviews were conducted with the parents' and school management's knowledge and permission.

Content of the Coaching Sessions

Although the basic structure of the entire coaching content was initially designed based on the research purpose and the coaching by values methodology developed by Dolan (2013) (detailed and specified in the literature chapter), the content of the sessions was affected by the quantitative results and by the results of the pre-semi-structured interviews as well. For example, the sessions focused on social context, actions, cognitions, and emotions.

The aim of these sessions was to raise the issue of values, their role in our life, its reflection on our relationship with ourselves and with the community which we belong to considering the complexity of reality.

Before beginning the sessions, an introductory interview was conducted in order to:

- Explain the research, its goals, and importance.
- Explain the contents of the interviews and their importance for the research.
- Present the interview process.
- Listen to the participants' enquiries and to ensure their participation and readiness.

The coaching sessions were conducted as group coaching: all the ten participants together with the researcher as their coach. The sessions were held once a week, each session lasting for 60 minutes. The content of the sessions is outlined below.

- First Session: A success story. This session explored the relationship between values and success.
- Second session: What are values? This session looked at defining the core of values using metaphors and their reflection on our behavior.
- Third session: The values game. This session used a technique to explore values using a set of cards created by Dolan and Avishy (2013).
- Fourth session: Gift values. This session explored three kinds of values (red, green, and blue) and the importance of making balance between them. Red values: pragmatic- practical values, green values: social values, blue values: personal emotion values.
- Fifth session: Self-esteem as a personal process. The participant was requested to answer a number of questions from the RSES in order to

investigate their self-esteem. See the list of statements below that deal with the general feelings about one self.

- Indicate how strongly you agree or disagree with each statement.

  1. I feel that I have a number of good qualities: *strongly agree, agree, disagree, strongly disagree.*

  2. I feel I do not have much to be proud of: *strongly agree, agree, disagree, strongly disagree.*

  3. I certainly feel useless at times: *strongly agree, agree, disagree, strongly disagree.*

  4. I wish I could have more respect for myself: *strongly agree, agree, disagree, strongly disagree.*

  5. All in all, I am inclined to feel that I am a failure: *strongly agree, agree, disagree, strongly disagree.*

  6. I take a positive attitude toward myself: *strongly agree, agree, disagree, strongly disagree.*

- Sixth session: Change your story. The aim of this session is to provide the participants to externalize stories and experiences by sharing them with the group in order to have a better and positive narrative about themselves.
- Seventh session: Between personal and collective self-esteem. The aim of this session was to gain a deep understanding of the meaning of personal and collective self- esteem.
- Eighth session: Being a member of the Arab minority in Israel and its reflection on feelings, thoughts and behaviors. This session aimed to investigate collective self-esteem. The session provided an opportunity

to the participants to evaluate their membership and their connection to the group they belong to. In addition, it allowed them to discuss how others view and judge their ethnic group, and how their collective self-esteem affects one's self-concept.

Examples of the questions used include:

1. I am a worthy member of the social groups I belong to.
2. Overall, my social groups are considered good by others.
3. The social groups I belong to are an important reflection of who I am.
4. I am a cooperative participant in the social groups I belong to.
5. Overall, I often feel that the social groups of which I am a member are not worthwhile.
6. In general, others respect the social groups that I am a member of.
7. I often feel I am a useless member of my social groups.

- Ninth session: Renewed personal and collective self-esteem system using the value system. The session with the main question "What is the desired self-collective esteem the participant is seeking to achieve, and what kind of values are needed to reach it?" The aim of this session was to make an integration between the concept of collective self-esteem and the three kinds of values detailed in the previous session. The participant was asked to use values in order to answer the following questions:
    - Describe the process you have made during the previous sessions.
    - Have you felt a change in your feelings/thoughts towards yourself or towards your community?
    - What are the current values that characterize you as an individual?

    - What are the desirable values you want to adopt/develop in order to gain advanced self-esteem/more satisfaction?
    - What are the current values that characterize your community?
    - What are the desirable values you wish to characterize your community?

- Tenth session: Summation, evaluation, and significant insights taken out of the process.
- Summary of the coaching process:
    - What have you accomplished through the coaching sessions as a person and as a member of the Arab community?
    - What substantial lessons have you learned?
- Closing and farewell.
- Session duration: 45 minutes.

Part 2: Methodological Complexities

When I started preparing to conduct my current research, one thing was clear to me—the topic of the research. I wanted to investigate the subject of self-esteem and collective self-esteem and how I, as a researcher and as a coach, could influence the process of shaping these important identity components. However, the research method was completely vague to me, and it was one of the biggest challenges I faced during the preparation for my doctoral dissertation, especially since the subject of my current research is considered to have psychological, social, cultural, and political repercussions. In addition, the target audience of the research is one of the most complex and unique minorities in the world. It has previously been a majority, it inhabits one of the most unstable and volatile regions of the world, and it is subject to rapid and drastic changes.

Owing to these reasons, I faced many complications. Nevertheless, I was able to adopt an appropriate research methodology that corresponds to the specificity of the current research. It is suitable to the target audience, to its objectives and to the field of research, taking into account as much as possible all the circumstances surrounding the research environment at various levels. Although I chose the right research methodology, I encountered complexities that required solutions and managing the use of appropriate research methods and tools.

Through this section, I will introduce bias, complexities, and ethical issues related to my role and position as a researcher.

Research Bias

Bias in scientific research is bias, inclination, or preference for a decision or choice without justifications (Gardenier & Resnik, 2002).

All studies are subject to bias at any stage. This realization caused me to consider the bias in my research and the importance of identifying and resolving it, thus reducing the damage to the results and to the study process. There is different bias, some of which is connected to the researchers while other types relate more to the participants. I will present the bias found in my research and the methods I implemented to resolve the matter.

Social Desirability

Interviews and questionnaires are self-report methods, which may lead to a bias when implemented. Participants tend to respond in a manner which they deem socially expected, so they may present themselves well, causing them to provide socially appropriate answers, regardless of their relevance. This bias affects the accuracy of the study results; therefore, the researcher must be aware of this bias and attempt to curve the effects caused by it.

Methods have been proposed to address this bias, including questions that indicate unconditional support and indirect questions that refer to a third party, allowing participants to distance themselves from the issue and to provide a more objective answer. These methods are especially useful when discussing socially sensitive issues, affording the participants with the tools to balance external emotional projection and honesty (Dodou & Winter, 2014).

In the current research, whenever there was a chance, I frequently mentioned and clarified to the participants the importance of honest answers reflecting the views of the individual and that there were no correct or incorrect answers, but that there were true and honest ones. I also emphasized that the answers and the participation in the research would not have any effect on the school evaluation and grades. Additionally, during the quantitative stage I clarified to the participants the importance of honesty in answering the questionnaire prior to them filling it out. I further explained that this process was confidential, thus allowing them freedom to express their true feelings and thoughts, though the third section in the questionnaire discussed the subject of values in an indirect manner.

Confirmation Bias

Confirmation bias is one of the earliest recognized and common forms of bias in research. It is a bias that occurs when the researcher uses data to confirm a belief that was formed previously. Additionally, it may occur when a subject is selected for its potential to confirm the desired results. This bias occurs instantaneously when the researcher is examining the data and determining if they support the hypothesis, while dismissing data that contradict the hypothesis.

Confirmation bias is ingrained in the natural human tendency to analyze and filter information, often leading to a single hypothesis focus (Ellen & Renner, 2003).

This type of bias exists in data analysis as well, since researchers tend to better remember data supporting their study question in addition to data that dispute the hypothesis. In order to counter this bias, I regularly evaluated the participants' responses and challenged prior assumptions.

Additionally, I kept reminding myself of the research purpose and hypothesis, thus I knew what to look for and how to manage it (Ellen & Renner, 2003). With reference to the confirmation bias of coding and theme process, I have shared and discussed the arisen dilemmas regarding coding and analysis with experts. This has generated peer support and even assisted in linking the categories in progress.

I had a number of discussions with Dr. Mahajane Sami (PhD degree in psychology, a specialist in teenagers' issues, and a lecturer of research methods) who thankfully agreed to review my research up until the coding stage. These discussions provided me with both a stage to express my logic as well as opportunities to explain the ideas and gain new insights regarding the data collected.

Leading Questions and Wording Bias

Expanding a response given by a participant, speaking to them, or asking leading questions are not a form of bias, although they may cause it or be a result of it. This could be due to the researcher's attempt to confirm the study hypothesis, to develop an academic reputation, or be simply an overestimate of her understanding of the participants. In order to resolve this bias, I presented quality control questions in the participants' language, and examined the participants' thoughts, reactions, and their consequences. Moreover, I did not rephrase the answers and did not expand on them.

Researcher Double Role Bias

One of the most important complexities that I faced related to the dual roles that I played during the research, both as a researcher on the one hand and as a coach on the other. This challenge is common in social research in which the researcher has two roles or functions. An example of this is participant observation methods, also known as practitioner research (Kawulich, 2005) in which the researcher also holds the role of a specialist. In fact, this type of research has come to provide solutions to many of the problems facing a researcher, whether they are rational issues such as how to solve the research problem or interpretive problems/hermeneutic interests, for instance how to understand a particular practical issue (Habermas, 1972), or how coaching by values can affect self-esteem and collective self-esteem. Since I was the one who conducted the coaching sessions, it contributed to my ability to collect data analysis directly. This gave me the opportunity to listen to the participants' stories and experiences, investing my skills, qualifications, and tools in observing and contracting the relevant target data, and directing the conversations and meetings in a manner serving the research.

Despite the issues mentioned above, this type of research imposes some complexities and challenges related to research objectivity violation. The views and ideas of the researchers, as well as their wishes to prove certain research results might affect the course of the coaching sessions. Such awareness of bias is considered the first and the most important step that directed me while dealing with this bias in addition to the use of independent researchers to assess the process and the content of the coaching sessions.

Bias and Challenges as Insider Researcher and Interviewer. According to Smyth and Holian (2008, as cited in Yaacob & Saidin, 2016), the benefits of an insider researcher are a comprehensive understanding of the case study, no disruption to the social environment, and the ability to identify and extract accurate data.

Additionally, Fleming (2018) argued that the most important advantage of insider research lies in the fact that an insider researcher is able to contextualize the data due to his understanding of the historical and cultural background of the study sample, allowing him to analyze the data with a unique perspective. In addition, Fleming (2018) added that:

> Other advantages of undertaking insider research include having access to participants that you already have a relationship or rapport with (e.g., industry partners), ability to draw on understanding and experience when asking questions or probing in interviews, access to inside knowledge, a pre-existing understanding that assists in analysis and interpretation of data, and the knowledge generated is intended to be useful or relevant to the researcher's own practice. (p.319)

However, an insider researcher is subject to bias, which then may reflect on the study in a number of ways. The most common bias in these cases is the limited curiosity of the researcher, limiting them to only question what they perceive as the unknown, in contrast to questioning their understanding and knowledge of that perception (Chenail & Ronald, 2011).

Being an insider researcher–I belong to the research population as an educational counselor working in the same school–I faced and dealt with this possible bias by maintaining my awareness of the issue. I was aware that personal familiarity with the experience of participants might potentially influence the entire

study, including the sample selection. Collecting data via interviews and the coaching sessions, analyzing and understanding the data, followed by the conclusions of the study.

This awareness may directly affect our in-depth understanding of the reality perceptions and narratives of the participants, as they are subjective. This familiarity also allowed me to address environmental symbols and narratives as well as ideas in their context and subtext.

However, the researcher must maintain objectivity and refrain from self-projection that may cause a distorted perception of the participants' narrative. This bias is curved using regulatory external evaluations and consultations (Yin, 2016).

In order to reduce the bias and create that balance between the participants, I chose students from the same school I am employed at, but who are not under my direct supervision.

It is worth mentioning that the school I work at is a relatively large school that occupies three separate buildings. Each building houses different class levels (elementary, middle school, and high school) with each level supervised by a separate administrative staff and a counselor.

Therefore, I chose students from a different building than the one I work in; thus, I am familiar and a stranger at the same time. On the one hand, I am not a complete stranger to them, which reduces their curiosity about me and increases their focus on the course, and on the other hand, I am somewhat a stranger so that they are not influenced by my evaluation of them. Professionally as a counselor, these students are not within my direct responsibility, which allows the increase in comfort.

During the data collection, I attempted, as much as possible, to separate my insights and comprehension from my role as a researcher who believes that everyone has their own way of interpreting reality and facts. Additionally, I kept reminding myself that my goal was to achieve a deeper and truer understanding of reality, and not to prove my insights as a researcher. This idea is based on the ontology that I touched on in the introduction. I believe that absolute knowledge has not yet been achieved and that humans must continue to strive for discovery and knowledge. Added to this is my conviction that the researcher should be humble in her pursuit of knowledge. This, in turn, is consistent with my belief deriving from Islam urging learning and the quest of knowledge while remaining humble and patient.

Dual Identity of a Researcher in the Context of Studying Minority Groups. Belonging to the same culture and society as the participants, I was better situated to understand the contextual background, language, culture, and factors affecting the participants and their self-esteem. However, an insider is more exposed to the risk of blurring boundaries or self-projection, which may skew the results (Drake, 2010).

The researcher as a member of the study sample community affects the study process, especially when studying minority groups (Brayboy, 2000). For example, as a researcher, I had experienced some of the challenges and difficulties as an Arab teenager and student in the State of Israel that had affected my personal and collective self-esteem as well as that of the research participants. The risk in the commonality between the researcher and the participants is that certain information may be viewed as obvious and therefore it is not presented during the discussions. Additionally, the review and analysis of the transcripts induced my own memories of similar struggles and challenges I faced as an Arab teen in the State of Israel. This

could lead to a loss of focus, or adding or missing some details. Hence, a constant, deliberate effort to maintain the separation between “mine and theirs” was constantly required.

It was imperative to ensure that the researcher let the interviewees tell their stories rather than push them to certain directions. Likewise, it was crucial to monitor and filter what was heard through the lens of the researcher's experience and refrain from insinuation (Padgett, 2008).

The researcher's engagement in the study carries the risk of disregarding other narratives (Cloke et al., 2000). This can be mitigated by using the researcher's experience to display solidarity and sympathy, thus deepening the understanding of the phenomenon without imposing the researcher's narrative (Pillow, 2003). In this respect, I was aided by my experience in professional coaching as a counselor for over 11 years and as a certified group facilitator. Furthermore, I have conducted, published, and presented articles and activities dealing with different issues relating to Arab teenagers’ identity, personal and collective self-esteem, and values. This allowed me to focus on the participants' story instead of my own.

Essentially, I depended on my ability to be attentive. In order to overcome the previously mentioned challenges I faced during the research, I implemented proper research methods. In addition to this challenge, there were other challenges related to the ethics of the research. In the next section, I will detail these and then present methods for overcoming them.

Part 3: Ethical Issues

The researcher’s commitment to research ethics in general is considered an integral part of scientific research, as it aspires to achieve optimal behavior while conducting the research.

The primary objectives of adhering to research ethics are to prevent and reduce psychological risks and harm, preserve the rights and privacy of research participants, and produce the greatest benefit to the participant and society (Sheferleng, 2016).

The better the relationship between the researcher and the research participants, the more ethical matters should be taken into consideration. Especially if the research aims to examine closely the participants' private world, honesty regarding the research objectives and objective analysis of the research results are indispensable (Shelanski, 2007). This is the case in the current research that relies on participants' stories and experiences. The current section describes the ethical considerations that necessitated the researcher's attention due to the closeness to the participants in the study.

Ethical Issues

There are special ethical matters that may surface during research located in a school. I will highlight three ethical matters to be addressed: informed consent, harm and benefit, and confidentiality. Informed consent in this setting required approval from parents, students, and school administration. This complication affected the process of informed consent as well as the extent of the involvement of the different groups in the process.

Permission for conducting the research was obtained from the school administration after meeting with the administration and providing an explanation of the research including a project description, its procedures, importance, participants, methods, and the setting.

Additionally, since the participants were under the age of 18, their parents were asked to sign an approval form that included the researcher's information,

project details, request details, the amount and timetable of the coaching sessions, and a brief explanation concerning the research and its goal. It was also explained to the parents that the program would take place after the school day and that it would not interfere with the students' lessons or exams in any way. Similarly, it was clarified that there were no obvious or known risks to this research, other than the risk of encountering some troubling issues within oneself. Examples of these could be political issues related to discrimination possibly causing feelings of insecurity and fear of legal issues, or cultural issues,such as criticising students' families or communities.

Generally, this is not an easy topic the participants would feel comfortable to talk about, especially being members of collective cultures that expect consensus and agreement of their members.

These topics might make the participants feel fear and prevent them from expressing themselves in a convenient way. In the previous section, I explained how I invested my qualities and experiences to overcome such barriers and engaged the participants in a safe and comfortable way.

The meetings (coaching sessions) and interviews took place at school, in a well-equipped classroom specially designed for such activities. The school management together with parents and participants were assured that the research and meetings would not interfere with the school work in any way, and that the students were totally free to choose whether they would like to take part in the research or not. In addition, any participant, for any reason, who decides or chooses to withdraw from the project could do so at any time he or she wished.

Participants' identity was concealed using numerical code assigned to each of them, affording them anonymity in the questionnaire, and the completed answers

remained confidential. During the qualitative phase, each participant was assigned a nickname to be used during the interviews and in the reports. All data collected – videos, transcripts, and questionnaires were locked and inaccessible to anyone but the researcher. These documents will be destroyed in the future. Additionally, it was explained to participants that while their identity is untraceable, this study would be distributed among professional circles.

Summary

This chapter provided a summary of the main issues related to fieldwork, data collection, and analysis. The dissertation was based on a sequential methodology study consisting of two stages: a survey filled out by 400 students as the quantitative phase, followed by repeated interviews (pre- and post-coaching intervention interviews) for ten participants as the qualitative phase.

This chapter consisted of three parts: research design, research complexity, and ethical issues. In the research design section, more information was provided on the sampling issues and on the subsequent stages of data collection. In addition, in this chapter I explained the two approaches to data analysis (thematic analysis) that were employed. In the second section, methodological complexities were discussed focusing on the complexities related to the researcher position as an insider researcher and the dual roles I had to fulfill during the research array. Then, issues related to research ethics were addressed in the third part of this chapter. Since the research sample in the qualitative part of this study were teenagers, ethical issues were raised and taken seriously to ensure the participants' safety and convenience.

Results and Discussion

This chapter presents the results, analysis, and conclusions of both the quantitative and qualitative stages of the research project.

As mentioned in the previous chapter, the quantitative phase attempts to answer the following sub-questions:

1. What is the level of personal self-esteem of the participants?
2. What is the level of collective self-esteem of the participants?
3. What is the correlation between the level of self-esteem and the level of collective self-esteem?
4. What is the most dominant type of values among the participants: social, practical, or emotional?

Answering the above questions provided a general idea about the need for the coaching intervention and helped the researcher to highlight some issues and topics during the coaching sessions.

Results of the Quantitative Study (Results of the First Part of the Questionnaire: The Overall Mean of the Self-Esteem Questions (the RSES)

Table 3 below presents the results of the first part of the questionnaire: the overall mean of the self-esteem questions (the RSES). There are ten questions. The result scale ranges from 0-30 points. Higher scores indicate higher self-esteem. Items 2, 5, 6, 8, and 9 are reverse scored. Scores between 15 and 25 are within the normal range; scores below 15 suggest low self-esteem (Omkarappa &, Rentala, 2019). Due to statistical consideration, the results presented in the following table range from 0-5 instead of 0-30 (as specified above), thus the mean should be multiplied by 6.

Table 3

Mean of Scores of Self-Esteem

N	Valid	400
	Missing	0
Mean		3.9672
Median		4.0500
Mode		4.20
Percentiles	25	3.5000
	50	4.0500
	75	4.5000

According to Table 3 above, the participants have expressed relatively high levels of personal self-esteem, about 80% (3.9 * 6= 23.4) of all participants have expressed a good personal self-esteem.

The alpha result (the reliability score), which is presented in Table 4 below, is similar to the same reliability score in previous studies, supporting the results of the current study.

Table 4

Cronbach's Alpha Reliability Statistics of RSES

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.747	.760	10

Results of Collective Self-Esteem Scale

The following Table 5 presents the statistics results regarding the mean of collective self-esteem scale (questions 11-26 in the questionnaire).

The collective self-esteem scale consists of four subscales as follows: 1. Private Collective Self-Esteem = Items 2, 6, 10, 14-3. Membership Self-Esteem = Items 1, 5, 9, 13 2. Public Collective Self-Esteem = Items 3, 7, 11, 15 4. Importance to Identity = Items 4, 8, 12, 16 Reverse-score answers to items 2, 4, 5, 7, 10, 12, 13, and 15, such (1 = 7), (2 = 6), (3 = 5), (4 = 4), (5 = 3), (6 = 2), (7 = 1). Then divide the sum of the four items answers score each by 4 (Paupanekis et al, 2019).

Table 5

Mean of Scores of Collective Self-Esteem

N	Valid	400
	Missing	0
Mean		2.5868
Median		2.5714
Mode		2.43

The results showed that only 50% of the participants have expressed a good collective self-esteem.

The alpha result (the reliability score), which is presented in the Table 6 below, is close to an accepted extent to the reliability score in previous studies, supporting the results of the current study.

Table 6

Cronbach's Alpha: Collective Self-Esteem Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	No of Items
.604	.592	12

According to the results presented in Table 7 below, the relationship found between the collective self-esteem and the personal self-esteem was a negative correlation; P ≥. 05, r= -.12

Table 7

Correlations Between Personal Self-Esteem and Collective Self-Esteem

		Mean scores of self-esteem	Mean scores of collective self-esteem
Mean_1_to_10	Pearson Correlation	1	-.119*
	Sig. (2-tailed)		.017
	N	400	400
Mean_15_..._26	Pearson Correlation	-.119[a]	1
	Sig. (2-tailed)	.017	
	N	400	400

[a]Correlation is significant at the 0.05 level (2-tailed).

Results of Schwartz Value Survey (SVS) (1992): The Third Part of the Questionnaire

The results of the SVS presented in Table 8 showed that social values are the most dominant values among the participants, compared with both the pragmatic (practical) values and emotional values.

Table 8

Statistics: Most Dominant Type of Values (SVS)

		Social values	Emotional values	Practical values
N	Valid	400	400	400
	Missing	0	0	0
Mean		3.9113	3.6415	3.7390
Median		3.9167	3.6923	3.8000
Mode		3.92	3.85	3.70
Percentiles	25	3.6667	3.3077	3.5000
	50	3.9167	3.6923	3.8000
	75	4.2500	4.0769	4.1000

Additionally, according to Table 9 below describing the results, no relationship was found between self-esteem and collective self-esteem with social values (values such as the cooperation value, communication, or volunteering that tie the individual with his society).

Table 9

Correlations Between Self-Esteem and Social Values

		Mean scores of self-esteem	Mean scores of social values
Mean_1_to_10	Pearson Correlation	1	.068
	Sig. (2-tailed)		.174
	N	400	400
Mean_29_57	Pearson Correlation	.068	1
	Sig. (2-tailed)	.174	
	N	400	400

Table 10

Correlations Between Collective Self-Esteem and Social Values

		Mean scores of collective self-esteem	Mean scores of social values
Mean_15_..._26	Pearson Correlation	1	.059
	Sig. (2-tailed)		.237
	N	400	400
Mean_29_57	Pearson Correlation	.059	1
	Sig. (2-tailed)	.237	
	N	400	400

Discussion

High Levels of Personal Self-Esteem

While the results of the collective self-esteem scale reported low collective self-esteem as expected, the results of the Rosenberg questionnaire revealed that the participants have expressed relatively high levels of personal self-esteem, as about 80% of all participants expressed good personal self-esteem. Initially, the results seem to contrast with the reality I witness as a counselor. They also contrast with the

literature reviewed concerning individual self-esteem, which states that the Arab youngsters suffer from confusion in the value of identity and as a result, they suffer from low self-esteem. The results indicate that the majority's answers to the statement "On the whole, I am satisfied with myself" were positive.

These results can be explained as a result of bias issues, particularly relating to social desirability bias. This bias was elaborated in the previous chapter. It was also detailed how to minimize this bias and show to the participants that it is acceptable to answer in a way that is not socially desirable, and that any answer or thought that might arise will be correct. Despite trying to reduce the social desirability bias, it appears from these results that it was not effective enough.

Negative Correlation Between Personal Self-Esteem and Collective Self-Esteem

The outcome results underscore a negative correlation between personal self-esteem and collective self-esteem. These results are not consistent with well-known studies in this realm, for example research conducted by Crocker and Luhtanen (1990). Their study supports the notion that both the personal and collective self-esteem are different, however, they share the same core. Studies indicate a direct relationship between the two. The membership scale (examining the evaluation of the participants` worthiness as members of a group) in particular, had the most similarities with personal self-esteem as measured by the Rosenberg (1965) scale.

Various social phenomena can be explained by the current negative correlation between personal and collective self-esteem. Likewise, the high levels of personal self-esteem can explain several social phenomena inside the Arab societies in Israel. The burning issues in the Arab societies are crime and violence, both increasing in unprecedented levels.

According to police data, recent years have seen an increase in the crime and violence rates in the Arab society with 1,130 murders within the Arab society in Israel in 2020, making it the deadliest year so far. Since the beginning of 2021, 17 Arab citizens have been killed in Israel, showing an increase of 18% compared to the same period in the previous year. Looking further back, in 2018 there were 71 murders in the Arab society in Israel. This number represents 61% of all homicide cases in the state, while the society in question represents only 21% of the general population. In 2019, 71% of all homicide victims were from the Arab society. Additionally, between 2014 and 2016, 95% of murder suspects in residential areas were Arab (Kavaler, 2019).

Despite this distressing trend, many personal aptitudes, skills, and accomplishments have recently stood out. In other words, Arab individuals in Israel seem to be successful, but the case is not the same (actually, it is the opposite) for the community as a whole.

Additionally, regarding the explanation of the desirability bias, these results could be explained both at the historical as well as political level. The occupation that occurred in 1948 has affected the Arab society in a way that did not provide an opportunity to form strong and robust relationships among its members. After the events of 1948, twenty more years of martial governance followed. This governance brought about more negative outcomes and stopped all progress that was being made at that time.

As a result, a clash between the interests of the State of Israel, which defines itself as a Jewish national ethnic state, and the interests of the Arab society as an aboriginal minority with its own characteristics and national dimension, has arisen. This clash prevents any crystallization of the collective rights of the Arab society,

thus leading to an identity crisis. The absence of a clear collective value system and social identity means an absence of a protective shield and a moral compass in the case of social crises. Up until today, the Arab society still suffers from discrimination both at the individual and organizational levels.

Discussion and Analysis: Collective Self-Esteem (CSE) and Values

The results above regarding the correlation between collective self-esteem and social values are difficult to explain. On the one hand, the dominance of the social values among the participants fits the literature findings: an abundance of research points to the dominance of moral values including social values especially among teenagers. The adolescence phase is characterized by strong ideals and a sense of fairness (Kellough & Kellough, 2008; Scales, 2010). On the other hand, the results described above inform that there is no relation between personal and collective self-esteem with social values, while the literature suggests that there is a significant positive correlation between values and personal and collective self-esteem.

These findings could be explained based on the research question claiming that the Arab youth is not aware of the role of values in their lives. They lack a clear value system, and thus the results showed no correlation.

The absence of such a correlation, especially a positive one, might be attributed to the fact that although teenagers have a tendency for social values, there is no framework that guides, leads, organizes, or provides them with opportunities to fulfill or put such values into actions. This is likely as a result of low collective self-esteem.

Another possible explanation corresponds with the research assumption and the collective self-esteem scale results that the sense of pride and belonging of the

participants toward their society regarding the public, private, and membership aspects of collective self-esteem is low. Thus, although the participants expressed remarkable tendency to the social values, they do not implement these values in their group. In other words, they do not behave according to these values to benefit their community, so that the dominance of the social values would not affect the collective self-esteem.

The results of the SVS evidencing the dominance of social values could also be affected by a social desirability bias. People tend to report positively when they are being asked about moral and social values. They tend to introduce themselves as good people. This is particularly true in collective communities where values are emphasized.

Conclusions

Academic research has indicated a relationship between the absence of an evident value system and the rise of negative social phenomena, such as drug consumption, alcohol addiction, smoking rates, increasing violent incidents as well as poor performance at schools that the Arab teenagers in the State of Israel suffer from. Based on this information, we can understand the results mentioned above, mainly the absence of clear formation of values affecting self-esteem and collective self-esteem. This, in turn, leads to problematic social and personal phenomena.

Still, further investigation is required. There is an urgent need for more information and additional data about the importance of values and its role in young people's lives both as individuals and as members of groups.

It can be concluded that there is a pressing demand to conduct values-oriented coaching interventions targeting the participants' self-esteem and collective self-esteem.

The following qualitative section will strive to explain all three types of values while trying to investigate the relationship between these values on the one hand, and between both the personal and the collective self-esteem on the other hand. The coaching sessions had this goal in mind. They stressed the significance of each value at both the individual and collective level.

Additionally, understanding the negative relationship between personal and collective self-esteem is crucial for researchers who investigate the Arab society and seek to deeply understand the processes in it. This is particularly vital for those who strive to integrate the results of various studies together with the therapeutic realm (social and educational intervention), this also being one of the goals of the current study.

Researchers can innovate programs and plans that can be treated as intervention programs. These programs can improve both the personal as well as the collective self-esteem.

Based on the social identity theory, it is reasonable to conclude that a good society consists of individuals having high levels of both personal self-esteem and collective self-esteem.

Summary

First, based on the results of the survey, there was a negative relationship between the personal and the collective self-esteem. This outcome was taken into consideration in the coaching course. Second, the average of personal self-esteem was higher than the collective self-esteem. Third, a relationship between both the personal self-esteem and the collective self-esteem on the one hand, and between the three kinds of values on the other hand, was neither evident nor intelligible.

Therefore, it still needs further explication. This deeper explication was achieved through the second part of the study.

Part 2: Results and Analysis: The Qualitative Part

As discussed in the previous part of this chapter, the outcome data from the quantitative part were surprising, revealing high self-esteem, negative correlation between self-esteem and collective self-esteem, and no relation between personal and collective self-esteem with social values.

The unexpected quantitative data outcome emphasizes the need for qualitative methods to answer the research question demanding a deeper understanding and additional investigation of the different aspects, especially in the light of the special circumstances the research population lives in.

The outcome data were transcribed and gathered, and are presented in Table 11 below introducing the key themes emerging from the answers to the basic questions. Only noteworthy answers or answers containing similar content were included.

The purpose of beginning with presenting a synopsis of the results in the table below is to make it more convenient to follow the outcome results and understand the effect that occurred as a result of the coaching sessions.

The first column presents the interview questions while the second column highlights the key themes emerging from the answers prior to the coaching sessions. The last column displays a summary of the main change observed after the coaching sessions following the coaching sessions. The answers presented briefly will be specified and detailed in connection with the themes in the analysis section.

Table 11

Comparisons Between the Key Themes from the Answers Pre- and Post-Intervention

The interview question	Summary of the main change observed after the coaching sessions	Summary of the main change observed after the coaching sessions
Illustrate the role of the values in your personal life using one person as an example. Why did you choose this specific ?figure	There were issues with most of the answers, for example short, limited and confusing answers, poor language, difficulty in answering, and trying to avoid replying due to misunderstanding of the .term values	The participants showed more awareness of the meaning of values and could illustrate the role of values in their lives. They also used relevant figures of speech, such .as values as a compass
Describe the role of values in your society in general. Why did you choose this particular description?	Similar to the pre-results, the answers reflected difficulty to connect values with .society Most of the answers were confusing, including poor language and showed difficulty to deal with the questions. Many times, the	The answers indicated that values have an important role in .society The results also illustrated that it is assumed that values form a link between society and its members. Examples of such values are

	participants tried to avoid .answering	responsibility, appreciation, belonging, .and respect Besides, these values contribute to the .society
What are your feelings about being a member of the Arab community in the State of Israel?	The question attempted to investigate the collective self-esteem aspect of membership. Most of the answers revealed negative feelings and thoughts that coincide with the quantitative results, research assumption, and the literature.	A new perspective was introduced: feelings and values of responsibility towards the Arab society and sense of capability of making changes.
Imagine that you own a million dollars, how would you spend it on the personal or social level or both?	The question attempted to study values. Most of the answers expressed personal needs such as fancy cars and traveling. At the social level, a wish to donate for weak and poor people was expressed.	Almost the same answers as prior to the coaching sessions.

Could you tell me about experiences/events affecting your self-esteem in a negative/positive way?	Again difficulties: short and limited answers were obvious due to misunderstanding of the term self-esteem. Some answers indicate that achievements, such as marks in exams or winning a game, are experiences that empower positive feelings. The same was true vice versa.	Some of the participants' answers showed understanding of the term self-esteem and they were able to verify their answers using situations and life experiences that affected their feelings and beliefs about self-esteem. Participants recognized the values that are most important to them, the values that distinguish them as individuals and their ability to feel fulfilled with their feeling of self-esteem.

If you were walking down the street and you encountered a protest by one of the Arab organizations, in which people were carrying banners against the racist policies towards the Arab minorities in Israel, how would you feel about that? Moreover, how would you react?	Most of the answers reported apathy due the fact that the participants felt that such activities will not make a difference. Participants felt being a part of an unvalued group. Only two participants answered they would join. These results agree with the quantitative results, research assumption, and the literature that reports a low CSE regarding the public aspect.	After the coaching sessions, four out of the participants who previously had thought they did not care and had shown apathy reported that every society must have members that internalize values of belonging and responsibility towards their community to make it a better place to belong to, otherwise things will not improve.
What are the most important things that make you feel proud that you are an Arab?	Most answers displayed the values of generosity, sympathy with the poor and people with limited resources, respect for other communities, people, and religions.	The results demonstrated additional qualities regarding the Arab community, such as special dress and traditions during weddings and funerals, sending food to a

		deceased's family, respecting the elders of the extended family, cousins helping during weddings. Two participants pointed out the uniqueness of the Arabs in maintaining their religion and nationality, even under the control of a different religion and nationality with .which there is a conflict
What do you think is the reason for the increase of the violence and crimes within the Arab society in the State of Israel?	The majority of the answers concentrated on the racism of the Israeli police force toward the Arab community as a major explanation for the increase in violence and crime. Some had nothing to say and blamed the Arab community of being a weak	New perspective was .raised The moral crises are a result of our misunderstanding of the values. The values that the Arab community has adopted are limited to the declaratory level and not realized at the

	community incapable of dealing with its problems.	rational and practical levels.
Is there anything else that you would like to contribute to these coaching sessions?		Coaching has added to our understanding and awareness of fundamental components of our lives as individuals and as a community. It was a fun, interactive, and respectful atmosphere. The reported stories and narratives were heard. It was safe and encouraging for the participants to share and introduce their true selves.
Consider the best moments of your life, when you felt a strong sense of contribution and accomplishment. What makes them special? Who	All the peak moments the participants talked about were experiences directly connected with the satisfaction and	Creating a balance between the individualized values, such as freedom of choice; and the collective values, such

is there? What is happening? Which values are being represented?	appreciation of the surrounding environment. These outcome data are in accordance with the characteristics of the society considered as a collective community.	as keeping up the values of respect and belonging to the society.
What is required to achieve life fulfillment	Justice, love, money, a high education degree, a good job.	In addition to the answers that preceded coaching by values, the new answers appeared to touch upon the issue of values and their importance in the individual's life. Some of the answers implied that the more we are aware of our values as individuals and as a society, and the more we are able to act in accordance with these values that we have chosen, the more satisfied we feel.

In case you were a witness to a racist event, describe how you would handle the situation.	Most of the participants reported that they would do nothing. They said that they had no power to make a change. A number of answers addressed the participants' feelings towards the other groups, especially the dominant Jewish one that does not take the Arab community seriously. They felt they were a devalued group, so they believed racism would stay, and that they could do nothing about it. Two participants said that they would write posts on Facebook and ask their friends to share.	The results according to few of the participants' answers signaled that they should not accept racism, because they as individuals and as a group do not deserve to be treated in such a way. As young people who are widely present on social media platforms, they can use these platforms in three languages: Arabic, Hebrew, and English. One of the most important means to confront racism is publishing and photographing events as they happen in order to influence public opinion.

		The means of communication have power and influence that go beyond the purpose of entertainment and leisure.

As may be noticed, the answers of the participants through the pre-interviews have shown a lack of awareness regarding the basic concepts of self-esteem, collective self-esteem, and values. According to the research questions, these outcome data were expected. Thus, it was initially taken into consideration while designing the coaching program, so that it included exercises attempting to make the participants acquire understanding concerning the basic key concepts of the research.

The pre-interview outcome data enriched the understanding of the researcher, and as a result, it affected the coaching program design. For example, some of the participants' answers during the pre-interviews raised the issue of social media that was not a part of the session contents. However, after it appeared among the participant interviews, the researcher decided to include it and investigate its relevance to the research question.

Altogether, ten coaching sessions were held. The coaching session data were collected in each session by transcribing the notes that were taken by the coach and by transcribing the recordings of the sessions.

Some topics that initially were not planned to be discussed arose during the coaching sessions. Relevant literature will be presented later in connection with the themes when the researcher attempts to make sense of the topics raised.

Relying on the thematic analysis method, the gathered data were divided and categorized into themes. This chapter presents the major themes that have emerged from the data analysis of the information gathered during the qualitative part as well as throughout the coaching sessions and pre-semi-structured interviews.

Each theme is introduced as an independent unit, since each one presents a unique and distinct part of the entire process, raising specific questions relevant to the presented topic. Also, each individual theme is of interest independently of the other. For easier and sequential reading, each theme includes quotations and the parts of the discussion that are relevant to the described theme. The referral to research contributions, limitations, and pointers towards possible future research in the field constitute an integral part of the research outcomes and are all specified in the following chapter.

First Theme: Values

Determining values as the first theme directly derived from the research question and the research purpose involves examining the effect of coaching by values on forming teenagers' personal and collective self-esteem. Besides, the core value issue is a key part of all coaching models (Braun & Clarke, 2006).

Regarding the current research and based on the literature review, values is a term that involves intellectual and emotional processes affected by inner individual beliefs and external impacts from the surrounding environment leading to particular choices and decisions.

Moreover, the literature chapter, following the lines of the humanist theory, has pointed out that the concept of self-esteem is related to the extent to which we are congruent with our values. Hence, there is a potential implication for coaching processes that should essentially depend on clarification of self-identity values.

Thus, values are considered the basic coaching elements that were used in the coaching sessions. Therefore, starting from the second meeting, values were adopted as the core of the sessions.

The first sessions aimed at enabling each participant to connect to his or her inner self through recognizing the issue of values: its meaning together with its importance. The sessions also aimed at getting the participants engaged with the specific values they had chosen by distinguishing and identifying them. This entailed, in other words, raising awareness of the values.

Sub-Theme: Awareness

In order to raise awareness, the participants were asked to answer the following question: ”Illustrate the role of values in your personal life using one item/mental image. Why did you choose this specific figure/item/mental image?”

This question was also the first question in the semi-structured interviews that preceded the sessions. After repeatedly reading the participants’ responses to the question and in an attempt to look for repeated or relevant content as a part of the thematic analysis method, the following quotes captured my attention:

- Participant 1: “I don’t know to what I can compare values.”
- Participant 5: “What are these questions! They get on my nerves.”
- Participant 3: “This is the first time I’m being asked such a question.”
- Participant 9: “I don’t know what benefit this question has.”

Through this question, I tried to understand how the participants would embody values and to which mental images they might connect them. As can be observed, the participants used poor and limited language, their responses were short and almost with no content (the responses above were directly quoted without editing).

The rest of the participants' quotes (six in total) were not presented, because they were the same: limited and poorly expressed. Furthermore, the participants' answers through the interviews before the sessions showed the same results: short, limited, and confusing answers, poor language, difficulty to deal with the question, and trying to avoid answering. Below are examples of these answers:

- Participant 9 (during the pre-interviews): "I think it is a difficult question."
- Participant 7: "I wonder what is the point of such a weird question."

While reading again, the underlined and bolded phrases from the participants' answers were highlighted in order to gather them into a code. As can be seen, the words used by the participants to answer the question regarding values are "weird, hard, step on my nerves, first time, what the benefit of such a question is" and so forth.

In reference to what has been specified above, it was possible to conclude that the participating students (the majority) found the question difficult, obviously, out of ignorance in terms of the topic. Usually, people avoid dealing with things they are not familiar with.

The participants' answers during the first sessions and in the pre-interviews revealed correspondence: eight out of ten students found it difficult to answer the question asked.

These repeated terms reflecting difficulty and lack of knowledge were the reason to determine the issue of awareness as a sub-theme belonging to the theme of values that was directly derived from the research question.

In order to further investigate the issue of awareness raised as a sub-theme, during the session the participants were asked to list the values that characterize them. Many of the participants (seven out of ten) could not differentiate between values and hobbies, talents or skills. Examples of their statements are:

- Participant 1: “The value that characterizes me the most is watching football games.”
- Participant 4: “The value that characterizes me the most is elegance and fashion….”
- Participant 8: “Speed.”

Again, after reading and highlighting the participants’ expressions, the use of poor and short language and misunderstanding of the concept of values were noticed.

These answers reflect the research question suggesting that the Arab youth in Israel suffer from a lack of clear vision and specific understanding of values as a term and of the role it plays in their lives.

Therefore, and since values are considered a principal coaching tool through the entire sessions of coaching by values, it was necessary that participants become familiar with the definition of values as an intellectual, mental process leading to specific choices and decisions. This was achieved by presenting a slideshow identifying the meaning of the values and their role in one’s life and by using the techniques of brainstorming and guiding questions such as “What do you benefit from it?” Extracting the value behind the suggested topic could be identified. For

example, the topic of movies might represent the value of learning, music, having fun, and ceremonies.

The participants were instructed to answer the above questions by choosing the relevant value from the values card game of "The Important Thing Is the Values" (see the literature chapter). The game helped the participants to choose the values that characterized them as individuals on the one hand, and on the other hand, it gave them the chance to recognize that there are three different types of values.

In the light of the conclusions raised above stating that there is an emptiness and la ack of participants' understanding of the topic of values, the game was helpful in a definitive way, because it provided the participants with a bank of values.

Sub-Theme: Selection and Classification of Values

While participants were selecting the values that characterized them, their attention was attracted by the fact that there were three different colors of the cards. The selected values were divided into three groups according to the values` game cards. Table 12 below presents the participants' selected values.

Table 12

The Participants' Selected Values

Participant number	Red cards: handling of money/property, planning, management/ independence	Green cards: emotional values: fun/adventure/love, touch, appreciation, joy, fun, freedom etc.	Blue cards: examples of social and moral values: respect, justice, trust, loyalty, integrity, decency, honesty
1	1	4	4
2	2	3	6
3	2	3	5
4		4	4
5	1	4	5
6	2	3	5
7	2	4	4
8	2	5	3
9	2	4	4
10	1	3	6

The topic of classifying values into groups is considered a topic of interest to many specialists in social studies. Many agree that there is no specific, common classification among values due to the different principles the classification frames are based on.

As agreed in the literature, classification is essential for studying and understanding values, as it reduces confusion while researching and discussing them**.** Gündüz (2016) suggested in his study that:

> Every classification about values contributes to the field of values and enables this field to improve. Since the field of values education is broad and versatile, new points of view and perceptions will emerge thanks to these new classifications, thus shedding light on later studies. (p. 2013)

Gündüz (2016) presented through his research various classifications of values, such as moral and amoral values (Lickona, 1991), instrumental and terminal values (Rokeach, 1973), and the ten types of values of Schwartz (1992) consisting of hedonism, power, universality, stimulation, self-orientation, success, traditionalism, helpfulness, obedience, and safety.

In the current study, I relied on the classification of Dolan (2013) that is the core of coaching by values methodology. This classification builds on the following values:

1. Social/moral values: Cooperation, justice, morals, traditions etc. (blue cards).
2. Practical/financial values: Time management, planning, money management, power, organization (red cards).
3. Emotional values: Fun/entertainment/adventure etc. (green cards).

This model is based on the theory that values are global, and all values, whether individual or collective, can be divided within the three perspectives mentioned above. The current model derived some ideas from studies conducted in the seventies by Rockeach (1973), who divided values firstly into terminal values that are the ultimate goals we aspire to achieve during our lifetime (both personal

and social; and secondly, into instrumental values. Although they may not be the ultimate goal, they contribute to the achievement of the ultimate goal (Rockeach, 1973).

The participants' selection of values, as viewed in the table above showed domination of moral values. This goes with the findings of the quantitative part of the current research that indicated dominance of social values (which are the same as moral values) as well.

Additionally, a lot of research points to the dominance of moral values, including social values, especially among teenagers, as it was presented to their tendency of having an idealistic and fair personality (Kellough & Kellough, 2008; Scales, 2010).

After presenting the selected values, the participants were requested to analyze their selection and to try to figure out the meaning of the color of the cards. They had to find out what the cards of the same color had in common.

At first, none of the participants volunteered to answer. There was a moment of silence, then I asked again and started to get some answers:

- Participant 2: "I am trying to figure out but I can't."
- Participant 10: " It seems to me that there is no difference between the three colors."
- Participant 5: " I even didn't notice that there are three different colors…."
- Participant 6: "Come on please tell us the answer, I am sure that no one will guess."

At this stage, the participants were told about the meaning of the three colors (Dolan, 2013) and how important creating a balance among the three types of values

is for life management. As observed, the most selected values were the blue ones (moral and social values). That was the reason for determining the sub-theme focusing on these values.

Sub-Theme: Moral and Social Values

The participants were asked to talk about the value they would not give up from the values that they had chosen. One participant said that "The most important value that I would not give up is family. I cannot imagine my life without my family." Another participant told, "To me, the most important value is respect. I cannot live surrounded by people that do not respect me." A third one stated that "Well... having fun and joy are worthwhile values, but fun without friendship doesn't mean anything, so most important value to me is friendship." One participant shared the following story with the group:

> Two years ago, a traffic officer stopped my father while he was driving and asked him for a driver's license. My father asked the officer first to show his identity card, because he was not wearing his uniform. The officer felt insulted and decided to take revenge, so he gave my father a fine for speeding although he was driving according to the allowed speed limit. My father and I felt so angry and depressed. Since then, I think justice has become the most important value to me.

According to this research, moral/social values are a group of values that determine the kind of relationship the teenager has with his society and his behavior toward it. This is consistent with the finding of internalizing well-mannered traditions and customs embodied in helping, taking responsibility, respecting others, and cooperation.

Out of all the participants' justifications for the dominance of the moral values, the following quotations attracted my attention:

> I think it is logical that the most selected values are the social values. It means that these values are the most important ones because they are related to the relationship between the people and this is the most important thing for anyone. For example, I can have a lot of money or a lot of adventures or fun, but what is the worth of companionship without mutual respect.

Another interesting contribution was, "Everyone is looking for true love, respect, and appreciation. No one likes to be alone; no one could live alone without family or friends. In order to live with others, we need social and moral values for a healthy relationship." Another participant shared his feedback with the group and said:

> I have become more aware of the fact that there are various kinds of values and each kind is important. For example, it is important to have the value of time and money management, but in critical moments of life, such as crises or tragedies, what we need most is the moral and social values, such as helping, sympathy and empathy, love, and trust.

Reading and analyzing the quotes above led me to think about the gap between the dominance of moral values that had been reported by the participants and the moral crises that the Arab community suffers from (Abu Asb`a, 2012), one of the major symptoms being the remarkable increase in violence and crimes (100 killings in 2019) (Boxerman, 2020).

Thereupon, conversations relating to this topic were conducted during the coaching sessions and the pre-interviews as well. Some of the participants talked about the racism of the Israeli police force toward the Arab community as a major

explanation for the increase in the violence and crimes. Some had nothing to say and blamed the Arab community for being a hypocritical community (later, the issue of the relationship between the Arab community and its members will be discussed as a part of investigation of the collective self-esteem and how it is related to the issue of values). The following responses were given in the pre-interviews: "I have no idea." and “"The police do not take this issue seriously and many crimes are still unsolved, which means that the one who committed the crime is still free. On the other hand, if these crimes had taken place in the Jewish community, the police would have acted much more effectively."

This topic of racism was repeated by the participants (five students talked about it) during the pre-interviews. When the participants discussed this issue, the explanation for the gap between the domination of moral values and the moral crises had not been formed yet. After the fourth coaching session, new perspectives were raised. For example: "After attending the coaching sessions, I came up with the conclusion that probably the moral crises are a result of our misunderstanding of the values.” Another student said:

> It is true that everyone talks about tolerance, forgiveness, and cooperation, but now after I became aware of the meaning of values, it became obvious that the values that all people talk about are just words, and they give those values up easily at the first problem they might face.

Abu A`sby (2012) underscores the importance of values and points out that:

> The values that are emphasized in our Arab schools are basically related to moral and social values, such as honesty, justice, and social equality. However, those values are being taught abstractly rather than practically. The

meaning of these values is so important to the students as a model they shall follow, but these values can't be definitely realized.

It follows that coaching by values is considered something different from what Arab schools are familiar with.

Concepts are passed through dialogue and discussion, and values are dealt with within contexts, situations, and daily experiences taken from the students' real world, not through absolute theories.

Based on the above, it is reasonable to conclude that there is a problem in the Arab schools and in terms of the curriculum regarding the way of educating the issue of values.

This could be replaced by coaching by values as a method that deals with handling values through dilemmas and experiences in order to show how they affect the participants' awareness of themselves.

As a result, the following sub-theme of educating values through dilemmas and experiences has emerged from the interaction with the participants and as a topic in common with the relevant literature.

Sub-Theme: Educating Values Through Dilemmas

The real life experiences that the coachee goes through are considered as essential material in the training process, especially since the current study also depends on the nativist orientation that includes narrating the experiences. This may assist youth in developing their values and overcoming challenges independently, while allowing them to assess their actions (Kellough & Kellough, 2008).

Accordingly, the participants were asked to choose certain cards randomly, each card telling a certain story reflecting events from the daily life of male and female teenagers. This process is laid out below.

The stories that appeared on the cards were written based on my daily encounters with students and my exposure to their problems at school or at home as an educational counselor.

After the students had acquired understanding concerning values as a behavioral trigger, they were asked to analyze these situations through determining the conflicting values that arise in the situations written on the cards. Work on the cards was done in groups; each group consisted of three participants. After the discussion, a representative was chosen to present the summary of the group discussion.

The following quotations reflect the group interaction that took place:

Representative of Group 1:

The card we discussed is the third card that talked about a girl who chose to wear clothes that were unsuitable according to her parents, which led her to wear them secretly. In this story, we see that there are many values that conflict with one another. On the one hand, the girl has the right to wear whatever she wants, here we are talking about freedom of choice, but when she wore the clothes secretly without her parents' knowledge, she gave up the value of honesty and being earnest. She also gave up the value of satisfying her parents for the sake of her own freedom and desire …We all agree in the group that the girl shouldn't have behaved this way, she should have kept the value of honesty and being earnest. She should have kept her parents' satisfaction as these values are more important than wearing a short skirt.

Representative of Group 2:

The card we discussed was the second card that talked about a girl who refused to get engaged with the rest of the group to make fun of their

> classmate who was out of fashion. This girl kept up the value of mercy and sympathy with her classmate and gave up the value of cooperation with the rest of the group. We think that she behaved well, as the value of participation and cooperation in this context is negative, but we think that she should also have had other values, such as courage, and that she should have stood for her classmates and faced her other classmates and asked them to stop what they were doing."

A question was then raised: What is the value the girl was trying to keep up when she decided not to face her classmates? The group representative answered, “The value the girl was trying to keep up is the value of safety and security. She was afraid of being attacked, she acted out of self-defense, and she preferred to keep silent.”

This activity aims to highlight and uncover the role of values in our daily life as a behavioral guide and to connect the participant with his value identity taking into consideration that values are one of the most important components of the individual identity.

At the end of the discussion, participants were requested to report their feedback towards the activity as a way of educating values. A participant shared his feelings with the group:

> Sometimes when the teachers were talking about tolerance for example, I didn’t know what they meant exactly, but dealing with values regarding our daily issues made me understand that behind every choice or decision we make there is a value, and in order to make better choices I should be aware of these values and to decide what values are most important to me.

Based on the quotations above, it is logical to assume that when the person is aware of the values that led him to a particular behavior or decision, he is capable of changing and improving.

The cards attracted the students' attention, and I believe this is because the cards represent authentic issues that relate to teenagers' life and therefore, it is highly possible that any of them may face similar situations. Yet, the cards represent events that happened to anonymous people, and thus it is easy for the participants to be engaged in the process of analysis for this anonymous character and deal with the issue in an unbiased way. This makes them feel more comfortable than having to talk about themselves directly, and thus opinions are real and objective and do not reflect the desire of defending oneself for example.

So far, I have introduced the coaching process undertaken and the key themes (results) of the pre-interviews. Next, I am going to introduce the results of the post-interviews and compare them with the data specified above. The comparison enabled me as a researcher to investigate the issue of change: Has change occurred or not?

Results of Key Themes Relating to Values

Through the pre-interviews, the participants dealt with questions that are relevant to the current theme of values and self-awareness. Examples of these questions are:

- Illustrate the role of the values in your personal life using one figure of this life. Why did you choose this specific figure?
- Could you tell me about experiences/events that affected your self-esteem negatively or positively?
- What must you have in your life in order to feel fulfilled?

The participants also dealt with these topics during the first sessions and during the post-interviews.

A clear change has taken place when comparing the answers and the interview content before and after coaching by values. Students showed a clear difference in terms of acquiring the meaning of values as a term and differentiating it from hobbies and skills as it was shown through the answers before and after the interviews. Below are examples of student answers reflecting the change.

> When I was asked to illustrate the role of values before the coaching sessions, I found it difficult to answer and I preferred not to deal with it.. Now, after the coaching sessions, I see values as my identity, my values are who I am.

Another participant stated:

> I was amazed by the importance of values in one's life. I have never paid attention to or thought deeply about what my values are. Now I can say that values are like a business card introducing me to others and telling who I am.

Another participant shared with the group the following expression: “Values are my compass, without them I will get lost.” Yet another one said, “Although now I have become aware of the importance of realizing the values that trigger my behaviors and decisions, I prefer to act without thinking about the values that caused me to behave this way.”

Prior to the interviews, there was a misunderstanding and confusion about using values as a term and a difficulty in differentiating them from hobbies, skills, and other concepts. However, after the coaching sessions, the participants have become more aware of the meaning of values as an essence and have become able to distinguish the role of values in their lives and how they are related to their actions and behaviors.

In addition, the participants have acquired the skill of distinguishing three different types of values: pragmatic, emotional, and social (Dolan & Avishai, 2013). They have also become more aware of the relation between values and their personal and collective self-esteem. The following quotes are observations of this development: "The recognition of the existence of the three different types of values was a discovery for me! It helped me to get to know myself deeply," and "The recognition that there are three types of values enabled me to focus on the aspects that I need to improve and the aspects that I need to maintain."

The participants reported that the experience of coaching by values was a unique coaching method that they had not experienced before. Students expressed their need for such courses and the importance of the issue of values. What is more, they appreciated that they had gained a deeper understanding of their collective and individual identity through values.

Some participants stated that they felt they got to know themselves through their values: "This coaching course is like a self-discovery journey, now I feel I know myself better by having gotten to know the values in general and my own values in particular." Another participant said: "I wonder why we didn't have such sessions before: we had such a quality time. Not only did it help us to be engaged with ourselves and with our community, but also we had fun. I enjoyed the activities during the sessions."

Conclusions Regarding the First Theme: Values

The awareness and understanding the students expressed and showed in relation to the issue of values and their ability to relate behaviors to certain values, in comparison to their inability during the interviews that preceded the coaching sessions to answer questions related to values suggest that there is a fundamental

importance of raising awareness of one's values. Thus, it is essential to provide a systematic, professional intervention program to serve this aim.

A number of researchers, for example (Ashur, 1990), has stressed the importance of values as they play a vital role in how the individual interacts with others and how he deals with situations, incidents, and various crises. Related to this is the ability of acclimatization that greatly supports the formation of value identity and self-esteem. This is noteworthy, since self-esteem is interjected from social, cultural, and familial interactions.

Therefore, working with the clients to clarify their own sense of self through the exploration of their values, goals, and needs within a realistic assessment of their competencies and resources is considered the main step a skilful coach should take to reach an optimal and stable level of self-esteem.

The Second Theme: Factors that Affect Personal Self-Esteem

The current research aims to better understand how forming a set of clear values, in the light of the special characteristics of the Arabs living in the State of Israel, might influence personal and collective self-esteem.

Through the quantitative part of the research, the following topics were investigated by a relevant questionnaire in order to gain general understanding:

1. Self-esteem among Arab students.
2. Personal and collective self-esteem among Arab students.
3. The set of values and its relation to personal and collective self-esteem among Arab students.

In addition, the qualitative part of the research aims to acquire a deeper and more accurate understanding of the three topics mentioned above in order to investigate the research question.

This theme deals with personal self-esteem and its relation to values. The theme was derived from the research question, the array of the coaching sessions and the interview scripts as well.

Most of the answers of the RSES questionnaire expressed relatively high levels of personal self-esteem based on the analysis and discussion in the previous theme. The results initially seem to contrast with the reality I witness as a counselor. They also diverge from the literature review I presented concerning individual self-esteem, maintaining that the Arab youngsters suffer from confusion in the value of identity and as a result, they suffer from low self-esteem.

Sub-Theme: Getting Familiar with the Concept

After the first sessions focused on the value issue and its influence on one's value identity (the first theme), in my opinion, the participants were ready to deal with the theme of self-esteem. Therefore, the following coaching session activities intended to investigate the influence of the coaching sessions on the participants' understanding and awareness of self-esteem through comparing the concepts, phrases, terms, and words they used in order to express themselves before, while and after the coaching sessions.

As mentioned in the literature chapter, the current research adapts the definition of self-esteem as the way that individuals evaluate themselves and as descriptive conceptualization that individuals make and maintain with regard to themselves. This self-esteem is affected by the social experiences a person has experienced and by the culture he lives in.

Based on the above information, the participants were requested to answer the following question during the coaching session and in both the pre- and

post-interviews: "Can you tell me about experiences/events that affected your self-esteem either negatively or positively?"

It came as no surprise that the participants' answers during the coaching sessions were identical to those of the pre-interviews. This could be simply attributed to the short amount of time between the pre-intervention interviews and the coaching. Most of the participants faced difficulty in understanding the meaning of the term self-esteem, and it was evident that they were not able to deal with what was required. According to my understanding that is because they did not understand the term self-esteem.

The following are quotations of the students' answers:

- Participant 3: "What do you mean…? I don't think I get what you want."
- Participant 2: "There are no personal experiences or events that have affected my self-esteem."
- Participant 1: "I don't know, there might be some events that have affected my self-esteem, but I am not sure".

Only two participants talked about having the feeling of a better self-esteem as a result of achievement, for example: "I feel proud of myself when I get high marks in exams," and "On my last birthday, I got a lot of congratulation messages on Instagram. I felt great, it was more than I expected. These kinds of events make me feel proud of who I am."

The participants' answers suggested that among students there was a need firstly to acquire basic understanding of the term self-esteem, and then to assess the factors that affect self-esteem during coaching sessions. Hence, the session that followed was dedicated to talk about self-esteem as a concept and as a personal process.

Sub-Theme: Self-Esteem, Reframing, and Gaining New Perspectives

This session included the definition of the meaning of self-esteem and its characteristics, such as initiative and experimentation, not being overly sensitive, optimism and expecting success, sense of responsibility, self-control and self-positivity, and the ability to establish positive connections (Tarag, 2012).

It was important to provide the participants with this theoretical material as a reference for their self-esteem assessment.

I conducted a number of conversations in the coaching group in order to examine the features of a healthy self-esteem. For this purpose, following these sessions the participants were asked to talk about experiences that enforced their feeling of their self-esteem. However, unlike the first time, the participants were now familiar with the meaning of self-esteem and its characteristics. They were also asked the question with different and simple words, but still aiming for the same goal. For instance, the question "Tell me when was the last time you felt 'down' or displeased with yourself?" prompted the following example of a dialogue:

> Participant 6: Two days ago, I had a driving test for the third time. I feel so anxious that I will fail again this time.
>
> Coach: What does failure mean to you?
>
> Participant: Disappointment, letting my mom down, and shame in front of my friends.
>
> Coach: If we suppose that your parents will not blame you, and that your friends will not make you feel ashamed (isolating the effect of the surrounding environment and concentrating on the self), will you be eager to succeed? Why?

Participant: Yes, for sure, because driving will give me independence (choosing a value that reflects the personal identity of the participant).

Coach: Is this a sufficient reason for trying again?

Participant: Yes, for sure.

Coach: Will you be able to overcome your parents' criticism and your friends' jokes and pass the driving test? Determine this from one to ten.

Participant: That's hard…. Four out of ten.

Coach: Why not zero? (This type of a question reflects understanding of the individual's status and gives a feeling of "swimming with the current". It also gives the trainee a chance not to use the defense mechanisms and to think positively instead of defense.)

Participant: It's not something impossible and I will make it in the end.

Coach: Why do you think you will make it? Have you ever succeeded in something?

Participant: For sure, I have succeeded in many things, not only once.

Coach: What will stop you this time from passing the driving test?

Participant: Nothing in fact, all I need is more training.

After this dialogue, the participant was asked about his feelings and he said:

> I feel strong and positive (basic feelings for building proper self-esteem). I feel well towards myself; I am able to see things in a better way and in a deeper vision, not only white and black. Failing should not destroy my self-esteem, I feel I have a better awareness and self-respect… I felt I freed myself from feelings of criticism … satisfying my parents is still important to me but from now on, I will consider their pressure as a motivation to succeed.

A number of conversations such as the previous talk were conducted in the subgroups the participants were divided into as part of the coaching activity. The conversations included the same questioning technique such as “why not zero?”.

Reading the above dialogue scripts for the second time and looking for phrases and words that might constitute a sub-theme related to the self-esteem issue, the following quoted sentences caught my attention.

At first, the participants used negative terms, such as “afraid to fail”, “failure”, “disappointment”, “letting my mom down”, “shame in front of my friends”, “I am not sure that I can”, and “it is a bad situation”. At the end of the conversations, when the participants were asked for their feedback, new terms with different perspectives appeared. Examples of these are ‘“fulfil”, “achieve”, “to be independent”, “make me happy”, “enjoy being proud of who I am”, “respect”, “strong”, and “free myself from criticism”.

Furthermore, the results of the post-interviews demonstrated capability among the participants to gain new points of view while thinking about and reframing the issues that they dealt with through their daily life. The conversations provided them with the chance to investigate themselves looking for their own truth, based on the knowledge they began to gain about values and self-esteem. The description recounted below is an illustration of this.

> Participant 9: The marks of the exams aren't the goal. My real goal is to be able to build my future, to fulfill and achieve the life I am dreaming of: a good job which enables me to be independent on the one hand and on the other hand makes me happy and enjoy what I am doing, to make myself and my parents proud of who I am and to have their respect …. So, when I get

unsatisfying marks or grades, I know that I should work harder instead of grieving.

What caused this change was the coaching process the participants had undergone enabling them to reframe their type of thinking and to gain a positive point of view towards the experiences they underwent. As a result, reframing and gaining new perspectives was determined as a sub-theme and as a way to enforce the feeling of a higher self-esteem. Additionally, it is evident that the participants used a number of values (see the highlighted and underlined terms above). For that reason, the issue of selective values and their types was determined as the following sub-theme.

Sub-Theme: Self-Esteem, Terminal, and Instrumental Values

Each individual is largely defined by the values and core beliefs that they hold. Some of these values are culturally influenced, while others are individually adopted. Furthermore, the humanistic theory about self-esteem suggests that the conception of self-esteem is related to the extent to which we are congruent with our values. Therefore, it is of paramount importance that the coaching process depends on clarification of one's values.

Based on what has been mentioned above and as a continuation to the reframing activity, the following activity relates to values and self-esteem. The participants (who had acquired the idea on the concept of self-esteem through the previous coaching sessions) were asked to list three values that they needed in order to give them a feeling of a better self-esteem. Table 13 below presents the answers:

Table 13

The Participants' List of values Needed for Better Personal Self-Esteem

Participant 1	mastery	help	achievement
Participant 2	cooperation	help	family
Participant 3	achievement	confidence	dignity
Participant 4	mastery	faith	achievement
Participant 5	family	confidence	achievement
Participant 6	time management	satisfaction	family
Participant 7	family	achievement	time management
Participant 8	flexibility	dignity	achievement
Participant 9	mastery	faith	confidence
Participant 10	confidence	dignity	flexibility

The most frequent values the participants related to their self-esteem reinforcement were the values of achievement, mastery, and flexibility that are the practical pragmatic values (the red cards).

In order to achieve a more profound understanding of the students' selection, next the participants were asked in groups to share experiences that reflect these values and their connection to self-esteem reinforcement. Below are some examples of their answers.

Participant 1: When I achieve a task, especially if it was assigned by my mom or dad, I feel proud of myself.

Participant 2: When I master a particular thing, especially at school, such as playing football and I score a goal and hear my friends' cheers, I feel so positive towards myself and I feel I am on the top and I have a high self-esteem.

Participant 3: I feel so happy when I help my grandmother with chores, especially when I cook, I feel so proud when I hear her praising me in front of our relatives.

Participant 4: I feel high self-esteem when I achieve the highest score in a test, and the teacher writes praising comments on the paper, then I feel a great desire to show that for everyone, especially for my parents.

It is apparent that the values of achievement and mastery (the most selected ones) gained a special meaning as they were considered, according to the participants' experiences, a means for reaching other values related to appreciation of the surrounding environment, such as family, school, and peers.

The experiences and situations that have been addressed tackled the issue of how important it is to satisfy the intimate circles to which the participants belong, for example family, school and peers. This trend also appears in the relevant literature.

Rokeach (1973) defines terminal values as those that refer to the ultimate goals an individual seeks to achieve during their lifetime. The values may differ among different individuals and societies. In addition to the ultimate values, there are instrumental values consisting of behavioral patterns in service of the ultimate goal.

The students' answers indicate that the values of achievement, mastery, qualification, and success, which they have talked about as values reinforcing their feeling of self-esteem, are in fact, a means to accomplish more important values for them, for instance belonging, family, friendship, and appreciation. This can be seen

in the fact that the participants were affected by the evaluation, judgments, and opinions of those intimate circles in terms of their need to fulfill the expectations of these circles.

McClelland's theory of needs stresses the importance of the need for affiliation as an integral part of individual development (Tay & Diener, 2011). This need becomes greater in collective societies, such as the Arab society in Israel. This is what the following dialogue aimed to investigate by asking the question: "Who is the most important for you to satisfy: yourself, family, or friends?"

Participant 1: Actually, all of them. I am happy when both my friends and my family are happy.

Participant 4: Well, it is a difficult question, but for me family comes first.

Participant 5:

> Recently, I feel that parents are like the police, they keep asking me for order (to behave and to obey their rules) and they keep investigating me. It is not that I am not interested in satisfying them, but I feel they make it an impossible mission. Regarding my friends, it is good to be in harmony with each other, but certainly, I am not pursuing their satisfaction. I think the most important person for me to satisfy is myself.

At this stage of the discussion, the other participants were asked to give their opinion toward the participants` answers mentioned above. Participant 7 expressed his opinion:

> I do not agree with participant number four. For me, pleasing myself is so much related to satisfying my parents. It is true that parents make our lives harder and keep demanding, but it comes out of care and love. Furthermore,

as Muslims, we are obligated to obey our parents and must not make them angry.

The participants' reactions were various, some agreed with the idea that the self is most important person to be satisfied (three participants), others (four participants) thought that nothing is more important than family relying on the fact that satisfying parents is a supreme worship according to the Islamic religion, and the rest (three participants) were confused and said that both themselves and their family need to be satisfied equally.

Based on the second reading of the session scripts, it was noticed that the variety of the terms the participants used ranged from terms that reflected individual orientation such as "myself", "I refuse to obey my parents' rules just because they want me to" to terms that reflected collective orientation, for example "Islam", "family", "religion", "it is not accepted in our tradition", "supreme worship" and "society".

This variety somehow reflects the culture shifts that the Arab community has been through and might explain the value crises they suffer from.

As mentioned, the Arab society is undergoing a transformation from one that is characterized by its collective values and favoring the group over the individual into a more individualistic society that prioritizes the interest of the individual over the group. However, these cultural changes occur with great disparity between groups within the Arab society. Despite the many commonalities uniting the Arab minority in Israel, like a collective historical and political reality, the Arab society is made up of many different groups. Their differences appear in pragmatic, national, or religious voting patterns and in a conservative lifestyle versus modern religion in addition to the degree of religiosity. This creates confusion in the collective identity

and affects the sense of belonging to the community. In extreme cases, it could lead to clashes between these groups.

In spite of the fact that the current research sample in the qualitative section is very small and that the common denominators among its members are large, religious affiliation being an example of these, all participants belong to the religion of Islam although the representatives of Christian and Druze religions are part of the Arab population in Israel as well.

All participants in the research belong to the same geographical area that is the northern region of the country. In addition, they live in a city that is not mixed in terms of the nationality of the population, since there are very few cities in Israel inhabited by both Arabs and Jews. These cities are considered mixed cities, and they differ from other areas inhabited by Arabs in Israel like the Triangle and the Negev. Thus, there are clear cultural differences between these areas.

Despite the facts mentioned above, the study showed differences between the expression of participants' individual and collective values throughout the study, and therefore I think that future research should focus on the relationship between the participants' group affiliation within the Arab society and the notable values presented.

Sub-Theme: Self-Esteem and Collective Culture

It was evident that the current sub-theme of self-esteem and collective culture that emerged from the session scripts was compatible with the following relevant literature. Social acceptance and belonging are a fundamental human need; however, the need for an individual identity is also crucial. This conflict may be resolved by balancing between the two needs (Hornsey & Jetten, 2004).

In collective societies, the group is usually prioritized above the individual. According to Khattab (2003), Arab adolescents do not achieve individual autonomy out of loyalty to their family. On the other hand, other studies have indicated a direct link between the participants' relationship with their parents and their score on the self-esteem scale. This is due to the crucial role parents and community play in the individual's self-assessment, specifically when discussing identity formation (Al-Haj, 1987).

Although the Arab society in Israel is considered a collective one, it has gone through a modernization process embodied in the adoption of more individualized values. Growing up in the Israeli reality, Arab youth born in the 1990s were exposed to enhanced consumerism, individualism, and self-actualization. This resulted in the creation of an Arab consumer middle class, not unlike that in the Jewish society. Many of the youth prioritize self-actualization over more traditional paths (Arlosoroff, 2017).

The following activity was designed to provide the participants with an opportunity to position themselves on a scale exhibiting the extremes of individualism and collectivism. The question asked was: “How important is it for you… How important is it for them…?”

In this activity, the participants determined the importance of a given issue on a scale from one to ten, and then they determined how important the issue was to them and to their surrounding environment, for example the importance of school grades, sports, arts and so on to the teenage participant and to the society. Below is an example of a discussion on this topic between a study participant and the coach:

> Participant 5: For me, I have been going through a big dilemma. Recently, I have felt so stressed. I have to choose the topic I am going to study at

university. I want to study arts and painting as this is an important thing to me. However, to my parents and to the surrounding environment this is of marginal importance. They think it is very important that I study medicine that I do not desire.

Coach: How do you intend to behave?

Participant 5: I am not sure what I should do…

Coach: What are the values that collide with each other in the situation you presented?

Participant 5: I think it is freedom on the one hand and loyalty to family on the other.

Coach: What would happen if you decided to follow your passion and study art?

Participant 5: It is a disaster for my father. He told me if I do so it is as if I'm giving up his dream of becoming a doctor. He added that I can enjoy my freedom, but that he will disown me.

Coach: What will happen if you study medicine?

Participant 5: Imagine that I am going to learn for seven years and then spend the rest of my life doing something that I hate, but on the other hand I cannot imagine my graduation or wedding or any other special moment without my father near me.

Coach (addressing the group): What are your suggestions to help your friend?

Participant 1: You must have a talk with your father before it is too late, you might also get help from a relative who is considered accepted by your father.

Participant 4: What about learning art as a course not as an academic degree, and at the same time ask your father to provide another alternative in addition to medicine that both of you will be satisfied with?"

As a summary to the conversation, participants were requested to address the values that would help to deal with this kind of a dilemma. The purpose of this request was to encourage in the participants' language both the use of the terms of values and the idea that there is always a need to seek the value behind our behavior.

After all participants had given their opinions, it was remarkable that no one had advised their friend to learn art as his wish and to ignore his father's wish. The majority of the group agreed with the statement that the person would never feel happy or satisfied in his life without his parents' satisfaction and that he would always feel guilty. This would negatively affect his self-esteem in general.

Furthermore, during the post-interviews related to the issue of the need to be different and the need to belong to the collective society, the participants tried to balance their needs and the needs of the society.

It is evident that the Arab society in Israel experiences the need to balance between the commitment to belong to the collective society and the desire to go through the process of individualization and civilization. This topic will be addressed later in the section on the third theme about factors affecting collective self-esteem.

Conclusions and Summary of the Second Theme: Self-Esteem

Based on the students' participation in the coaching sessions and on the comparison between the answers of the pre- and the post-interviews, the research hypothesis claiming that the Arab youth suffers from a lack of a clear conception of self-esteem has been confirmed. This was shown through the misunderstanding and

unawareness among students of the factors that affect the students' self-esteem (see the students' quotations in part one of this section).

In addition, one of the research questions investigates if through coaching by values, teenagers would become more capable of forming a clear understanding of the concept of values and of dealing with it as a means for change in a way that improves their ability to create an appropriate self-esteem.

The post-interviews that were held six months after the sessions provided clear evidence that there was a definite change in how the participants dealt with the question "Can you tell me about experiences/events that affected your self-esteem either negatively or positively?". The participants showed understanding of the term self-esteem and were able to verify their answers using situations and life experiences that affected their feelings and beliefs on self-esteem. They were also able to identify the values that led them through these experiences.

Below are quotes from the post-semi-structured interviews on the topic of self-esteem highlighting the change that occurred. By answering the question, the participants talked about experiences that reinforced their feeling of their self-esteem.

Participant 5:

> I remember we had a wedding party in the family. I had friends from the same family and they were also my classmates. I decided not to attend the party and stay home to study. My friends insisted that I should join them, but I refused as I knew that the time to be wasted would not be compensated and that I would regret not studying the following day. The next day I passed the exam and got 88, whereas my friends missed it.

The following quotation is a participant's answer to the question "How has it affected your self-esteem?":

> It is very important for the person to have some values. This makes me feel high self-esteem and be proud of myself. I remember once I was getting ready for a school trip, and two days prior to the trip, my mom felt sick. I thought she would get better, but she did not, so I decided not to go on the trip and to stay home and help her, because I have two younger brothers and dad cannot miss work. At the beginning mom did not agree and asked me to go on the trip, but I refused and did not go on the trip, and I did not regret that. On the contrary, I was very proud of myself. I felt I had a better self-esteem and mom told me I was so caring. I was proud of myself that the values of giving, belonging, and loyalty to the family beat the values of having fun and enjoying amusement.

Participant 8 told:

> > Previously, before participating in the sessions of coaching by values, I used to be careless. I did not think much of my behavior like now, I did not think of it at all. I learnt that each act I make has a specific value, which led me to this behavior and that I preferred one value to another. For example, I was usually late for school. Despite the punishment, the calls to my parents and insults because of being late, I did not really care. However, today I know that when I am late, I prefer the value of rest over the value of time management. I do not like to be careless; I would like to be more responsible. When I think this way, I feel I have control over what goes on around me, and I feel that I am more able and willing to change.

Participant 8 shared with the group his opinion: "When I understand the values that led me to a certain act, I feel that it is the change for my own benefit that follows, not the fear of punishment, or the desire of reward that reinforces my self-esteem."

Participant 6 said: “The course made me think about why I do what I do, and how I shall decide to identify the values I care for.” This perhaps indicates that not having a clear understanding of self-esteem ties to the lack of a forum for students to have such discussions and to the absence of programs that supervise the process of forming and developing personal identity and what accompanies it in terms of discoveries. Many participants expressed ideas such as the following: “This is the first time I think of the terms of self-esteem and values,” and “The coaching provided me with tools and techniques for analyzing experiences and situations. Today I ask myself why I behaved in a certain way and what values led me to this behavior.”

According to Marcia (1980), identity development depends on the degree of exploration and commitment to an identity. She developed a framework for thinking about identity in terms of four categories of identity status. One of these fits the participant’s status, which is the status of identity diffusion. A lack of commitment may indicate that the youth in question is unable to perceive his options. Note that the above status is not staged and should not be viewed as a sequential process.

Therefore, it is important to have coaching by values sessions at schools to reinforce the values of thinking, discussion, and exchanging ideas within a frame that provides students with analysis tools especially for the evaluation of one’s values.

The collected data has also shown that the teenagers are eager to build their own value identity according to self-awareness and to accomplish a balance between their values and the values of the surrounding environment.

Accordingly, any intervention program related to values addressing the Arab society should take into consideration the particularity of the Arab society as a collective society by working on creating a balance between the individualized values and the collective values, such as maintaining the values of respect and belonging to the society.

Based on these findings, I feel that an intervention program related to values and directed to the Arab society should focus on reinforcing the values of being true to the self, being assertive, doing what is right for the individual, and maintaining the values of respect towards the society.

Further Research

For future research it is worthy to explore the differences relating to sex (are there differences between boys and girls) in forming self-esteem. In addition, to research whether there is a relationship between socio-economic status and forming a high self-esteem would be useful. The participants' school performance should also be taken into consideration as a factor affecting their interaction with the coaching process. It is recommended that parents of particularly those students who seek the balance between meeting parents' expectations and the need to be unique and different, participate in the sessions.

Third Theme: Factors That Affect Collective Self-Esteem

The determination of collective self-esteem to be one of the research themes of the current study is derived from the research question and from the array of the coaching sessions.

One of the current research questions investigates if the Arab society in Israel in general, and the youth in particular, suffers from lack of clarity and confused concept of collective self-esteem.

While recent research has been linked to personal and collective self-esteem on the one hand and to depression and various behavioral problems on the other (Orth et al., 2014), it is logical to relate low collective self-esteem to the social, moral, and value crises the Arab society experiences. This is particularly urgent with regard to the increasing numbers of violent incidents and the percentage of criminality at unprecedented levels.

The homicides among Arabs in Israel account for 45% of the total number of crimes in the country despite the Arabs constituting only 20% of the whole Israeli population. There are other alarming data as well, for example violent incidents and regression in student performance at schools and the increasing numbers of drug addicts, alcoholics and smokers.

Additionally, the questionnaire in the quantitative part addressed the four items of collective self-esteem, the results revealing low levels of self-collective-esteem.

For a more detailed understanding of the factors that affect collective self-esteem, in both the pre-interviews and the coaching sessions the participants were asked to share experiences/events that affected their collective self-esteem.

Similarly to the case in the previous themes (i.e., values and personal self-esteem), the participants' answers demonstrated ignorance and misunderstanding of the term collective self-esteem.

Hence, identifying and explaining the term was an essential step of the current coaching session.

After the participants had gained understanding of the CSE concept, they were asked again to share their experiences on events that had affected their collective self-esteem. They talked about their reputation as a group in Israel, how the group they belong to is evaluated by others and about experiences where they felt the inferiority, discrimination, and racism and where they felt that they were overlooked by the dominant external group as individuals and groups. As a result, the subject of racism and CSE was determined as the next sub-theme.

Experiences of Racism and Collective Self-Esteem: Public Aspect

The participants' answers suggested that the racism they tackle negatively and directly affects their feeling of being proud of being a member of the Arab society. Therefore, there is a strong feeling of depression, weakness, and inferiority evidenced in the following responses:

Participant 7:

> I watch and attend local football games. When the game is between Arab and Jewish teams, I frequently hear cheers like "dirty Arabs" or "death to Arabs". I don't understand why… I feel they despise us. This makes me feel angry on the one hand and I feel weak on the other hand, as there is nothing we can do.

Participant 6:

> I recently accompanied my sister to the university. When we wanted to enter through the gate, the guard stopped us and took us to a side room where he asked another security guard to investigate us and check our bags. My sister is a second-year student at the university, but she had forgotten her student card and because I was with her, they stopped us for more than an hour. I felt scared and ashamed of

> how others were looking at us. I also felt guilty although I had done nothing wrong. My sister told me that if we were Jews that wouldn't have happened to us, since many students had forgotten their cards and had been allowed in by the guards**.**

The quotations above reflect the strong connection between being exposed to racism and the generation of feelings of fear, sadness, worry, and shame in addition to other negative thoughts towards the individual himself and towards the group to which he belongs. This indicates a low-collective self-esteem both on the private and public aspects.

According to recent data, group affiliation is a main factor in the sense of pride and self-esteem of an individual (Yousaf & Huaibin, 2015). In the same context, when the dominant group in a society underestimates a minority, members of minorities are at risk of developing a negative collective self-esteem (Phinney, 1990). According to analytical research that included a survey of 138 quantitative studies on the subject of racism and health indicated the following: 78% of the studies found a link between exposure to racism and negative mental health symptoms, such as psychological or emotional stress, depression, or symptoms of depression and symptoms of obsessive disorder. Additionally, 62% of the studies discovered a connection between exposure to racism and negative health behaviors, like smoking and using addictive substances (Paradies, 2006).

A positive assessment of the social group curves the influence of discrimination on self-esteem, highlighting the importance of a high level of CSE (Crocker et al., 1994).

As such, the effects of discrimination would have less of a psychological impact on individuals who have higher levels of CSE (i.e., more positive appraisals

of group membership) than those who have lower levels. These findings suggest that CSE is influenced by experiences with racism. For example, Boeckmann and Liew (2002) found that ethnic pride limits the effects of discrimination.

In general, the Arabs in Israel are a devalued minority that suffers from a degree of prejudice and discrimination in housing, schooling, and the work field (Rabinowitz, 2001). The racism that participants talked about is related to the public aspect of the SCE scale that refers to how non-members evaluate the group. As a result, the following activity was designed in order to investigate the other aspects of CSE, such as the private aspect.

Collective Self-Esteem: Private Aspect and Values

The following activity defined as guided imagination was designed to acquire a better insight into the private aspect of collective self-esteem.

The participants were asked to close their eyes, take a deep breath, and imagine that the cards of the values game were magic ones and that they had the power to bring any change to the society they belong to. Then the participants were asked to pick up a number of cards of the values that they thought their society needed in order to be a better place to live in and to belong to (inspired by the song "Imagine").

The values the participants mentioned were the blue (social and moral) ones: cooperation, fairness, unity, belonging and respect. The participants also talked about the need for green (individual and emotional) values. Many of them thought that the society needs to provide the individual with more privacy, freedom, and independence.

Following are quotations of the participants' explanations of their choices of particular values:

Participant 10: “In my opinion, the values that our society needs the most are tolerance and forgiveness, especially nowadays, as we frequently hear about crimes and murders. No one could live without the value of security.”

Participant 9:

> I think that our society would be a better one if the others, especially the adults, gave us freedom. Sometimes I wish I were born to a Jewish family, as I would be free to wear what I want and choose my relationships.

Participant 8:

> The Arab society is so retarded, sometimes I feel I am watched by everyone, everyday someone calls my dad; our neighbour tells him that I smoke, his cousin isn’t satisfied, because he saw me out late at night and the teacher calls every day to complain. In the Jewish society, nobody interferes with others’ business… so I feel that the value of privacy is most needed in the Arab society.

The quotations above showed low collective self-esteem on the private aspect (evaluation of the worthiness of the group). The results corresponded with the quantitative results and the pre-interviews.

While reading the scripts once again, the values the participants mentioned were highlighted in an attempt to write codes. It was noticed that the participants related the need for balancing between the values that the individual needs (emotional and pragmatic values, for example, freedom, privacy, having fun, and handling money) and the values that the society needs (social values: cooperation, fairness, unity, belonging, and respect) with having better evaluation of their society (the private aspect).

Data confirms the link between a sense of belonging and motivation (Baumeister & Leary, 1995) and the formation of individual identity (Tajfel & Turner, 1979).

Nevertheless, there are countervailing motivations to differentiate the self from others (Vignoles et al., 2000).

Optimal distinctiveness theory explains how group affiliation could contribute to distinctiveness needs. This is obtained by (a) numerically distinctive group identification; (b) subgroup affiliation; (c) affiliation with a group that defies social norms; and (d) continuously highlighting group distinctiveness, allowing participants to experience belonging without compromising their individuality. While it is not a part of the reality structure, it is socially contextualized and may still be present among the group members (Matthew & Jolanda, 2004).

So far, the participants had expressed low collective self-esteem on the private and public aspects. These findings were corresponding with the findings of the quantitative research phase. The following exercise was designed to examine the effect coaching by values has on CSE by trying to provide the participants with a chance to evaluate their group from a different point of view.

Exercise 2: Being Positive. Participants were asked to talk about the values that positively characterize the Arab society. Below are some quotes elicited from the coaching sessions, for example participant 3 told the following story:

> I remember when my grandfather died, I was a little girl. When it was lunchtime, the neighbors brought us food and drinks. They also set the table for us and invited us to have food. They stood by us, they got us everything we needed and they even cleaned up the place after we were done. On the following day, another family did the same for us. Then, I got to know this

nice tradition, and as I grew older, I realized that this tradition exists almost only among us Arabs. I talked about the values of help, tradition, and generosity that are social values. I am proud of such values featuring us as an Arab society.

Participant 4 made the following contribution:

> When I watch Western series, especially those that deal with teenagers' life at schools, I notice how harsh they are and how tough they are with each other. Bullying exists at their schools, and I hear on the news about students that enter schools and kill their schoolmates. When I compare the situation at their schools to the situation at our schools, I see that at our schools the value of mercy is more dominant and that we are less harsh and show more sympathy. We are also more modest.

Participant 3 shared his feelings on a news story:

> Few days ago, I read some news on social network pages about a 77-year-old man found dead alone for three days at his apartment. The neighbors noticed the smell and called the police and that is how his death was uncovered. Such news made me think of my 77-year-old grandfather. I said to myself that such a thing is impossible to occur to him or to any elderly person in our town as we all, grandchildren, daughters in law, sons, and daughters, gather at my grandparents' home and look after them. We cannot live without them, and that shows the value of respecting the elderly and the social unity among the big family, not only the small one.

At the end of the exercise of "being positive", the participants were asked for their feedback. An example of an answer is: "I used to criticize my community, I

used to hear others criticizing the Arabic society. This is the first time that I had the opportunity to think about the good values that characterize my community." Another participant shared with the group his opinion and said: “I was surprised to know, thanks to the coaching sessions, that we as Arabs have some good traditions that no other society has. This makes me feel more engaged with my community."

Participant 9 told:

> All the good things I mentioned regarding the Arab society I knew before, but I do not know why I haven't thought about them that way. After the coaching sessions, I feel that now I appreciate my community and my sense of belonging has been boosted.

The issue of the contribution of coaching by values sessions to the participants’ sense of pride and belonging arose through the post-interviews as well. Participant 5 told: "Participating in the program of coaching by values afforded me an opportunity to reframe my thoughts, ethics and feelings toward the group I belong to from alienation and criticism to being more engaged and capable of appreciating its values."

Participant 3 made a comment about the coaching contribution regarding the belonging issue:

> At the beginning, I felt that I really don’t like being a member of (animosity) this community, I felt surrounded by inconsiderate people. But when I was asked again after the activity of guiding imagination, l felt different and positive. I had the chance to imagine my community as a better place to live in and it came to my knowledge that it is everyone’s responsibility to know what values we need and what values we should preserve as a community.

Based on the thematic analysis method, the scripts of the sessions and the pre- and post-interviews were read several times seeking for relevant phrases and terms that might contribute to the current research. The terms “member”, “belong”, “engaged”, and “my community” aroused my interest and constituted the following theme.

Sub-Theme: Membership and Belonging

As the social identity theory suggests, group affiliation increases the sense of belonging and positive social identity (collective self-esteem) and contributes to empowering the feelings of security, self-esteem, and self-worth. The general consensus is that social acceptance by different circles, such as peers, family, and community play a significant part in the development and health of the individual (Haslam et al., 2009).

Furthermore, McMahon et al. (2004), suggest that not belonging has been associated to mental diseases, psychological complications, and even suicide. According to Bronfenbrenner, (1986), the family is considered the first unit to which a child belongs, followed by other units, such as peers at school that affect the social and psychological development . As argued by O’Brien & Bowles (2012), schools must provide students with frameworks that encourage belonging, emphasizing the importance of the opportunities for social networking within the schools.

During the coaching sessions, the participants pointed directly and clearly to the first circles of belonging, such as the family, the school, and the neighborhood. They talked about many incidents and experiences showing the effect and importance of the reactions of the surrounding environment to their feeling of self-esteem. This is axiomatic within research and literature around this topic. What is of interest here is that the participants did not point to wider circles of belonging,

like the religious and national ones. The issue of religious or national belonging did not come to the scene through the pre- and post-interviews in spite of the unique historical and political narrative the Arabs as a former national majority in the State of Israel have.

Additionally, the answers to the questions in the quantitative part, particularly those that tackled the issue of national belonging, indicated low national belonging.

Based on the above-mentioned facts the following sub-theme concentrates on the issue of national belonging.

Belonging and National Identity

National identity, with its cognitive, emotional, and motivational implications, is the individual's affiliation to a specific national group (Siber, 1998). In order to improve the participants' knowledge on this topic, the following conversation was held. The participants were requested to answer the following questions:

1. If you were walking down the street and you encountered a protest organized by one of the Arab organizations or parties in which people were carrying banners against the racist policies towards the Arab minorities in Israel, how would you feel about that? And how would you react?
2. In case you were witness to a racist act, describe how you would handle this situation.
3. Talk about a collective memory that is important to you as a member of the Arab community.

The purpose of these questions was to examine the participants' membership aspect of collective self-esteem.

Most of the participants evaluated themselves as ineffective members in their society and gave some examples of this during the pre-coaching interviews and the coaching sessions. The following examples show that they were not interested in participating in the activities at the national level. Participant 8 said that "If I see a protest on the street, I don't participate. I don't even care to know for what purpose it was organized, because I feel that authorities are not going to take it into consideration." and participant 9 that "I don't like to participate in national or political activities; I prefer to watch a football match… I don't think that my participation will make a difference."

Most participants attribute their weak membership in the Arab society to the fact that they do not believe there will be any change or effect neither at the individual level nor at the collective one. It was clear that there was a feeling of inaction and apathy in addition to the lack of desire to participate in anything at the national, social level.

When the participants were asked to talk about a collective memory, they did not talk about historical and remarkable national occasions related to the national narrative of Palestine, such as Alnakba of 1948, 1968, and 1973; or more recent events, such as the October Alaska revolution. When they were directly asked about their knowledge of these national incidents, their answers showed an obvious ignorance. Only two answers illustrated collective memory and even those answers were on the local level, not on the national one. Participant 4 made the following contribution:

> The Israeli government has lately demolished the home of my friend who lives in another town. I felt much pain seeing him crying in front of me. It was a great shock when the government demolished his home claiming they

had no construction permit. Although this incident was too painful, I was happy and proud to belong to my people and to a town that stood by my friend's family; they raised money for them and rebuilt the house. However, the government demolished the house once again. At that moment I had mixed feelings; I felt I was helpful when my friends and I raised money through Facebook, but on the other hand, I felt that this was useless.

Participant 9 shared with the group his experience:

Once I was passing by one of the streets and there was a protest against the killing of an Arab citizen by the Israeli police. Then they sang "Mawtini: My Homeland" (it is considered the national anthem for the Arab society). I got extremely emotional and felt that I am a part of the whole.

As a continuation to the conversation, the participants were asked about the reason for not knowing remarkable historical national events. The answers were divided into two groups: The first group claimed that these events did not have a practical importance for them, the second group claimed that they simply did not tackle these issues at school or at any other place.

Due to a clash between the interests of the State of Israel that defines itself as a Jewish, national, ethnic state and the interests of the Arab society as an aboriginal minority with its own characteristics and national dimension, there is a prevention of any crystallization of the collective rights of the Arab society at the national level. This can primarily be observed at schools where all formal and informal intervention programs launched by the Ministry of Education avoid national context. According to the facts already stated, this clash leads to an identity crisis and to the feeling of alienation among the Arab society in the State of Israel. The absence of a clear

collective value system and social identity translates into an absence of a protective shield and a moral compass in case of social crises.

Summary

The current theme has presented accumulated data concentrating on collective self-esteem among the participants through the quantitative part (the questionnaire) and the qualitative part (the semi-structured interviews that were conducted before the coaching sessions).

The findings suggest an answer to the research question investigating if the Arab society suffers from a lack of clarity and confused concept of collective self-esteem specifically on the private, membership, and public subscales.

This was suggested by the low feeling of belonging the participants expressed and by the negative evaluation by members and non-members.

In order to acquire a better comprehension of the data above, a number of the coaching sessions dealt with the theme of collective self-esteem. Several activities were used, such as the values card game ("what is important") and the "be positive" exercise. The sessions encouraged the participants to share experiences, opinions, and feelings related to the session theme.

Among the most important factors that led to low collective self-esteem that the participants talked about were the negative evaluation by the external control group (the Jewish and the Israeli authorities), the racist incidents the students face, and the increasing number of crimes and violence incidents.

The presented activities aimed at helping students to acquire a terminological concept for the meaning of collective self-esteem and its significance to the individuals. The aim then was to enable them to form a state of awareness at the

perceptual level by depending on values as tools for change and as a behavioral trigger.

The activities also attempted to promote a new perspective, different from the one the participants had already adopted towards their society by highlighting the positive aspects in the Arab society and by dealing with the negative aspects through fruitful criticism that reflected the value of responsibility (the individuals' responsibility towards the societies they belong to) instead of the feeling of inferiority and shame of belonging.

In order to examine the effects of the coaching sessions, semi-structured interviews were conducted six months later. The participants' answers reflected a clear, positive change at the level of awareness regarding the issue of collective self-esteem. There were two most significant differences that occurred between the pre- and post-interviews: first, the language the participants used included values, and second, the participants reported that they had become more capable of recognizing their values, the values of their community (expectations), and the importance of balancing between these by applying the values of communication and respect. An example of a student comment demonstrating this is below:

> Before the coaching sessions I thought that my parents didn't understand my needs as a young person, but after the coaching sessions I realized that this was simply because their perspectives and values were different from mine. So, all I need is to reconcile my values with theirs instead of fighting them. After all, it is hard without a family.

Some participants expressed their need for more coaching sessions:

> This is the first time I have had the opportunity to participate in such a course. I felt that this course made me more aware of myself and the

> society around me. I feel that we are in great need of such courses that give us space to express our opinions and discuss important issues. Such courses also make us feel that we are a part of a group, similar to other youth in other societies. Our society suffers a lot as the crime rate is on the rise, and we the youth, as responsible members, should work hard in order to bring a change. The coaching by values course empowered my feeling of belonging. The coaching by values sessions led me to reconsider my relation with my community. Feeling strange and alienated is an indication of a social crisis that the community and individuals are going through. Such a crisis might be handled by values like belonging, being positive, responsible and having initiative.

Future Research

For future research, it is recommended to study the effect of coaching by values on teachers, since the values crisis is something the whole society suffers from. It is expected that the desired change brought by the course will affect a wider range of target audiences. Furthermore, a teacher will serve as a change agent in his society as he is considered a role model who has a special effect on his students at different levels.

The current study depended on the students' declarations as evidence of change in awareness concerning the issue of collective self-esteem. For further research, it is important to examine the change in terms of behavior among students. It is also recommended to examine the relationship between socio-economic status and collective self-esteem, since there is relevant evidence in the literature. As both social comparison theory (Festinger, 1954) and social identity theory (Tajfel & Turner, 1982) suggest, status impacts the collective self-esteem and meaning.

Participants from high social status displayed a higher collective esteem compared to the participants from lower social status.

Fourth Theme: The Effect of Media on Personal and Collective Self-Esteem

It came as no surprise that during the previous semi-structured interviews and the coaching sessions, most of the participants' interactions included terms and concepts from the field of electronic media. Examples of these are "likes" (commonly used on Facebook), "Pubg" (a popular online multiplayer game), "followers" (used on Instagram), "block", and so forth.

The youth today live in two realities, the actual and the virtual. While the actual reality offers interpersonal communication, practical tasks and physical activities, the virtual reality affords endless opportunities for seeking information, communicating, and socializing (Pickhardt, 2014).

According to Abbas and Mesch (2015), virtual social activities impact youth the most due to adolescents' increased access to the virtual world. Studies indicate that unlike other aspects, digital presence among Arab youth is similar to that among Jewish youth.

Therefore, the Arab youth in Israel is considered an unseparated part of the global technological revolution. In this context, Zaher (1986) points out that the educational change factors resulting from the technological revolution including the reformation of a number of concepts and knowledge concerning life and delegating the human's visions about himself and the world around, has caused a remarkable degree of oscillation and instability in both the inherited and the acquired values. This, in turn, has resulted in the inability of a large number of members of the society, notably the youth, to distinguish between what is right and what is wrong. Additionally, their ability to choose among the controversial existing values has

weakened. All this has resulted in a value crisis causing the youth to rebel and revolt against the values of their society (Al Eid, 2003).

Based on the above stated evidence, we can conclude that there is an association between the values crisis (earlier discussed in the literature review) and the wide use of internet and social networks among the Arab youth in Israel. In addition, we can infer that any professional intervention program prepared for dealing with this values crisis should depend on values as an essential coaching tool to bring change in the social media context.

Sub-Theme: Youths' Values in the Digital World

Digital identity consists of fragments of information regarding our virtual activities, such as leaving a comment, filling a form, maintaining a blog, or uploading a photo to educate others about who we are, what we do, and what we think. By doing so, the digital identity is constructed (Boyd, 2007).

Furthermore, our virtual activities are based on social and psychological needs that motivate specific behavior online, thus the way we act in the digital world is purposeful (Rubin, 1994).

Based on what has been mentioned above, it is reasonable to assume that examining the motives and aims of teenagers' internet use, above all social networks, would enable me as a researcher to acquire a greater awareness of the participants' digital values identity and how this digital values identity is associated with the participants' personal and collective self-esteem.

Implication for Coaching. In line with what has been discussed previously, the participants were asked to select the values (using the values card game) that characterize their interactions when using the internet. The question they had to

respond to was “What is important for you while using social networks?”.

The aim of this exercise was to let the participants realize the values that lead/guide them when using social networks.

The value that was mentioned the most in relation to the concepts and aims of using the internet was the value of friendship. This is consistent with international and local studies that addressed the aims of using the internet particularly at the stage of youth. Boyd and Ellison (2007) identified reasons for using social networks, for example to create connections, gain a broader perspective, exchange narratives, and enhance social life.

Examples of the participants’ answers are the following statements. Participant 1: “When I use the net, the most important thing for me is to communicate with my friends. We spend many hours chatting or playing online games together.” Participant 2:

> My mother complains that I chat with the guys (friends) more than seven hours a day. Although it sounds bad, this is the truth. It is very important for me to keep up with them, so the most important value for me while using social media is communicating with my friends.

Other values, such as sympathy, respect, entertainment, and pleasure appeared in the participants’ answers as well. For example, participant 9 said:

> When I use the internet, I make sure to respect others’ feelings. For example, a few weeks ago, my classmates spread a video of a student from our school while he was in the toilet. When I got the video, I didn’t send it to my friends, or to any of the WhatsApp groups I’m a member of. I felt sorry for the student. I remember that the school on that day led an awareness raising campaign in all classes. Many of my friends got the video, but refused to

spread it for the same reason. They felt sympathy towards the student and that they shouldn't do any harm to him.

Participant 7:

> Sometimes we spread and exchange these things that include cruel jokes about someone. We do this as a matter of amusement and entertainment. Soon afterwards, I feel guilty and erase the comment… Especially if it targets someone from the neighborhood or the family. I feel ashamed in front of my relatives, and get worried that this might cause trouble.

Conforming to the thematic analysis method, the scripts were read several times, and then the chosen values were highlighted. The variety of the selected values drew my attention. Such a variety could be explained by the fact that the participants were at an advanced stage of the coaching sessions, so probably they had gained a wider point of view when thinking about values, which then enriched their answers.

As an attempt to have a clearer idea, the following coaching activity was conducted.

Coaching by Distinguishing Types of Values in the World of Media. In the second part of the exercise, the values the participants talked about were friendship, pleasure, entertainment, respect, sympathy, compassion, expressing opinions, gaining knowledge, communication, and time management. The participants were asked to divide the values into three categories according to the values card game.

The participants had previously been introduced to the game and to the three types of values during the first sessions of the coaching:

1. The red pragmatic values: related to values that lead to success. For example, time management, planning, and making use of social media in order to succeed or achieve a specific thing.
2. The blue social and moral values: related to the individual's communication with his groups of belonging. Examples of these values are friendship, communication, respect, sympathy, and compassion.
3. The green emotional values: related to the individual and his emotions, like pleasure and entertainment.

The aim of the activity was to raise awareness. It provided the participants with the chance to move from using social networks without thinking or awareness of using social networks based on cognitive processes that include thinking and determining the values that accompany the use of the internet. The process of raising awareness regarding values is crucial to form a better individual and collective self-esteem.

In the first theme (that presents values as a tool for change), the participants realized how important it is to distinguish between the different three types of values: pragmatic/practical values, social/moral values, and emotional values. After the participants had divided the selected values into three groups of green, red, and blue, they were asked to talk about which values they would like to adopt while using social media in order to gain a better understanding of their value of digital identity.

Participant 3 expressed his thought by the following words:

> I seriously need to adopt the values of time management and planning while using social networks, as when I use Facebook or WhatsApp, I don't notice how quickly the time passes. I spend many hours, so that sometimes I forget to eat or drink… I often feel depressed after the long hours I spend in front of the screens… It's a bad and negative feeling.

The need for pragmatic, practical, or financial values popped out more than once, and the participants expressed it through their participation. They also expressed that if they were able to manage their time while using the internet, they would feel better and more satisfied. This would also allow them to avoid being criticized by their parents. In addition, it would give them space to do different things, for example to spend time with family and friends away from screens, to have more time to study, to do sports, and so on.

Participant 9:

> Very often, my friends in the neighborhood call asking me to play football with them, but I always refuse, as I cannot log out of the digital game. This has caused me to become isolated. They have stopped calling me and inviting me to play with them … I have never before thought that it is the time to rethink about what is most valuable to me.

Participant 6:

> Mom will be so happy if I don't stay up so late in front of the mobile phone screen. We always argue because of my frequent use of the phone and she often punishes me. It would be great if I was able to practice the value of time management.

As can be seen from the participants' quotations, the impact of the judgments of the surrounding environment exists. Many participants related their need to

acquire the value of time management while using the screens to their parents' satisfaction. They also reported that their feelings of sympathy toward a classmate who, for example, was exposed to bullying, were strengthened when the person was a relative, or lived in the same neighborhood.

This was expected and discussed in connection with the previous theme. The findings were distinctly relevant to the collective culture, and therefore the following sub-theme was determined.

Sub-Theme: Arab Teenagers' Use of Social Media and the Collective Culture

One of the goals of the current research is to study the effect of the ethnic cultural peculiarity of the Arab society in Israel on their personal and collective self-esteem. One of the research questions investigates if the Arab youth suffers from a lack of clarity regarding the concept of self-esteem, and such an obscurity is related to the unique circumstances as an ethnic and national minority in the State of Israel.

Some of the experiences the participants talked about clearly mirrored the cultural effect of the collective nature of the Arab heritage. This was reflected when the participants conveyed that the main purpose of using social networks was to reinforce their relationships with the surrounding immediate environment, like family and friends by being interested in knowing what is going on in the neighborhood, family, and school.

The popularity of social network platforms is to maintain interpersonal relationships, which is significant in societies characterized by extensive involved social networks, thus enabling sharing of information to specific contacts (Abbas & Mesch, 2015).

Recent research on Arab teenagers conducted by Abbas and Mesch (2015) reveals that:

> There is significant positive correlation between three traditional cultural values (collectivism, power distance, and uncertainty avoidance) and the motivation for using Facebook for maintaining existing relationships. Meaning, individuals are more likely to use social media platforms for social maintenance the more they adhere to traditional values, which is represented by a high scale score (p. 650).

It is logical to suppose that the goals, values, and expectations that describe a teenager's interactions on social networks reflect his membership and belonging to the society. The more the teenager is engaged and belongs, and the more he considers himself an effective member of the society, the more reflected this will be through the contents he encounters or shares on Facebook.

Currently, the Arab society in Israel is facing the most critical social situation it has ever witnessed before in terms of violence and crime. Besides, the economic and political crisis has contributed to the deterioration of the situation. Surprisingly, up to this moment, I have barely observed reflections of such a crisis in digital contents posted by teenagers on social media. This clearly differs from the digital youth mobility preceding the revolutions that occurred in the Arab world during the so-called Arab Spring, when youths played an important role in the events.

Despite the differences between the circumstances and the contexts in both cases (the Arab society in Israel and the Arab societies in the nearby Arab countries), there are several issues that both have in common. Examples of these are the Arab culture in the Middle East, difficult circumstances, and a general feeling of injustice. These shared challenges enable making a general comparison.

Civil society across the Arab world expresses the importance of the role of virtual tools in social protests as means for political and social expression (Ghannam, 2012).

These findings point to the important role of social media in spreading information. The use of the internet in these circumstances showed several activities beyond merely keeping in touch with peers. This was evident in coordinating activity, sharing images and status updates via Facebook and Twitter thus facilitating the change. All these activities aimed at reflecting high collective values of social and financial justice by employing social networks.

However, most studies in this context in the Arab society in Israel stated that the aims of using social networks were limited to keeping up relationships with the surrounding environment.

Implication for Coaching. In order to examine the relationship between collective self-esteem and the dominant values reflected in the digital contents posted by teenagers, a movie about the role of youth during the revolutions of the Arab Spring was shown in the coaching sessions (Aljazeera Channel YouTube, 2016). This attempted to expose the participants to other purposes of the social networks use rather than merely keeping up with close relationships (friends and family).

Through the analysis of the movie, the participants were able to name the values that appeared in it, namely social justice, financial justice, and decent living as terminal values; and the values of expressing opinions, unity, innovation, optimism, and cooperation as instrumental values. In the second part of the activity, participants were asked to talk about an incident where they employed social networks in a way similar to that of the Arab youth in the movie presented.

The following participant answers illustrate these incidents. Participant 3 said that “My friends and I usually use Facebook for entertainment and in order to keep up to date with what goes on in the neighborhood. I don’t remember using the internet for other reasons.” Participant 2:

> What we watched was amazing… but we as youth in the Arab society in Israel haven’t experienced this. We haven’t used the net before as a means for accomplishing a high common value of political and economic motives. Whoever initiates this will be made fun of by others.

Participant 4: “Sometimes some activists on Facebook initiate a campaign for raising money for charity purposes, but the majority of those who are interested are adults rather than teenagers.”

It was obvious in the students’ answers that the basic aim and value of using the internet was entertainment and keeping up with close relationships. There are only few instances restricted to donation or raising money where there is no digital mobility at a wider belonging level addressing, for example, national or religious issues. This could be attributed to the fact that there is always a feeling of fear of being misjudged or mocked by others.

Guided Imagination: Coaching Activity. Participants were asked to think about an issue that worried them at the collective level of the Arab society in the State of Israel. They were then asked to imagine that they were going to lead a campaign on social media in an attempt to find a solution for this issue. After that, they were asked to talk about how they can employ social media for serving this

issue, what instrumental values and what terminal values they need to achieve that goal.

The participants agreed unanimously on addressing the issue of violence in the Israeli Arab society. At the end of the activity, participants were asked to list the values they relied on while dealing with the violence and then to give their feedback about the activity. Participant 3:

> The values that I needed the most while planning the campaign were planning, innovation, leadership, and teamwork. Without these values we cannot achieve anything. I felt that we need to work as one nation rather than as a group of individuals living in a neighborhood, or as a family. Only then will we be able to deal with problems and issues, such as violence, in the Arab society.

Participant 10:

> For me, having confidence in oneself and in his society is of paramount importance. I think if we had more personal and collective self-esteem, as pointed out in the coaching session, we would be able to bring about the desired change, and then our society would be a better place to live in.

It is logical to infer then that due to the very low collective self-esteem, teenagers believe neither in their ability to make a difference nor in the capability of the society to change. Therefore, considering that values are the basic component of the human identity, it is important to work on raising collective self-esteem through forming a clear value system that raises awareness and individual and social identity.

Summary

During the interviews that followed the coaching sessions six months later, the participants expressed that such sessions were essential and useful as they substantially increased their awareness of what is important for them, thus pointing to values. They also voiced that being able to identify the various types of values makes them acquire awareness and techniques to determine what they need in order to gain a better personal and collective self-esteem. Below is a participant's reflection on this idea.

> Before attending the sessions, I didn't think about the aim of using social media. I used social media only for fun. However, the coaching made me think and believe that any act we make can have a specific value behind it, and that I have to think of these values and whether there are other values that might be the trigger while using social media. In other words, my use of social media should be meaningful, and it should have a goal rather than only to have fun.

When participants were asked about the digital world practices that might make them acquire a better individual and collective self-esteem, they indicated that if they use social networks based on value awareness and recognition, the experience will be meaningful. Also they will acquire a positive attitude toward themselves in addition to feeling more belonging to their society. Participant 5:

> Recently, my friends and I have launched a campaign on Facebook with the hashtag "Stop Killing… We want to live". The campaign got thousands of likes and tens of shares. I felt I'm a part of the whole, and this reinforced my feelings of belonging to my society. I also felt that my collective self-esteem

was better. The credit for launching the campaign goes to the coaching by values sessions.

Based on the analysis of the quotations above, it can be seen that through the process of forming a digital value identity, the individual reviews his behavior, acts, and decisions by being aware of the values that stand behind these decisions and behaviors.

At the same time, the participants pointed out that through the coaching sessions they were exposed to other uses of the net, which reflected their membership and belonging to their society as effective members. It also strengthened their collective self-esteem in addition to supporting their relationships.

Future Research

It is recommended that future research investigates the change at the behavioral level in the digital world, since the present research depended on the students' declarations in order to check whether change occurred or not and what was the type of the change.

In addition, the current research did not consider the difference between the two genders because of the research limitation. It is therefore recommended to investigate the differences between the goals and values of using social networks between males and females.

The dialogues and discussions during the coaching and through the pre- and post-coaching interviews only addressed social media platforms of Facebook, WhatsApp, and Instagram. Other fields were not addressed. Thus, it is important for future research to address other platforms, such as Twitter, internet, Google, and the like.

Conclusions

This chapter will conclude the findings mentioned previously, combining the results, and analyzing them further. Following the summary of the results, the contribution of this research to knowledge is detailed. The next part will list the obstacles this research faced. The chapter concludes with the effect of my research on both policy and practice as well as on the personal realm.

This research helped us understand the personal and collective self-esteem of the Arab youth who are Israeli citizens on the one hand, and a minority within the society on the other hand. It sheds light on the cultural conflict these young people suffer from while they are developing their identity and values that will help them find their place.

Using the coaching by values method, we were able to better understand the means by which an intervention may assist these sample groups in developing their identity and forming a healthy collective self-esteem.

Summary of Findings

The overall results of the current research indicated that coaching by values positively affected the research participants' awareness of the terms personal and collective self-esteem at the declarative-expressive level.

A clear change has been documented when comparing the interview answers before and after the coaching sessions. The teenage participants showed an obvious difference in terms of acquiring the meaning of values, self-esteem, and collective self-esteem as terms, and differentiating them as psychological and social patterns that form an integral part of their personal and social identity.

Coaching by values as a methodology provided the participants, according to their report, with an extraordinary experience of acquiring awareness of identity

issues at the personal and collective levels. The participants experienced the complexity of feelings and thoughts during the coaching session as they frequently not only felt difficulties and ambiguity, but also experienced curiosity, discovery, and centrality.

The main tool used in the coaching intervention was values, and the participants developed awareness of the meaning of values. Furthermore, the participants learned how to distinguish between three different types of values: pragmatic, emotional, and social (Dolan & Avishai, 2013). This assisted the participants in becoming familiar with their values as well as examining and exploring the values guiding their behavior. Thus, they became more aware of the relationship between values and their collective and personal self-esteem.

Prior to the coaching sessions, there was a misunderstanding and confusion about using the term value and difficulty in recognizing it while answering the research question if Arab teenagers suffer from a lack of knowledge in the matter and misunderstand the term value. This was also true when participants took part in meetings that dealt with personal and collective self-esteem. The students' ability to express these terms and link them to situations and life experiences was weak and indicated a lack of knowledge and awareness of these basic terms.

In different words, coaching by values consequently improved their ability to create an appropriate personal and collective self-esteem.

Related to collective self-esteem, the results indicated that the following factors harm the sense of collective self-esteem: negative evaluation by the external control group, racist incidents the participants face, and increasing number of crimes and violent incidents within the Arab community.

These results support the hypothesis of the research regarding this matter.

The participants' answers reflected a clear, positive change at the awareness level regarding the issue of collective self-esteem. They reported that they became more capable of recognizing the importance of having and sharing values as individuals and as a collective group, and of the pursuit for the balance between the two.

In addition, the digital world has had a major effect on personal and collective self-esteem.

The participants noted that using social networks based on value awareness and recognition will enable a meaningful experience and will allow them to express their values, needs, and issues of importance as both individuals and as a part of a community. In other words, they will be able to form their digital identity based on their values when using social media. This will assist them in developing a positive attitude towards themselves and increase their sense of belonging to a community.

In addition, the coaching sessions contributed to the participants' understanding of the different possibilities the digital world has to offer, not only in maintaining relationships but also in promoting important issues and digital content. These new avenues can assist them in developing their collective self-esteem by using the media in order to express their social identity and affinity.

Therefore, one of the best methods a coach should adopt is using the exploration of values, goals, and needs in order to assist teenagers in shaping their own sense of self, while realistically assessing their aptitude and resources.

Research Limitations

This research, like any other, faced a number of challenges that need to be identified in order to properly evaluate the research question of this dissertation. Many of these challenges stem from the methods and approaches used in the

research. The first challenge was the limitation of the generalizability of the results due to this being a relatively small-scale, qualitative research.

Extraneous factors that may have affected student perceptions but were not measured are for instance parental type, personality type, and the gender aspect recommended to be investigated in a further study.

The sample group selected focused on a very specific part of the population: Muslim, Arab teenagers residing in the north of Israel. There are geographical and social differences among the Arabs residing in Israel, for example, among Arabs from the Triangle area, the South, Druze and Bedouin. Some of these groups were excluded from the sample group. Despite the many commonalities between these groups, such as the collective, historical, political, and national memory, there are many differences as well like the difference in core values, the position on lifestyle modernisation scale, the daily dilemmas they face, the degree of religiosity, and more. These are issues that may produce different interactions and results of the training session by means of values. It is worth exploring this topic in future research.

An additional limitation is that the research is considered short-term. The effect of the training by values on the participants was conducted six months after the training sessions. Therefore, I am unable to determine the effect the sessions may have following this point. Hence, it is important for future research to examine the impact of the training after a longer period, and examine the possibility of conducting additional training courses with contents based on the first session.

Potential for Generalization

The capability of qualitative research for generalization is not based on principles of statistical data, but on its ability to provide a deeper understanding of

each participant. Qualitative research provides us with a detailed image that allows for a thick description (Geertz, 1994) of the reality of the study and its interpretations. There is a large amount of information on generalization (Lincoln & Guba, 1985).

Since the current research context is unique regarding the research population and sample, I believe that despite all the limitations mentioned above, the same type of program can be applicable in other contexts, specifically where there are marginalized groups. This is because adolescence has international developmental factors and attributes. Additionally, groups, even Western individualistic groups and communities, have international collective factors and the need to find a balance between the values of the teenagers and the groups they belong to. As shown in the current research, this is an essential step for a healthy self-esteem.

Just when the current research reached its final stage of summarizing and concluding, a remarkable event occurred and revealed to me as a researcher an important limitation to this research in particular. The limitation is conducting research in a changing reality. The current research took place in one of the most volatile and unstable areas in the world. At the time of the final writing stages of this research, the Palestinian-Israeli struggle resumed, but this time the Israeli Arabs who are citizens of the State of Israel (distinguished from the Palestinians who live in Gaza, the West Bank, or in Jerusalem) were such a dominant part of the events that occurred.

Several demonstrations and protests were held by the Israeli Arabs as an act of identification with the Palestinian people in Jerusalem who face the confiscation of their homes. These events became known as the Sheik Jarrah events, during which the Israeli Arab teenagers showed an interesting, increased action relating to their

social media usage and their participation in the protest events. This certainly demands further research due to its direct effect on the collective self-esteem and the teenagers' value system.

Research Contribution

I am able to recommend the design and implementation of this type of intervention to be included in the mandatory programs that counselors are obligated to deliver to students. This must be conducted in a clear program framework, so it is possible to determine the hours required as well as the target age group (the grade levels). The program should be repeated and subjected to evaluation and review by a professional team who will closely monitor the program.

Future Plans

It is recommended that the parents of especially those participants that seek a balance between meeting parents' expectations and the need to be unique and different, participate in the sessions. There are a number of ways parents may integrate into the coaching program. I believe that it would be best that the parents undergo their own coaching sessions that will allow them to embark on a journey of self-discovery, thus enabling them to identify the values (both current and desired ones) shaping their identity. Following the individual training sessions, the parents may participate in a joint training session with their child.

For future research, it is recommended to study the effect of coaching by values on teachers. It is expected that the desired change brought by the course will affect a wider number of target audiences, since the teachers will serve as agents of change in their society, because they encounter teenagers at the most critical stage of their lives. Hence, they have a special effect on their students on different levels.

The current study depended on the students' statements as evidence of the change in awareness regarding collective self-esteem. For further research, it is important to examine the change in terms of behaviors among students. It is also recommended to examine the relationship between socio-economic status and collective self-esteem. Especially since there is relevant evidence in the literature consistent with both social comparison theory (Festinger, 1954) and social identity theory (Tajfel &Turner, 1982).

Dissemination

While I was conducting the current research, the interaction of the participating students fascinated me. In this research, the content of the coaching course was centered on the values as a coaching tool. It included various activities, the goals of which were to check the effect of training by the values on the process of personal self-esteem development and collective self-esteem development.

Overall, I was amazed by the interaction and excitement that the students demonstrated. Moreover, the positive impact described by the students was gratifying. They expressed the need for such programs that afford them the chance to discuss important affairs and topics on the personal and collective levels using a method that is full of discussions and activities. It made me realize that this course must be improved before implementing it as a training program with high school students as the main focus. After that, it needs to be suggested to the Ministry of Education so they could adapt it as a program in extracurricular activities and also as a part of the curriculum at schools.

At the same time, I strongly believe that it is important to create a platform that targets the teachers and instructors, and that this group needs equipment and

tools for creating discussions that generate changes (in this case, using values as tools).

Despite the importance of education by values and adapting it as one of the most important educational goals in the curriculum that the Ministry of Education promotes, there are still not enough programs to transform this goal into a specific plan (Ministry of Education, 2020).

An additional challenge is the teachers' ability to contribute and share the program amongst as many students as possible and to consider them as change agents in the education field.

In addition to what has been mentioned above, I think it is very helpful to disseminate and publish the research results in the news and teaching/educational magazines.

Personal Word

I and many others believe that in general, the reality of life in the State of Israel, a Jewish majority state, is one of the most complex ones for its citizens. These complications increase dramatically when it comes to the Arab citizens who belong to the Arab Palestinian minority (a previous majority) as the issues of racism and inequality continue to coincide with the deteriorating conditions of the Arab community in Israel both on the social and economic levels.

Crime and internal violence have spread in an unprecedented manner and have been escalating since the year 2000 to the present day. All this is happening in the light of and despite the increase in the representation of Arabs in the Israeli parliament, The Knesset; an increase in the number of educated people and those with academic degrees; and the adoption of a more individualistic and Western lifestyle.

Like many students in the Arab community in Israel, I moved from my small high school in my Arab city of Nazareth to the Hebrew University in Jerusalem, the most volatile and sacred place in the world according to the beliefs of the three major religions of Judaism, Christianity, and Islam.

Having personally experienced the circumstances at the university that to a certain extent reduce the Israeli reality in all its diversity and complexity, I am convinced that young people entering this scene will greatly benefit from understanding the principles of self-esteem and collective self-esteem. When individuals move from the first circles of belonging, such as family, school, neighborhood, and village to the wider circles of citizenship represented by the university, they will need self-esteem and collective self-esteem in order to enhance their psychological immunity, thus enabling them to confront racism. This will also give them the opportunity to cultivate a clear identity capable of balancing between openness to the other and developing and belonging to their own community and origin. Key players will be local youth leaders in various fields, specifically in educational and social realms, raising the banner of change, development, and belonging to their community.

By virtue of the early education I received, during the university years I excelled in determination, research and learning by relying on a healthy psychological basis represented by a healthy self-esteem regarding myself and my community. So, when I finished my university studies, I returned to my community carrying the burden of change.

I continued my studies in the city of Haifa and finished my master's degree in educational counseling. The more I expanded my scientific knowledge and social experiences, the more I became aware of my self-identity, especially the value

identity: What values matter to me. I immersed myself in my community as a social activist. I led an organization focused on education and women, and published tens of educational articles and conducted hundreds of meetings, sessions and lectures with different sectors on different subjects.

Based on the above, when I decided to continue my studies toward a PhD degree, I decided to study the subject of self-esteem and collective self-esteem. The research results cemented my faith and belief that it is essential to invest in the Arab youth, and help them develop individual and social skills that will allow them the opportunity to practice their right of belonging to their social circle on the one hand while nurturing their individuality and uniqueness on the other hand.

I believe that implementing professional programs will translate into the acquisition and refinement of collective and individual self-esteem of Arab students in Israel prior to their meeting with the other, different, and ruling majority group, both in the collective and practical life. It will enable the Arab community in Israel to face the challenges already mentioned and to overcome them.

More importantly, how will we do it? If we use the same tools for dictation, nothing will change.

As an instructor and trainee, it was important for me to examine the effect of psychological coaching in general and values coaching in particular. The reason is that this type of coaching is characterized by an enjoyable learning experience based on interaction, participation, dilemmas, and storytelling in addition to its ability to shape both a healthy personal and collective self-esteem.

Finally, yet importantly, my journey with my PhD dissertation has reinforced my determination to acquire new skills and qualifications that will better enable me

to build more effective professional programs. I am looking into building a teacher-oriented coaching program based on the results of the current research.

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Appendix

The questionnaire that was distributed at the quantitative part of the research is composed of three parts.

Part 1: The Rosenberg Self-Esteem Scale (RSES)

Instructions:

Below is a list of statements dealing with your general feelings about yourself. Please indicate how strongly you agree or disagree with each statement.

.1 On the whole, I am satisfied with myself.

strongly agree, agree, disagree, strongly disagree

.2 At times I think I am no good at all.

strongly agree, agree, disagree, strongly disagree.

.3 I feel that I have a number of good qualities.

strongly agree, agree, disagree, strongly disagree.

.4 I am able to do things as well as most other people.

strongly agree, agree, disagree, strongly disagree.

.5 I feel I do not have much to be proud of.

strongly agree, agree, disagree, strongly disagree.

6 . I certainly feel useless at times.

strongly agree, agree, disagree, strongly disagree.

.7 I feel that I'm a person of worth, at least on an equal plane with others.

strongly agree, agree, disagree, strongly disagree.

8 . I wish I could have more respect for myself.

strongly agree, agree, disagree, strongly disagree.

.9 All in all, I am inclined to feel that I am a failure.

strongly agree, agree, disagree, strongly disagree.

.10 I take a positive attitude toward myself.

strongly agree, agree, disagree, strongly disagree.

Part 2: A collective self-esteem scale (CSES)

Author of Tool: Luhtanen, R. K., & Crocker, J

Key reference: *Personality and Social Psychology Bulletin, 18*(3), 302–318.-Value Models in Psychology. Erlbaum; Hillsdale, NJ: 1982.

Instructions:

Please read each statement carefully, and respond by using the following scale from 1 to 7: *strongly disagree/ disagree/ disagree somewhat / neutral /agree somewhat /agree/strongly agree*.

There are no right or wrong answers to any of these statements; we are interested in your honest reactions and opinions of how you feel about each statement.

1. I am a worthy member of the social groups I belong to.
2. I often regret that I belong to some of the social groups I do.
3. Overall, my social groups are considered good by others.
4. Overall, my group memberships have very little to do with how I feel about myself.
5. I feel I don't have much to offer to the social groups I belong to.
6. In general, I'm glad to be a member of the social groups I belong to.
7. Most people consider my social groups, on the average, to be more ineffective than other social groups.
8. The social groups I belong to are an important reflection of who I am.
9. I am a cooperative participant in the social groups I belong to.

10. Overall, I often feel that the social groups of which I am a member are not worthwhile.
11. In general, others respect the social groups that I am a member of.
12. The social groups I belong to are unimportant to my sense of what kind of a person I am.
13. I often feel I'm a useless member of my social groups.
14. I feel good about the social groups I belong to.
15. In general, others think that the social groups I am a member of are unworthy.
16. In general, belonging to social groups is an important part of my self-image.

The reliability and validity of the questionnaires have been empirically verified.

Part 3: Portrait Values Questionnaire (PVQ)

Instructions:

Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much each person is or is not like you.

Scale for the question "How much do you like this person?" (should go from 1 to 5 appearing closest to the description):

6 - *very much like me*

5 - *like me*

4 - *somewhat like me*

3 - *like me a little*

2 - *not like me*

1 - *not like me at all*

How much the person in the description is like you?

1. Thinking up new ideas and being creative is important to him. He likes to do things in his own original way.
2. It is important to him to be rich. He wants to have a lot of money and expensive things.
3. He thinks it is important that every person in the world is treated equally.
4. He believes everyone should have equal opportunities in life.
5. It's very important to him to show his abilities. He wants people to admire what he does.
6. It is important to him to live in secure surroundings. He avoids anything that might endanger his safety.
7. He thinks it is important to do lots of different things in life. He always looks for new things to try.
8. He believes that people should do what they are told. He thinks people should follow rules at all times, even when no one is watching.
9. It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them.
10. He thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have.
11. He seeks every chance he can to have fun. It is important to him to do things that give him pleasure.
12. It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities.

13. It's very important to him to help the people around him. He wants to care for their well-being.
14. Being very successful is important to him. He likes to impress other people.
15. It is very important to him that his country is safe. He thinks the state must be on watch against threats from within and without.
16. He likes to take risks. He is always looking for adventures.
17. It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong.
18. It is important to him to be in charge and tell others what to do. He wants people to do what he says.
19. It is important to him to be loyal to his friends. He wants to devote himself to people close to him.
20. He strongly believes that people should care for nature. Looking after the environment is important to him.
21. Religious belief is important to him. He tries hard to do what his religion requires.
22. It is important to him that things are organized and clean. He really does not like things to be a mess.
23. He thinks it is important to be interested in things. He likes to be curious and to try to understand all sorts of things.
24. He believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to him.
25. He thinks it is important to be ambitious. He wants to show how capable he is.

26. He thinks it is best to do things in traditional ways. It is important to him to keep up the customs he has learned.
27. Enjoying life's pleasures is important to him. He likes to *spoil* himself.
28. It is important to him to respond to the needs of others. He tries to support those he knows.
29. He believes he should always show respect to his parents and to older people. It is important to him to be obedient.
30. He wants everyone to be treated justly, even people he doesn't know. It is important to him to protect the weak in society.
31. He likes surprises. It is important to him to have an exciting life.
32. He tries hard to avoid getting sick. Staying healthy is very important to him.
33. Getting ahead in life is important to him. He strives to do better than others.
34. Forgiving people who have hurt him is important to him. He tries to see what is good in them and not to hold a grudge.
35. It is important to him to be independent. He likes to rely on himself.
36. Having a stable government is important to him. He is concerned that the social order be protected.
37. It is important to him to be polite to other people all the time. He tries never to disturb or irritate others.
38. He really wants to enjoy life. Having a good time is very important to him.
39. It is important to him to be humble and modest. He tries not to draw attention to himself.

40. He always wants to be the one who makes the decisions. He likes to be the leader.
41. It is important to him to adapt to nature and to fit into it. He believes that people should not change nature.