

Decision Making during Adolescence: A Comparison of Jewish and Druze Societies

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Abstract

This research compares decision-making between Jewish adolescents and Druze adolescents as it relates to level of autonomy, parents' involvement and the involvement of peers. This is a pioneering research, which tests existing differences between Jewish and Druze adolescents with regards to the factors influencing their decisions.

243 subjects aged 15-18 participated in this research. Of these subjects 124 were Jews and 119 were Druze; about half of both groups were boys and half were girls. Each subject filled out a self-report questionnaire that was particularly designed with the factors mentioned above in mind and for this research.

Although no differences were found between Jewish and Druze adolescents in total degree of autonomy or in parents' and friends' involvement in decision-making, the findings partially confirmed research hypotheses.

Keywords: decision-making, adolescence, autonomy, parents' involvement, involvement of peers

1. Introduction

Cultures can be broadly divided into collectivistic cultures and individualistic cultures. Collectivistic cultures are cultures that tend to do things together—cultures that make decisions and carry out activities with the entire community or family in mind. Individualistic cultures are cultures that place a high premium on the individual—they are cultures that stress independence and 'manning' up to take decisions for oneself.

The goal of this study is to determine if the cultural preference of collectivism or individualism affects decision making with adolescents in said culture. Particularly, this study zeroes in on Druze and Jewish cultures and is aimed at determining the difference between how adolescents from each culture arrive at decisions and how certain factors influence the decision making process. These factors are: degree of autonomy, parental influence and peer influence.

The Druze culture is a collectivistic culture, while the Jewish culture is an individualistic culture. This study is paramount and important because it tries to define the extent to which cultures affect the actions and reactions of individual. It also adds to the body of knowledge of science and shows how environmental factors affect the mental and psychological makeup of individuals. Furthermore, it shows if nurture (as opposed to nature) is responsible for how individuals finally end up in life.

If adolescents in a collectivistic culture make decisions differently from adolescents in an individualistic culture, then it may mean that nurture plays a vital and crucial role in how individuals' personality are formed.

This study is also very important because decisions are crucial, especially for younglings. The decisions adolescents make now will go on to define them later on in life. Hence, the factors that affect their decisions and how their decisions are ultimately affected by the culture they grew up in will help determine why certain individuals behave the way they do, and ultimately it will help us to be able to predict (if only cautiously) how certain individuals will make decisions based on the factors being studied here as well as their culture or rather the culture in which they were raised.

2. Theoretical Background

In the literature review presented in this section, there will be a reference to the following topics: decision making in general; the special characteristics of decision making in adults; each of the factors that influence the decision making of adults – degree of autonomy, adolescents' relations with their parents and peers; definitions of individualism and collectivism and typical differences between the two cultures; differences between adolescents in the individualistic culture and adolescents in the collectivistic culture in terms of the autonomic degree they receive, the degree to which their parents and peers are involved in their decision making; the Jewish and Druze cultures and the general differences between them; differences between the Jewish and Druze adolescents and the autonomic degree they receive, the degree their parents are involved in their lives and their relations with their peers.

2.1 Decision Making

Every person makes many decisions every day of their life. Decision making involves a choice between several optional alternatives. Human beings differ in the alternatives they succeed to realize or define as options, in the degree to which they think these alternatives can solve their present problem and to what extent they will evaluate their feasibility. In addition, the ability to develop alternatives and see their efficacy degree evolves throughout time (Poole, Sundberg & Tyler, 1982).

Decision making involves many cognitive processes such as searching and processing information (upon which the details of the alternatives from which they must choose will be based), problem solving (finding a new or creative solution to the present problem), judging (evaluation of the alternatives at hand and choosing the best of them all), learning and memory (Mann, Harmoni & Power, 1989). To some of these decisions there are important consequences on people's lives, function and success.

According to Harren's model (Harren, 1979), which has received a lot of empirical support, most people can be categorized into one of three decision making styles:

1. Rational, balanced decision making, which means considering all the information at hand and choosing the best alternative – the one where the profit is greater than the loss.
2. Dependent decision making, which means considering other people's opinions, expectations, and will.
3. Intuitive, emotional decision making, which means depending on gut feeling.

Later researchers (Philips, Pazieneza & Ferrin, 1984) added another decision making style to this list – **the avoidance style**, which relates to people who try to avoid decision making in each acceptable way, by postponing the decision making or throwing it at other people.

2.2 The Adolescent as a Decision Maker

In every country, adolescents are required to make many important decisions in a wide range of domains and under a wide range of situations (Franken & Muris, 2005). For example, during high school, students are required to decide what school they want to go to and what subjects they want to study. These decisions will affect their future studies and the professional options they will face (Bonnie, Flesher & Cauffman, 2001; Tunistera, Van Sonderen, Groothoff, Van Den Heuvel & Post, 2000).

According to a great number of studies, adolescents give much importance to these study decisions and to career option choices. Freidman's research (1998), which was carried out on Israeli adolescents, found that decisions related to studies occupy adolescents more than other decisions. This is because the decisions a person makes during their adolescence, such as decisions regarding career or profession, might have long-term consequences on their professional future, health, emotional well-being and social position (Gati & Saka, 2001; Germeijs & Verscheuren, 2007).

During adolescence, many cognitive abilities are developed, and they improve the adolescent's ability to make decisions by themselves, such as collecting and processing data, problem solving, judging, memory and learning. Furthermore, during this age, adolescents are well emotionally developed and present more self-control. They have also developed the ability to take responsibility for their own decisions, and have displayed an increased awareness regarding the consequences and risks pertaining to their decisions.

Approximately, it is at the age of fifteen that most adolescents are able to make decisions in the same way adults do, and it is at this age that they show a capability to pick the correct choice and solve problems creatively (Mann, et al., 1989, Lewis, 1989). As a result of this cognitive and psychological development, adolescents feel a strong need for autonomy and independence which is manifested by a stronger need to make decisions by themselves and without other people's involvement (Baiocco, Laghi, & D'Alessio, 2009; Fischhoff, 2008;

Halpren-Felsher & Cauffman, 2001; Thunholm, 2004).

Moreover, during adolescence, adolescents become skeptic about their parents' authority in making decisions for them concerning studying habits, friends and leisure activities, and they demand independent decision making (Franken & Muris, 2005).

2.3 Differences between Druze and Jewish Adolescents in Autonomy, Parents' and Friends' Involvement

Due to the fact that the Druze culture is collectivistic while the Jewish culture is individualistic, it is possible to think that Jewish adolescents receive more autonomy and independence in making decisions than Druze adolescents. However, a study that compared 11th graders from both cultures in their parents' parental style surprisingly showed that Druze students reported more autonomy from their parents in making decisions (Seginer, et al., 2007). These findings make sense because although Jewish parents encourage their children's autonomy and see great importance in developing their independence abilities, their lifestyle and family structure decrease the opportunities for their children to make decisions independently. In contrast, Druze adolescents grow up in big families where parents find it difficult to supervise their children's behavior. In fact, parents rely on their adolescent offspring to take an active role in raising the children at home.

Furthermore, the knowledge that in a number of years Druze adolescents would get married and support themselves as well as their new families contributes to their independence. As a result, Druze adolescents gain skills of autonomy and readiness for life faster than their Jewish counterparts, including making crucial decisions (Seginer, 1992; Seginer, et al., 2007). Besides, contrary to what has been found regarding the differences between individualistic and collectivistic cultures in different places in the world, no differences were found between Druze and Jews in Israel in the development of increased sense of autonomy in adolescents during their adolescence years. In both cultures the older adolescents became, the more autonomy they received (Wainrby, 1997).

In the Jewish culture, adolescence often lasts till the late twenties, until adolescents shape their professional, familial, and social identity (Ericson, 1961). Jewish adolescents' relationship with their parents are characterized, in most cases, by support, closeness and warmth, which contribute to adolescents' self-searching process and let them resort to their parents at times of need and adversity (Hareal, et al., 1997; Scharf & Mayselless, 2005; Mayselless, Wiseman & Hai, 1998). Still, according to studies in this field, Jewish adolescents' relationship with their parents in Israel have some problematic aspects especially regarding setting clear borders between parents and their adolescents as well as parents authority over their children (Hareal, et al., 1997; Omer, 2008).

In a number of studies carried out on Jewish adolescents studying in a junior high school (Mayselless, 2001) or in a high school (Scharf & Mayselless, 2001), the participants reported a low level of behavioral control by parents as well as a difficulty in imposing their authority on adolescents. Also, Mayselless' and Scharf's study (2009), which tested different characteristics of Israeli Jewish adolescents' relationship with their parents, showed that only 33% of Jewish adolescents reported an authoritative parental pattern that is manifested in combining between love, warmth and setting clear borders. However, 22% of adolescents reported parental patterns that are characterized by combining parents' excessive involvement in their lives and significant behavioral control including offensive punishment – patterns that create many clashes between adolescents and their parents. About 30% of adolescents reported a yielding parental pattern that is manifested in combining parents' support and warmth and no clear borders—or even without an expectation of obeying laws and authority. In a small number of cases (15%), adolescents reported neglect and offensive parental patterns which do not include warmth or support, do not set clear borders for children and involved offensive and controlling behaviors towards them, including severe punishment, psychological control and clashes (Mayselless & Scharf, 2009).

Because the Druze culture is collectivistic, Druze adolescents see themselves as more obligated than Jewish adolescents to their family's well-being, to the loyalty for their extended family, and to its needs which come before their personal needs (Dana, 1998; Nydel, 1987). This strong obligation mostly creates a sense of belonging in them (Barakat, 1993). As a result, the adolescence period of identity searching is shorter in this culture, and Druze adolescents tend to support themselves and make a family at a younger age (Khieradeen, 2005).

Furthermore, due to the hierarchal familial structure, parents conduct a “bottom to top” connection with their adolescents in the shape of instructions, orders, warnings or threats. This conduct creates in most adolescents an external control focus, whereas they feel that the control over their life is put in their parents' hands, while their personal characteristics – such as skills or self-capabilities have less influence on the process of their lives (Barakat, 1993).

In addition, parents in the Druze culture are considered as a source for consultation and direction while less as an

emotional crutch for adolescents in comparison to the Jewish culture. However, Druze adolescents' relationship with their siblings is close, apparently because these relationships compensate for the lack of emotion in the relationship with their parents (Seginer, et al., 2007). It is important to mention that in the Druze culture there are some differences between fathers and mothers in terms of their relationships and connections with their adolescents. Fathers are the source of power in this culture and they make most of the decisions relatively to mothers. On the other hand, in the Jewish culture, mothers and fathers have similar power and authority in making decisions for their children (Weller, et al., 1995).

Regarding the connection of Druze adolescents to their peers, previous studies show that there are lesser degree of close, friendly and intimate connections between adolescents and their peers with the same age and gender unlike in Jewish culture where it is acceptable. Still, the degree of importance with which adolescents relate to their peers and the extent to which they feel close to them is higher in the Druze culture than in the Jewish culture. Furthermore, Jewish adolescents receive more emotional and social support from their peers especially in cases where their relationship with their parents do not provide them with satisfying warmth and support in relation to the Druze culture. However, in the Arab culture, adolescents' social relationships influence their self-esteem more than in the Jewish culture.

3. Method

The purpose of the study is to check what differences exist between the decision making process of Druze and Jewish adolescents with regards to degree of autonomy as well as the degree to which their parents and friends are involved.

The Hypotheses of the Study

1. Druze adolescents have less autonomy in decision making relative to Jewish adolescents.
2. In the Druze culture, parents are more involved in their adolescents' decision making relative to parents in the Jewish culture.
3. In the Druze culture, friends' involvement in adolescents' decision making is more significant than it is in the Jewish culture.

3.1 Participants

In this study, 243 participants were involved, aging between 15 and 18. 124 of them are Druze (51%) and 119 are Jews (49%). The sample included 131 girls (53.9%) and 112 boys (46.1%).

Jewish students were chosen from schools in Naharya (grades – 10, 11, 12) and from Kfar Havradeem (grades – 9), while Druze students were chosen from schools in Yarka (grades – 9-12), Horfeish (grades – 10 and 11) and Biet-Jan (grades – 12).

The division according to grades was as follows:

Grade 9 – 32 Jews and 28 Druze

Grade 10 – 30 Jews and 32 Druze

Grade 11 – 31 Jews and 34 Druze

Grade 12 – 31 Jews and 25 Druze

Table 1. The rate of boys and girls (in percentages) in the division of the sample according to grades and sectors

Grade	Gender	Sector		Difference Examination
		Druze	Jews	
9	Boys	34.4	53.6	X ² =2.24, n.s.
	Girls	65.6	46.4	
10	Boys	53.3	43.8	X ² =0.57, n.s.
	Girls	46.7	56.3	
11	Boys	41.9	44.1	X ² =0.03, n.s.
	Girls	58.1	55.9	
12	Boys	51.6	48.0	X ² =0.07, n.s.
	Girls	48.4	52.0	
Total	Boys	45.2	47.1	X ² =0.09, n.s.
	Girls	54.8	52.9	

As table 1 shows, no clear differences were found between Druze and Jews in the division of grades of boy and girls.

3.2 The Study Instrument

In order to measure the variables in this study, a questionnaire that contained 30 items was linked (see appendix). The items are measured through Likert scale in five degrees, and the students are required to rate their agreement degree with each item from 1 (disagree at all) to 5 (quite agree).

3.3 Reliability and Validity

A study is said to be reliable if it has the capability to achieve a uniformity of results when carried out by different investigators. In this study, reliability was ensured by population stratification and sample control to arrive at a sample that accurately represents the population being studied. Furthermore, the reliability of this study was reinforced by sound methodology.

A study instrument is said to be valid if it actually measures the variables for which it was created to measure, while still remaining within the scope of the study. The validity of this study was ensured by the straightforwardness of the questions in the questionnaire as well as putting the participant at ease and encouraging them to be truthful without fear for harm or punishment. Also, the participants were allowed to fill the questionnaires without authority figures present to ensure truthfulness and thereby ensuring the validity of the study instrument.

3.4 Research Limitations

This study included 243 participants, of which 51% were Druze and 49% were Jews. Hence, the sample size utilized in this study is the study's main limitation.

4. Results

First Hypothesis: Adolescents in the Druze culture have less autonomy in making decisions in comparison to their equivalents in the Jewish culture.

For clearly testing the differences between Druze and Jewish adolescents in the autonomy they receive in decision making, test t was carried out for independent samples. The results of the analysis are presented in table 2 as follows:

Table 2. The Results of Test t in Checking the Differences Between Druze and Jewish Autonomy in Decision Making

Variable	Druze (n=124)		Jews (n=119)		t	df	$p.value$
	M	MD	M	SD			
Autonomy	3.88	0.61	3.81	0.51	1.01	237	0.31

As the table above shows, no salient differences were found between Druze and Jewish students in the autonomy they receive in making decisions, $t(237)=1.01$, $n.s.$ Reviewing the averages shows that both Druze and Jewish students reported moderate autonomy in decision making.

Second Hypothesis: In the Druze culture, parents are more involved in the decision making process of their children than are parents in the Jewish culture.

For clearly testing the differences between Druze and Jewish adolescents in their parents' involvement in decision making, test t was carried out on independent samples. In this study, the sectors (Druze and Jewish) were used as an independent variable, while parents' involvement index variable was used as a dependent variable.

The results of the analysis are presented in table 3 as follows:

Table 3. The Results of Test *t* in Checking the Differences Between Druze and Jewish Parental Involvement in Decision Making

Variable	Druze (n=124)		Jews (n=119)		<i>t</i>	<i>df</i>	<i>p.value</i>
	M	MD	M	SD			
Parental Involvement	3.52	0.65	3.41	0.64	1.33	241	0.18

As it appears in table 3, no clear differences were found between Druze and Jewish students in parental involvement in decision making, $t(241)=1.33$, *n.s.* By going over the averages, it appears that the parental involvement degree in both sectors is moderate.

Third Hypothesis: In the Druze culture, friends influence on decision making is more significant than it is in the Jewish culture.

For examining this hypothesis, test *t* was carried out on independent samples for clearly testing the differences between Druze and Jewish adolescents in their friends' involvement in decision making. The results of the analysis are presented in table 4 as follows:

Table 4. The Results of Test *t* in Checking the Differences Between Druze and Jewish Friends Involvement in Decision Making

Variable	Druze (n=124)		Jews (n=119)		<i>t</i>	<i>df</i>	<i>p.value</i>
	M	MD	M	SD			
Friends' Involvement	2.56	0.62	2.52	0.59	0.51	241	0.61

By going over table 4, it appears that there are no clear differences between Druze and Jewish adolescents in their friends' involvement in decision making, $t(241)=0.51$, *n.s.* By examining the averages, it appears that Druze and Jewish adolescents reported a low to moderate involvement of their friends in decision making.

5. Discussion

In this study, a comparison between Jewish adolescents (from the individualistic culture) and Druze adolescents (from the collectivistic culture) was carried out to check the degree of autonomy, parental involvement and peers involvement in decision making. Moreover, in both cultures the differences between both genders in the three factors that influence the process of adolescent' decision making were tested.

The participants were required to fill out a questionnaire regarding the degree of autonomy, their parents' involvement and their friends' involvement in the decisions they make through different domains during their life. This discussion section includes a presentation of the study findings, and for each finding there will be a description of how relevant it is to findings from previous studies which were presented and detailed in the introduction section. In addition, possible explanations that are not compatible with the literature will be suggested to these findings. In the end, the conclusions of the study, its theoretical and practical implications, and its limitations will be presented besides suggestions for future studies.

According to the findings of the study, it appears that the first two hypotheses—adolescents in the Druze culture have less autonomy in making decision and their parents are more involved in this process relatively to the Jewish culture—were inaccurate statements. This is evidenced by the absence of clear statistical differences between Druze and Jewish adolescents in the components of their autonomy degree in decision making. These hypotheses—which were proven to be false based on the results of the tests conducted—were based on the differences between the individualistic culture (as the Jewish culture is defined) and the collectivistic culture (as the Druze culture is defined) in the degree of autonomy and parental involvement in adolescents' decision making.

The individualistic culture emphasizes autonomy, independence, less reliance on others, personal achievements and rendering much importance to personal needs besides directing its adolescents to accomplish these values (Triandis, 1995). In this culture, the familial relations take place in order to help adolescents achieve their

personal goals. Thus, they encourage a gradual decrease in parental involvement in making important decisions as well as they expect adolescents to separate from their original family and build relations outside the family during adolescence (Azaiza, 2005; Cooper et al., 1993).

However, the collectivistic culture emphasizes the importance of the family in individuals' lives and the expectation to put family needs before theirs. This culture encourages people to develop dependency on group members as well as render much importance to the roles they play in society (Markus & Kitayama, 1991; Signer et al., 2007; Triandis, 1995). In this culture, children demand less autonomy, and the increasing degree of autonomy they receive during adolescence is more moderate relative to children from individualistic cultures (Chao & Tseng, 2002; Fuligni, 1998).

In collectivistic cultures, many decisions are made by the fathers while expecting adolescents to accept and obey them. Alternatively, decisions are made in cooperation between adolescents and one of the parents, decisions which are perceived in this culture by adolescents themselves as better decisions than those that they would make independently (Cooper, et al., 1993; Qin, et al., 2009).

Therefore, it is important to state that the findings of this study are not compatible with the above mentioned studies. Nevertheless, this does not mean the findings are faulty because a few other studies agree with the findings of this study. In fact, in some other studies, very similar results to the ones realized in this study were arrived at, where there were no differences between Druze and Jews in Israel in developing an increasing sense of autonomy during adolescence (Winryb, 1997).

Furthermore, although Jewish parents believe more in giving autonomy to their adolescents, studies over the years have shown inconsistent findings in this regard. Therefore the results of this study are not queer nor are they peculiar. In some of the studies conducted, a reversed difference was found between Druze and Jewish. In other words, Druze adolescents received more independence from their parents relative to Jewish adolescents. For example, one of the studies showed that due to the Druze lifestyle, their family size and the age at which they get married, Druze adolescents receive more independence in decision making relative to Jewish adolescents (Signer, et al., 2007).

Another reason for the results realized in this study not particularly lining up with already established literature as presented in the literature review section is change. Of course, through the years and decades the Druze society has undergone change. Such changes are manifested in the fact that many Druze people express a combination of their self-perception as an independent entity with personal autonomy and rights and a self-collectivistic perception (Winryb, 1997). As a result, many Druze adolescents demonstrate more independence and are allowed less parental involvement in making important decisions relative to what is often obtainable in collectivistic cultures.

Besides testing the general differences between the two groups when it comes to autonomy, the differences in the degree of autonomy between the two groups were also carried out too for specific decisions.

It was found out that Druze adolescents reported more autonomy in decision making related to their studies, and they reported making more important decisions without consulting with anyone relative their Jewish adolescents' counterparts. On the other hand, Jewish adolescents reported that they share with their parents crucial and important decisions especially decisions related to their professional future more than do Druze adolescents. These findings are contrary to the previous mentioned studies which show that adolescents from collectivistic cultures tend to consult with their parents as well as make decisions in cooperation with their family.

It is possible to link these differences with the young age at which they get married as well as with their lifestyle and the expectation to build a family and start their life as mature people at an early age (Winryb, 1997). As a result of the latter, they might be required to adapt to make decisions alone during adolescence.

Another possible explanation to the findings of this study is the expectation in the collectivistic Druze culture to see its adolescents obligated to their family well-being and putting their familial needs before their personal needs (Dana, 1998). Personal decisions regarding studies or career might be perceived in such families as subverting the familial needs and will not gain support by family members. Hence, this might inform adolescents' preference to make decisions alone in order not to be negatively influenced by their family as well as not to feel remorse regarding their choices. In contrast, the individualistic Jewish culture renders much importance to adolescents' personal, educational and occupational achievements. Thus Jewish adolescents feel more comfortable to share with their parents such issues, while their parents are willing to be more involved and influence decisions which are perceived as meaningful and important for the adolescents' future (Mayseless, 2005).

Concerning times and places of recreation, Druze adolescents' parents were more involved in decisions related to outfit or to times and places of recreation, while Jewish adolescents feel more autonomy in making such decisions. Such findings might be explained in several ways. First, according to previous studies, individualistic cultures encourage children to behave assertively and independently while giving them the opportunity to choose with whom to connect according to their needs and will. Thus children in these cultures expect to make decisions independently in domains they see under their authority and are related to their social lives such as outfit and ways of spending time (Chen, et al., 2006; Fulligni & Eccles, 1993). However, collectivistic cultures encourage less autonomy in adolescents and assert that it is the parents' especially the fathers' responsibility to make all the decisions for the adolescents, including personal decisions while adolescents must obey them (Tseng & Cheng, 1992).

Another explanation for these findings is the general and social differences between the two cultures. For example, there are more diversified and nearby places of recreation in the Jewish culture relative to the Druze culture and Jewish adolescents can go out without escort in a more acceptable way. On the other hand, for most of the Druze adolescents, places of recreation are far from their residences, and they have to deal with practical considerations when deciding to go out. Furthermore, due to the parents' bad economic situation, they might find it difficult to support their adolescents' recreation.

In the end, it is important to mention that the lack of findings in differences between Druze and Jews in their autonomy and parental involvement in decisions making is derived from the combined influence of different domains. In other words, it might be that because in the Jewish culture less autonomy in making decisions related to studies was found, but a reversed finding was shown regarding outfit and recreation. These effects neutralized each other, which created a lack of effect in the general scale.

The third hypothesis in this study—friends' involvement in adolescents' decision making in the Druze culture is significantly higher than in the Jewish culture—was disproved because no statistical differences in friends' involvement between Druze and Jewish adolescents were found in the general measurement. However, when considering specific decisions some differences were found between both cultures.

The hypothesis of this study was derived from previous studies which showed that adolescents from collectivistic cultures spend much time with their friends and appreciate their opinions and support more than adolescents from individualistic cultures (Fulligni, et al., 1999). Furthermore, due to the emphasis put on mutual dependence, loyalty and conformity, the quality of peoples' relationships with their peers, social pressure and friends' have significant influences on adolescents' demeanor. In contrast, in individualistic cultures, connections with friends are mainly important in contexts of personal achievements and as a way to strengthen adolescents' self-esteem as well as to provide them with their psychological needs (Chen, et al., 2006). As mentioned above, contrary to these findings, no differences were found in this study between Druze and Jewish adolescents in the general scale of friends' involvement in their decision making.

In order to explain these findings, it is important to mention that according to previous studies, there is less social closeness and intimate connections among Druze adolescents of the same age and gender than is accepted in the Jewish culture (Sharabany, 2006). Moreover, according to previous studies, although it is important for adolescents in the collectivistic culture to share with their friends what is happening with them, they receive from their friends' practical help. On the other hand, adolescents from individualistic cultures receive from their friends more psychological support and emotional sharing (Chen, et al., 2006). As a result, Druze adolescents might share with their friends the general process of decision making, but not specifically, while they eventually make the final decision alone. On the other hand, in the Jewish culture, intimate relations between adolescents and their peers are more acceptable, and they tend to share with their friends in a more detailed way decisions they should make, while allowing a wider involvement in this process (Sharabany, 2006).

This study supports the latter finding by showing how Druze adolescents reported that they seldom make decisions without consulting with their friends. It means that Jewish and Druze adolescents might share with their friends the process of decision making differently, but their degree of influence on their decisions is eventually the same. In a more profound examination of the findings, some differences were found between the two groups in the way they defined their friends' involvement, but there is no clear evidence that the degree of their friends' involvement is different between them. Jewish adolescents mentioned that they share with their friends decisions related to their professional future, while Druze adolescents reported that they seldom make decisions without consulting with their friends, and that they prefer to receive direction by their friends when making decisions related to their future. It is possible to link these findings with the differences mentioned above

in the way that social connections in individualistic cultures are mainly meant for helping people to gain personal achievements such as career and studies (Patel, et al., 2008; Mann, et al., 1989).

However, in the collectivistic culture, much importance is given to adolescents' relationship with their friends, and they constitute a more significant part of their life relative to individualistic cultures (Chen, et al., 2006; Fuligni, 1999). As a result, friends are more involved in the process of decision making in all regards. In addition, it is important to mention that collectivistic cultures give less importance to personal progress in areas such as career or studies, while putting a greater emphasis on achievements that contribute to the family and society such as building a new family (Chen, et al., 2006).

Furthermore, as a result of the differences described between social relations in the Jewish and Druze cultures and due to the findings of this study, we can hypothesize that the lack of differences found in the general measurement of friends' involvement in the two groups is derived from the differences between them in specific decisions where adolescents' friends are involved in their decisions and the way of expressing difference in this involvement. Due to the differences between the two cultures, it is possible that Jewish adolescents share with their friends the whole decision making process – all their dilemmas and the emotions that such a process creates – but eventually due to the emphasis put on independence in this culture, they feel they make the decision alone without their friends' involvement, except for the domain of career which is perceived as the most important.

However, Druze adolescents feel they need their friends' involvement and approval to make decisions in all domains especially those relating to the future, but apparently they share with them the decision process only in a diminished rational way and not comprehensively. A continual study is needed to examine this issue more profoundly for understanding the differences between Druze and Jews in their relationship with friends and the extent of sharing with their friends the decisions they make.

Moreover, as earlier stated in the introduction, the importance of this study is to ultimately define the extent to which culture affects the actions and reactions of individual by looking at two cultures and how cultural ideologies frame the decision making processes of adolescents under the influence of said cultures. Based on the findings of this study, culture has no influence on the decision making process.

However, looking at individual results and averages, there are observable differences. Nevertheless, generally there is no statistically clear difference with the decision making process of adolescents in the collectivistic culture of the Druze and the individualistic culture of the Jews. This means that Druze adolescents and Jewish adolescents made decisions pretty much in the same way. And this may be attributed to the fact that the world is now a global village, and there really are no more boundaries anymore with the advent of smart phones and the Internet.

Since Druze and Jewish adolescents who come from cultures with clearly defined ideologies would act the same way, it stands to reason that they must have been collectively influenced by some other force—maybe western culture. Hence, it is important to study how western culture has informed the actions and reactions of adolescents from cultures with clearly defined ideologies—ideologies that do not necessarily define with the ideologies of the western world.

6. Conclusion

The Druze culture is a collectivistic culture, while the Jewish culture is an individualistic culture. This study has shown that these cultural ideologies do not necessarily influence the general decision making process of adolescents in the culture, especially as it relates to degree of autonomy, parent's influence and peer influence. Nevertheless, when it comes to specific scenarios, cultural ideologies were seen to play vital roles in how adolescents made their decision. However, in a general sense, there was no observed cultural difference in adolescents' decision making process.

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APPENDIX

Table 5. Averages and Standard Deviations for Parents' Involvement Items in Decision Making Among Druze and Jews

Num.	Statement	Druze (n=124)		Jews (n=119)	
		M	SD	M	SD
2	It is important to listen to my parents' opinion when making an important decision.	4.46	0.79	4.42	0.78
4	I share my parents with every decision I make.	3.48	1.07	3.27	1.10
9	I seldom make decisions without consulting with my parents.	3.23	1.22	3.33	1.17
12	Often, my parents don't have an influence on my decisions.	2.30	0.99	2.08	0.90
13	I prefer to receive guidance by one of my parents in making decisions related to my future.	3.72	1.06	3.68	1.12
18	I always feel a need to receive an approval for my decisions.	3.25	1.12	2.97	1.16
21	I make decisions after accepting my parents' solutions.	3.42	0.98	3.36	0.86
23	I share my parents with crucial decisions.	4.05	0.89	4.31	0.90
24	I share my parents with decisions related to my professional future.	3.87	0.99	4.17	0.92
26	My parents have an influence on decisions I make that relate to my outfit.	2.95	1.04	2.40	1.07
29	My parents decide for me where and with whom to spend time.	2.60	1.15	1.74	0.85
Parents' Involvement – Variables Index		3.52	0.65	3.41	0.64

Table 6. Averages and Standard Deviations for Friends Involvement Items in Decision Making Among Druze and Jews

Num.	Statement	Druze (n=124)		Jews (n=119)	
		M	SD	M	SD
3	It is important to listen to my friends' opinion when making an important decision.	3.20	1.01	3.29	0.88
5	I share my friends with every decision I make.	2.80	1.05	2.92	1.04
7	I seldom make decisions without consulting with my parents.	2.49	1.03	2.81	1.07
8	If have the support of a friend, I make high-quality decisions.	3.27	0.92	3.07	0.88
10	I seldom make decisions without consulting with my friends.	2.78	1.12	2.48	1.03
11	I make decisions after accepting my friends' solutions.	2.60	0.86	2.66	0.82
15	My friends decide for me where and when to spend time.	1.59	0.75	1.76	0.78
16	I prefer to receive guidance by one of my friends in making decisions related to my future.	2.03	0.96	1.71	0.69
17	Usually, my friends have an influence on decisions I make that relate to my outfit.	2.15	1.09	2.11	1.00
30	I share my friends with decisions related to my professional future.	2.44	1.01	2.61	1.01
Friends' Involvement –Variables Index		2.56	0.62	2.52	0.59

Table 7. Averages and Standard Deviations for Autonomy Items in Decision Making Among Druze and Jews

Num.	Statement	Druze (n=124)		Jews (n=119)	
		M	SD	M	SD
1	I decide alone in what school to study and what subjects to study.	3.74	0.92	3.79	0.99
6	At home, I feel independent to make decisions related to my professional future.	4.20	0.90	4.01	0.89
14	I prefer to make to decisions related to the times and places of recreation on my own.	3.42	1.25	3.92	0.98
19	I feel confident in making decisions related to my studies in school alone.	4.05	0.98	3.61	1.04
22	The final decision is always mine and I take responsibility on it.	4.38	0.88	4.28	0.89
25	I decide when to do my homework as well as when to study for exams.	4.39	0.87	4.48	0.78
27	I feel confident in making any decision related to me.	4.20	0.86	4.09	0.90
28	I am consistent in making important decisions alone without consulting with anyone.	2.69	1.12	2.25	0.92
Autonomy – Index Variable		3.88	0.61	3.81	0.51

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