

Social Responsibility Among Palestinians

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Abstract

The current study aimed to identify social responsibility as perceived by Palestinians. Social responsibility among Palestinians was evaluated using an index of a 40-item scale developed by the researchers, and was administrated to three hundred and eighty-four Palestinians in the West Bank, Palestine using the stratified random method. Findings revealed that Palestinians experienced a high level of social responsibility (M 3.74, SD 0.38). This was evident through several indicators, the most important of which were: the respondents' assertion that community development is the responsibility of every citizen, they care about what others think of their behavior, and that every person has the right to express his/her opinion even if the majority of people have a different opinion. The study indicated that gender, place of residency, educational level, membership of civil society institutions, and age were significant predictors of social responsibility among Palestinians.

Keywords

Social Responsibility, Community Sense, Civil Society, Palestine

1. Introduction

The topic of social responsibility, being one of the main pillars in building and developing societies, has attracted the attention of many research teams around the world. This is evidenced by the large number of published studies, which dealt with the issue of social responsibility in its various dimensions through research and study. This is a result of the many developments that accompany this era, and the successive goals day after day and moment after moment. We are accelerating with the pace of time in addition to the rise in the level of ambition and cultural change.

Society consists of several groups that interact with one another in an organ-

ized manner. They are linked by social relations characterized by organization and stability. They have common interests and goals, which are managed by a set of values, customs, traditions and standards that regulate their behavior and relationships to ensure the survival, continuity and development of society (Banat, 2012). Sociological studies and theories have indicated that man is a social being by nature, living within groups. Since man was found on this earth, he has been pushed to live in groups of social life. An individual cannot continue his existence and daily life without society; this is to ensure that his various needs are satisfied within the values, customs and traditions established by the group. Thus, he is socially acceptable, and in return he has a self and mental commitment to this group, so he remains in constant contact with others, and shares their lives and daily activities, getting to what is called the “collective conscience”, as Durkheim (1893) put it. The term represents a set of shared beliefs, ideas and moral attitudes that act as a unifying force within the group, highlight its identity, and lead to the dissolution and unification of the individual in the common whole of this group, ensuring its survival and continuity through the social responsibility of its members (Banat, 2014).

Despite its different names, social responsibility is as old as human societies. Historically, this term was used for the first time by Sheldon in 1924 when he referred to social responsibility in its economic dimension through a set of initiatives undertaken by various companies that benefit the community and contribute to achieving its needs (Wang, 2011).

The aim of this study is to identify the social responsibility among Palestinians; to find out the main indicators associated with social responsibility, and explore the demography breakdown over social responsibility among Palestinians with the aim of identifying any statistically significant differences. This study came in view of the vital role that social responsibility plays in the development of societies in general, and the Palestinian society that lives under the on-going Israeli occupation in particular. In addition to the novelty of the subject and the lack of previous literature on it, in particular that dealing with social responsibility among Palestinians in empirical studies as well as strengthening the concept of social responsibility in Palestinian society in all its categories and segments.

The importance of this study stems from being the first of applied field studies that dealt with social responsibility among Palestinians as one of the main pillars in building and developing societies. The study will be an important reference for those interested in the issue of social responsibility in general and the Palestinians' in particular. In addition to presenting a number of essential recommendations to decision makers in the Palestinian society to enhance the concept of social responsibility in its various dimensions.

2. Background and Literature Review

Social responsibility is defined sociologically as the set of individual responses indicating his interest in the group to which he belongs without waiting for any

personal benefits (Berkowitz & Kenneth, 1968; Othman, 1973). Although scholars and thinkers differ in the definition of social responsibility, they agree that it is the extent of the commitment that an individual makes towards himself, the group to which he belongs, or the society in which he lives to ensure his survival and continuity, whether these obligations are moral, material, legal or optional (Carroll, 1979). Accordingly, the current study aims to identify the level of social responsibility among Palestinians, taking into account its specificity after 74 years of the Nakba under the on-going Israeli occupation.

Social responsibility is an emerging field of knowledge in sociological studies, which has left its different effects on various forms of social construction. This field was the focus of attention of workers in sociological literature, although these theorists did not mention it by name, its content was the focus of their studies and theoretical texts; because social responsibility, with its different dimensions, levels and repercussions in the social system, has the final say in formulating the social system and achieving its balance. It was not possible to discuss a social structure without the interaction of its systems aimed at achieving integration based on cooperation and social intertwining, and this was the main premise upon which theorists in sociology relied (Wang, 2011; Banat, 2014).

The social system has a large margin in sociological analysis, that stemmed from the statement of balance and integration, which in turn was linked to the functional structural memory. Because the social system is the container in which the mechanisms of social responsibility revolve, and through an analytical view of this concept, one can come up with many indications, most of which are related to the general culture, which in turn constitutes the point from which social responsibility begins to achieve its goals. This provides us with an objective approach to the noble human scene in which this responsibility revolves. This scene is characterized by complex relationships that have the ability to produce outputs subject to interpretation on both sides of an equation in which human action is not parallel except in its realistic contexts related to the limits of time and space, and what these different effects and influences include (Barmil, 2022).

If one looks at social responsibility as a framework in which various relationships are organized in its contexts, it enables the observer of the many interactions associated with this responsibility to come up with a comprehensive view of the entire social framework. In this context, the research teams assert that there is no absolute harmony in the social context. Thus, the size of the mechanisms and tasks undertaken by social responsibility is replete with a number of caveats and obstacles that can hinder or delay the achievement of its goals. There is no complete balance nor conflict that dominates the path of social responsibility. However, its potential is derived from an agreed collective conscience that makes it successfully follow through and overcome obstacles. The collective conscience is the guarantor of it in accessing and overcoming the various challenges that confront society, as it shapes the identity and deepens its affiliations, and it

is the one that draws the features of awareness from which social responsibility derives its steps (Durkheim, 1893).

Research teams believe that the cultural stock on which social responsibility is based is expressed by individuals in the social system through the structure of the collective conscience and its formations that show the limits of the socially reasonable and the unreasonable, according to the frameworks of social control, for it is the tool that social responsibility possesses in achieving its goals through clear and specific levels. The formations of this responsibility are characterized by a cultural depth that is linked to religion, thought, literature and education, whereby individuals meet in a state of agreement, and through it these individuals separate in a state of disparity and disagreement. Social responsibility remains the true and sincere guide for the behavior of individuals and groups. This responsibility is manifested in the community's sense of its identity, especially if it is exposed to threats and aggression (Banat, 2014; Banat et al., 2018).

2.1. Related Previous Studies

Social responsibility has received the attention of research teams in human studies in general and social studies in particular. Studies branched around it according to the specialization of each: some of them are economic, some are psychological, and some are social. In a recent study, Zhang et al. (2021) concluded that junior middle school students have a poor sense of social responsibility, there was a correlation between the cultivation of junior middle school students' sense of social responsibility and the education level of their parents, and a close relationship with the education level of their mothers.

The study of Banat (2014) showed high level of sense of community among Palestinians, (77.4%) of the Palestinians have experienced a strong sense of community belonging, current statistics revealed that gender, place of residence, community and political affiliation and age were significant predictors for sense of community, and sense of community belongings have become firm in the collective conscious of Palestinians after sixty-six years of the Nakba (Catastrophe).

Qandil (2004) aimed to identify the relationship of the family climate as a whole and each aspect of it, as perceived by the children, with the social responsibility of middle school students. The results concluded that there was a positive, statistically significant relationship between the family climate as a whole and the overall social responsibility of the sample. It also showed that there was a positive, statistically significant relationship between interdependence, supervision and freedom as some aspects of the family and social responsibility in the sample as a whole. There was, however, a negative, statistically significant relationship between conflict as an aspect of the family climate and social responsibility.

Furthermore, Al-Kurdi (2003) investigated the relationship between social responsibility and achievement motivation, and in its results, there was a statistically significant relationship between social responsibility and achievement motivation among the department of education female students. Also, female stu-

dents with a high social responsibility had a higher achievement motivation than those with a low social responsibility. Al-Shayeb (2003) identifying the relationship between social responsibility and time management. The results of the study revealed a statistically significant relationship between social responsibility and time management according to the study variables and the type of specialization, while there were statistically significant differences between gender and social responsibility in favor of males.

In another study, Al-Adl (2002) conducted a study on the ability to solve social problems and its relationship to social intelligence, social responsibility, the concept of the social self, and academic achievement, results concluded that there is a significant correlation between the ability to solve social problems, social intelligence and social responsibility. One can also predict the degree of solving social problems from social intelligence and social responsibility.

The study of Al-Amiri (2002) addressed the effectiveness of a counseling program in developing social responsibility among a sample of female secondary school students in the United Arab Emirates. The study aimed to determine the nature of the global structure of the concept of social responsibility from the reality of the conditions in the United Arab Emirates, and attempted to verify a number of guiding techniques in the development of social responsibility rates for a group of female high school students. The study found that there were statistically significant differences in favor of the experimental group that was affected by the counseling program, where the program led to the development of social responsibility for the students in the experimental group.

2.2. Definition of Terms

2.2.1. Social Responsibility

The extent of the commitment that the individual makes towards himself, the group to which he belongs, or the society in which he lives, to ensure his survival and continuity, whether these obligations are moral, material, legal or optional without waiting for any personal benefits (Berkowitz & Kenneth, 1968; Othman, 1973; Carroll, 1979; Wang, 2011).

2.2.2. Palestinians

Every Palestinian resident of the West Bank over 15 years of age, regardless of gender, race, religion, social class or any other factor. Their number is 1,361,065 male and female citizens, of whom 687,821 are males compared to 673,244 females (Palestinian Central Bureau of Statistics, 2022).

3. Methodology and Design

3.1. Approach

Based on the nature of the study and its objectives, the current study used the descriptive approach, for its suitability for the purposes of the study, in terms of monitoring and analyzing the reality of the study problem at the present time through its description, interpretation and prediction, which is the appropriate

and best method—in the research teams’ opinion—for such studies. The current study used a quantitative approach using a questionnaire that is appropriate to the exploratory nature of the research, and will provide more meaningful in-depth data.

3.2. Population and Sampling

The study population consists of all Palestinians in the West Bank over 15 years of age, who number is 1,361,065 males and females, of whom 687,821 are males and 673,244 females (Palestinian Central Bureau of Statistics, 2022).

The study sample was chosen to be representative of its population based on the statistical bases for selecting samples by the stratified random method, stratified in terms of the gender variable. The sample consisted of 384 male and female citizens. The sample size was calculated with an error rate of 5% of its population, based on the sampling site <https://www.surveysystem.com>, [sample size calculator \(2022\)](#), as indicated in **Table 1**.

The following summarizes the characteristics of the demographic sample: the number of respondents was 384 male and female, their ages ranged between 15 - 79 years, with an average age of 31 years old. Results indicated that 50.5% of the study sample were males compared to 49.5% females, with the majority of whom being Muslim (89.6%). A total of 44.8% of the respondents were socially active through their membership in the various civil society institutions operating in the Palestinian society. As for the marital status, 51.6% of the respondents were married, compared to 45.6% who were single. 55.2% of the study sample were residents of villages, 30.2% of urban residents, 8.1% of camps, and 6.5% of the desert. As for the distribution of respondents according to the educational level, 50.3% held a Bachelor’s degree and above, 26.3% were high school students, 14.1% had basic education and less, and 9.4% were holders of an intermediate diploma.

3.3. Instrumentation

The current study used the sample survey method, and the questionnaire as a tool for data collection. To examine the issue of social responsibility among Palestinians, the research team developed a questionnaire that consisted of two main sections. The first section included general information about the respondents, namely: gender, religion, membership of civil society organizations, marital status, place of residence, educational qualification and the age group.

Table 1. Distribution of the study population and sample by gender.

Gender	Population	Sample
Males	687,821	194
Females	673,244	190
Total	1,361,065	384

The second section dealt with the scale of social responsibility, which consisted of 40 items, noting that the method of answering the study tool focused on choosing from a five-point Likert Scale, as follows: I strongly agree, I agree, neutral, I disagree, I strongly disagree. The validity and reliability of the study tool were verified as follows:

3.3.1. Validity

The validity of the study tool was verified by presenting it to a group of specialists (N = 8) who made a number of observations and which were taken into consideration when the tool was produced in its final form. Additionally, the validity was statistically verified through an exploratory sample (N = 40) male and female citizens using the re-test method and by calculating the factor analysis for the items of the tool. The results indicated that the factor analysis of all items of the study tool is statistically significant, and shows an acceptable degree of saturation, and that they jointly measure the issue of social responsibility among Palestinians, in light of the theoretical framework on which the scale was built.

3.3.2. Reliability

The reliability and stability of the study tool with its different dimensions was calculated by the method of internal consistency by calculating the reliability equation coefficients Cronbach Alpha and the Split-Half Coefficients. The results indicated that the study tool with its various dimensions presents a very high degree of reliability, as the stability value was (0.87 and 0.85) for the Cronbach Alpha and Split-Half Coefficients, respectively.

3.4. Statistical Analysis

After collecting the study data, the research team reviewed it in preparation for entering it into the computer. It was subsequently entered into the computer by giving it specific numbers, i.e., converting the verbal answers to numerical; Where “I strongly agree” statements were attributed 5 points, “I agree” was given 4 points, neutral statements were given 3 points, “I disagree” was attributed with two points, and “I strongly disagree” was given one point, for all positive statements. This was reversed in the negative statements. So that the higher the scores, the higher the level of social responsibility of Palestinians, and vice versa. The necessary statistical treatment of the data was carried out by extracting numbers, percentages, arithmetic means, and standard deviations. The hypotheses of the study were examined at the level $\alpha \leq 0.05$, through the following statistical tests: t-test, one-way analysis of variance test, Factor Analysis, and the Cronbach Alpha coefficient using the Statistical Package for Social Sciences (SPSS).

4. Findings

4.1. Level of Social Responsibility among Palestinians

The results of the study indicated that the level of social responsibility among

Palestinians was high (M 3.74, SD 0.38). This means that 74.8% of the Palestinians surveyed had a high level of social responsibility.

4.2. Indicators of Social Responsibility among Palestinians

The study findings show the indicators of social responsibility among Palestinians, ranked in a descending order as follows, whereby the respondents affirmed that the development of society is the responsibility of every citizen (M 4.36, SD 0.94). And that they care about what others think about their behavior (M 4.31, SD 0.97), that a good citizen is a good citizen, whether his name is Muhammad or Hanna (M 4.27, SD 0.98), that every person has the right to express their opinion even if most people have a different opinion (M 25, SD 0.97), and that they are close to the members of their community regardless of their religion, their wealth or their political views (M 4.22, SD 0.86). Finally, they work to solve the problems they may face, because it is necessary for a person to waive some of their rights for the sake of the happiness of those they care about (M 4.17, SD 0.94).

The study sample affirmed that they trust members of their community, and they enjoy being with them (M 4.12, SD 0.87). They are also keen to share their various occasions with them (M 4.10, SD 0.95). They expressed that they give societal issues a degree of importance, such as volunteer work that serves their community (M 4.03, SD 0.88). They love reading about the history and singularity of Palestine in particular (M 4.02, SD 0.92). They care about living in it, and they think about the future of their country with optimism (M 4.01, SD 0.98). They like for everyone to talk about their national achievements (M 3.99, SD 0.92), and conversely, they are bothered by the attacks of others on public property (M 3.97, SD 0.96).

Another indicator of social responsibility is the respondents' assertion that it is necessary to hold accountable all those who neglect their work (M 3.95, SD 0.97), and that discussing societal problems and exchanging opinions about them is important to find solutions for them (M 3.93, SD 0.96). They also believe that social responsibility is part of their national identity because it is manifested in the existence of societal pluralism (M 3.92, SD 0.90), and that it enables the members of society, with its different sects, to understand each other (M 3.87, SD 0.89), because every individual can contribute to solving the problems of his society (M 3.85, SD 0.94). They oppose the argument that states that "he who is not with me is against me" (M 2.51, SD 0.93), and that violence and murder cannot be justified regardless of the outcome (M 2.42, SD 0.97).

4.3. Findings of the Hypotheses

The study explored the demographic breakdown over the social responsibility among Palestinians with the aim of identifying any differences. Findings showed that religion does not indicate any statistically significant differences. However, it was found that gender, membership of civil society institutions, marital status, place of residency, educational level, and age were significant variables.

In relation to gender, the results of the study showed that there were statistically significant differences at $\alpha \leq 0.05$ in the level of social responsibility among Palestinians according to gender, in favor of males (M 3.83) compared to (3.64) for females, T test value was (5.117, $P = 0.000$). Thus, the first hypothesis was rejected.

As for the membership of civil society institutions, the results of the study showed that there were statistically significant differences at $\alpha \leq 0.05$ in the level of social responsibility among Palestinians, according to their membership of civil society institutions. The differences were in favor of the Palestinians involved in civil society institutions, who had a higher level of social responsibility (M 3.83, SD 0.39) compared to (M 3.66, SD 0.35) for those who were not involved in civil society institutions, T test value was (4.396, $P = 0.000$), and so the third hypothesis was rejected.

With regards to the marital status, the results of the study indicated that there were statistically significant differences at $\alpha \leq 0.05$ in the level of social responsibility among Palestinians according to their social status, in favor of married individuals whose level of social responsibility was higher (3.80, SD 0.37), F-value was (5.112, $P = 0.006$), and consequently the fourth hypothesis was rejected.

As for the place of residency, findings revealed that there were statistically significant differences at $\alpha \leq 0.05$ in the level of social responsibility among Palestinians according to their place of residency, in favor of camp residents who had a high level of social responsibility (M 4.11, SD 0.38), F-value was (19.114, $P = 0.000$), and so the fifth hypothesis was accordingly rejected.

In relation to educational level, the study results indicated that there were statistically significant differences at $\alpha \leq 0.05$ in the level of social responsibility among Palestinians according to their educational level, the differences favored the well-educated participants (Bachelor's degree or above), whose level of social responsibility was higher (M 3.78, SD 0.36), F-value was (5.979, $P = 0.001$). This suggests that the level of social responsibility of Palestinians is directly related to the educational qualification, so that the higher the educational qualification, the higher the level of social responsibility among Palestinians and vice versa, and thus the sixth hypothesis was rejected.

As for religion, findings indicated that there were no statistically significant differences at $\alpha \leq 0.05$ in the level of social responsibility among Palestinians according to the variable of religion, T test value was (0.770, $P = 0.442$). and thus the second hypothesis was accepted.

Finally, findings showed that there was a positive statistically significant correlation at $\alpha \leq 0.05$ between the age and the level of social responsibility among Palestinians, Beta-value was (0.189, $P = 0.000$), so that the older the age, the higher the level of social responsibility among Palestinians and vice versa, and therefore the seventh hypothesis was rejected.

5. Discussion

The study results revealed that the level of social responsibility among Palestini-

ans was high, and the study indicated that gender, place of residency, educational level, membership of civil society institutions, and age were significant predictors of social responsibility among Palestinians.

Social responsibility is based on the values, standards, experiences, destiny and common history that Palestinians adhere to, taking into account their shocking circumstances and experiences under the longest occupation in human history, seventy-four years after the Nakba.

Historically, there are some attributes in Palestinian Arab society that may be different from Western societies. Palestinians depend on the relationship of parental kinship in the extended family, where there is cohesion and concern for the individual and others in times of need, so that they were able to build what is called the “collective conscience”, as per Durkheim (1893), which reinforced social responsibility among Palestinians through shared beliefs, ideas and moral attitudes that act as a unifying force within the group, highlight its identity, and lead to the dissolution and unification of the individual in the common whole of this group, in addition to self-sacrifice for the sake of its survival and continuity.

Furthermore, the Palestinian family has played and continues to play a distinguished role in preserving the social, cultural, political and economic identity in the Palestinian society, especially if we look at the difficult circumstances and the great events that the Palestinian community was exposed to more than 74 years ago and prior to that as well, in terms of family gathering around the epicenter of the land. This means direct social relations between individuals that center around the same father and grandfather, on the basis of blood ties, whereby these relations are controlled by cooperative social processes whose function is the survival of the family, the preservation of its position, and the fulfillment of its multiple functions towards its members and society. Additionally, the process of socialization in the Palestinian family is based on Islamic education and the teachings of the true Islamic religion. The majority of the Palestinian people are Muslims, and the teachings of Islam affect their daily, social and cultural lives, based on the biography of the Prophet, where the Messenger of God, may God’s prayers and peace be upon him, said: “all of you are shepherds, and each of you is responsible for his flock” (Banat, 2010, 2014), which had a direct impact on the high level of social responsibility among Palestinians.

Moreover, the declaration of Palestine as an observer member of the United Nations in 2014, the growing international recognition of the State of Palestine, the outbreak of the 2015 Al-Quds Intifada, and the participation of all segments of Palestinian society in it, were all factors that contributed to the high level of social responsibility among Palestinians.

The study results indicated that the social responsibility of Palestinian males was higher than that of females. This result is considered rather normal considering the reality of the conservative Palestinian Arab society with its customs and traditions, the dominance of masculine values and patriarchal authority. That is

in addition to the process of socialization based on discrimination on the basis of gender, which allows a greater margin for males compared to females, in terms of the nature of social positions and roles, freedom, participation in decision-making, responsibility, broad participation in the labor market and the development of capabilities and skills, which in turn, positively affects the development of their personalities, their development and the high level of social responsibility they have (Barakat, 1993; Muhawi & Kana'na, 2001; Banat & Rimawi, 2014; Banat, 2010, 2014, 2015, 2019a, 2019b; Banat & Dayyeh, 2019; Banat et al., 2021b).

The outcomes of the study showed a high level of social responsibility among Palestinians involved in civil society institutions. This confirms that being involved with institutions operating in the Palestinian society is a good indicator of social responsibility. It touches the provision of humanitarian services to marginalized groups in the Palestinian society through many formal and informal social networks, which consequently reflect the noblest human feelings, and qualify them to communicate with others, feel with them, understand their needs, and help solve the problems they face, which positively enhances their feelings of social responsibility (Verba et al., 1995; Youniss et al., 2002; Cicognani et al., 2007; Banat, 2014).

The results also indicated a high level of social responsibility among married Palestinians. There is no doubt that with marriage, raising a family and having children, the nature of roles and social positions varies, and family responsibilities increase. Dealing with various problems, including economic issues in light of the difficult living conditions prevailing in the Palestinian society and its various challenges, is constantly reflected in the thoughts of married couples when it comes to family stability, and thus increases their level of social responsibility (Banat, 2019b, 2019c).

The study outcomes showed that there were no significant differences in the level of social responsibility among Palestinians according to religion, which indicates that social responsibility is not greatly affected by the variable of religion among Palestinians, and that there are other variables related to it that fall outside the framework of religion.

The results indicated a high level of social responsibility among Palestinian refugees in the camps. This result highlights the cultural disparity within the Palestinian society in what is known in sociology as the sub-culture, in addition to the specificity of the camps in the gatherings of Palestinian society. There is no crime in human history comparable to the crime of uprooting and displacing Palestinians from their homes in 1948 at the hands of Zionist gangs, which was called the "Nakba of Palestine". This caused a complete collapse of the Palestinian society with all its components, which resulted in the existence of a new phenomenon in the Palestinian society, the phenomenon of "Palestinian refugees". Those who live in camps in very difficult living conditions at various social, economic and health levels, and are still waiting for a decision to put an

end to their daily suffering for over 74 years (Banat, 2010, 2012). Moreover, Palestinian refugees still provide lessons in patience and steadfastness, and prepare a large space for the consolidation of memory, and remembering the pain of the past: the Nakba in 1948, the Israeli massacres that were committed, and the displacement and uprooting that befell them, which will not be erased from the Palestinian memory, and will be passed down from generation to generation (Sanbar, 2001; Saloul, 2009; Banat et al., 2018). Additionally, there is a clear increase in the rate of educational attainment and a decrease in illiteracy among Palestinian refugees, which they consider their only mechanism, through which they seek to develop their capabilities and communicate with others to spread their just cause and defend it in all international forums (Sayegh, 1983; Said, 2006; Banat, 2010). This has reflected positively on their high level of social responsibility. The displacement of the Palestinian refugees has turned into a force factor for the Palestinian people in their struggle against the occupation with the insistence of the Palestinian refugees to resist and return to their original villages, towns and cities in 1948.

The results of the study showed that the level of social responsibility among Palestinians with high educational qualifications is higher. There is no doubt that education constitutes a turning point and an important stage in the formation and development of one's personality, not to mention the pivotal role that higher education plays in the betterment of developing societies, which results in a societal return that far exceeds economic accounts. Higher education plays a pivotal role in shaping the most advanced types of human capital. Higher education institutions are the ones that establish the societal wealth of advanced knowledge and capabilities, that is, the highest levels of human capital, which are the mainstay of progress in the current century (Firjani, 1998: 3; Banat & Rimawi, 2014). This consequently contributes to increasing one's sense of social responsibility.

Finally, the results indicated that the level of social responsibility among Palestinians is positively correlated to the age. This correlation can be linked to the fact that the social responsibility are affected by both the individual and the surrounding environment. The Palestinian family—as the informal institution in the process of socialization—is keen to instill social responsibility in children since childhood, and official institutions such as the school, the club and the various civil society institutions work to strengthen it thereby growing with them in their different age stages. Taking into account the peculiarity of the Palestinian society being under occupation, which requires more social responsibility and hard work to achieve its legitimate rights, which young people will never forget as this will remain engraved in their memory as they age, in light of new experiences and options available to them as well as the increased awareness of individuals nowadays (Banat, 2019b, 2019c; Banat et al., 2021a; Yan et al., 2021). This will reflect in their sense of responsibility as they age; this is in line with the findings of Leavy & Smith (2010) in this regard.

6. Conclusion and Recommendations

Social participation constitutes the cornerstone for the development of societies in general, and the development of the Palestinian society in particular. It also strengthens one's belonging to civil society organizations and their educational level which enforces the concept of social responsibility among Palestinians, thereby contributing to achieving the principles of justice, equality and participation in decision-making. Social responsibility is the best way to enable members of the same society to understand one another; it is manifested in the presence of societal pluralism. Based on the results of the study and discussion, the research team recommends the following:

1) Working to promote the concept of social responsibility in the Palestinian society, taking into account its specificity, by means of holding seminars and conferences dealing with practices and contents related to social responsibility in its various dimensions.

2) The necessity of introducing the values of social responsibility into the Palestinian educational curricula.

3) Conducting more applied studies that deal with social responsibility from a sociological point of view in Arab societies in general, and in the Palestinian society in particular, due to the novelty of the subject.

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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