UNIVERSITATEA BABES – BOLYAI UNIVERSITY CLUJNAPOCA
FACULTEA DE PSIHOLOGIE ŞI ŞTIINŢE ALE EDUCAŢIEI

"Autobiografia": Un program educational pentru sporirea autoeficientei siautoexprimarii studentelor de etnie araba
"Autobiography": An Educational Program for the Promotion of Arab Women Students' Self-Efficacy and Self-Expression.

"I met myself, a chick that broke through the egg, came out and saw the light and has a hen that takes care of it"

Long Abstract

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Keywords

Autobiography, Arab women students, Self-Efficacy, Self-Expression, Mediated learning, Social Learning theory, Mandala model, Cooperative learning, Active learning, Drama Therapy, Andragogy

Abstract

This research, dealt with the Educational Autobiography Program. The aim of the program was to train Arab students as drama and art therapists so that their community will have its own Arabic-speaking therapists. Three main theories behind the study: Bandura's Theory (1986) of Social Learning, Feuerstein's Theory (1987) of Mediated Learning Experience and Erikson's Psychosocial Model (1950).

The aim of the research was to find out the contribution of the autobiography program to Arab women students' self- efficacy and self-expression. And how the educational and pedagogical processes that take place during the Autobiography program assist the students in promoting self-efficacy and self-expression?

This was a mixed-methods study. The research was conducted during four month along the Autobiography program study. The participants were Arab women in Israel. Findings precisely touched upon the two most critical points of the research, emotional arousal and sense of functional self-efficacy, confirming the change in the promotion of functional self-efficacy and its expand to personal self-efficacy and both together become a combined self-efficacy- A full sense of self efficacy . The teaching pedagogical processes support the promotion of the four aspects of the Mandala Model (Jennings, 1998), especially the aspect of the "Internal guide" and the aspect of Vulnerability. These influence their sense of ability of self-expression.

It also discusses the study's contribution to knowledge and its limitations - such as the researcher's subjectivity and ethical and philosophical issues. One should relate to the intervention of the Western world in the life of the Oriental world. It contains chances and challenges, but also risks to the souls and lives as noted by the participants.

Main conclusions are that construction of self-efficacy is an accumulative process that does not come in a single session. One thing leads to another. Every part that is constructed is based on the other parts that have already been constructed and together generate dialog that leads to its assimilation and the continued creation of the following part. Another conclusion is that in a traditional introverted society, one cannot reach an authentic place with very high sensitivity to the participants' vulnerable aspects without a safe place due to the high tension between exposure and guarded attitude. It is recommended for future research to conduct two follow-up studies to examine the impact of the "foreign" teacher on the process of the program for the participants.

Introduction

Research background

In the course of the researcher's work as a lecturer in the fields of drama and art therapy, she developed a special program called "The Autobiography Program".

This study relies on three main theories - Theory of "Social Learning", developed by Bandura, focusing on the concept of self-efficacy (Bandura ,1977,1986, 1997), the theory of "Mediated Learning Experience" developed by Feuerstein (1987), and the Psychosocial Theory developed by Erik Erikson (1950).

The program is intended to promote the students' self-efficacy (Bandura, 1997; Pintrich & Schunk, 2002) and self-expression (Scharfstein, 1970; Gersie, & King, 1990; Gardner, 1996; Campbell, 1998; Chilvers, 2003; Emunah 2015). The program was part of the training of Arab practitioners of creative therapy, expression therapy, art, and drama therapy.

The aim of the program is to train Arab students as drama therapists and art therapists (Henson, 2001) so that their community will have its own Arabic-speaking therapists (Angel, 2014).

The belief underlying this aim is that if the students get better acquainted with their own lives, their skills, and the feeling of self-efficacy (Mahajna, 2014; Cass, 2014), this will help make them better-developed therapists who will be able to use their personal experiences in an informed way both for self-development and also to serve as a model for personal development for others (Shapira, Arar & Azaiza, 2012), particularly in the Arab community (Oz-Ibshitz, 2013), which has very little experience with non-verbal therapy through creative work and self-expression (Ibrahim, 1993; Gilat & Hertz-Lazarowitz, 2008; Azaiza, Abu Baker, Hertz-Lazarowitz & Ghanem, 2009).

The autobiography program is included in the curriculum. It takes part during the last semester of studies. The mother program is carried out in a college in northern Israel and is open to anyone interested. Before the program was opened in the Arab village, during the 15 years it existed in the college, only 3 female Arab students participated. The college is approximately one hour's drive from most Arab villages. After the program opened in the Arab village, some 90 Arab students participated over 8 years.

The study represents 55 Arab students who took part in the program. The researcher chose to study the final part of the curriculum, a part that received a separate and unique place and was strictly planned. Its objective was to create a personal autobiography in a group of students. The researcher accompanied the ground-breaking processes that turned out to be beyond expectations and took place while the students worked with materials from their lives – their autobiographies. Their responses and products of their work led to the researcher's comprehension the pedagogical model she constructed and adapted to Arab society for the purpose of the program is worthy of profound study, as well as hearing from the students how they understand their process, what caused their progress, and from which aspects.

Four important issues that should be studied arise from the research process: A. The ethical and philosophical issue of a Jewish teacher from the Western world teaching in an Arab village with its norms of a patriarchal society using norms and rules from a world that enshrines individualism. Is it suitable? What are the risks and challenges? B. The extent of objectivity of the study, since the researcher functioned under several roles simultaneously (principal, teacher, and researcher) with the research population. C. The influence of the students' prior acquaintance among themselves and with the teacher as a component that should be considered when analyzing the findings. D. The researcher is not an expert on Arab culture and the students' language.

The four above issues may cause bias in comprehending the findings. The researcher is aware of that and other limitations reviewed in this paper. Despite all the limitations, the program is ground-breaking and pioneering, and is worthy of being published. It is a short-term program with worthy achievements. This study deals with documenting them. There is no documentation of similar work in Israel or around the world. The researcher offers this program as a final program or as graduate studies for colleges and universities that deal in development of leadership, teachers, therapists, counselors, and psychologists.

In the current period, rife with Jewish-Arab struggles, a program of this type exhibits cooperation between Jews and Arabs, showing that things can be different. It contains places of light and hope in which we are all equal human beings with mutual relations**.**

Gap in Knowledge

In the literature review conducted for the purpose of this research, many studies examining the influence of drama therapy on self-expression and self-efficacy were found. There are many studies on teaching students with learning disabilities using creative methods such as creative writing, Disabil (2003), development of students' identity and self, and emotional wellbeing, self-efficacy, faith, motivation, and achievements in class Pajares (2002), use of the arts in higher education, Simons and Hicks (2006), fostering creativity as an element that furnishes the students with a learning experience for an entire lifetime, Freeman (2006), using drama for conflict-solving as an exercise for a learning group, Crossley (2006). With the same rationale, Scorse (2014) examines the role of art integration and content integration has on students' learning outcomes within the classroom. She emphasizes the positive influences art integration and content integration has on students learning needs.

Angel (2014) notes in her study of a group of female Arab students taking part in a bibliotherapist study program, that she found difficulties and lack of adaptation to the Arab students' needs since teaching contents were based on texts relevant for Jews and not at all adapted to Arab students. Therefore, they had no way of expressing their unique voice and did not receive a model they may use in the future.

The Autobiography Program for Arab students has not yet been researched; no examination has yet been carried out on its contribution to self-efficacy and self-expression.

This research proposal will focus on the educational processes that take place in the course of the Autobiography Program and help the promotion of students' self-efficacy and self-expression.

The purpose of this research is to add a little layer to the level of knowledge about the possibility of promoting a feeling of self-efficacy and self-expression in Arab students learning, and can help the planners of instruction programs to develop a program that supports this possibility.

Research Questions

1. What is the contribution of the autobiography program to students' self-efficacy?
2. What is the contribution of autobiography program to the promotion of the students' self- expression?

3. Which types of teaching strategies are used in the Autobiography program that helped to promote self-efficacy and self-expression?

Research Objectives

1. To examine the contribution of the Autobiography Program to the promotion of self-efficacy in students.
2. To examine the contribution of the Autobiography Program to the promotion of self-expression in students.
3. To investigate the educational and pedagogical processes that take place during the program which assist the students in promoting their feelings of self-efficacy and their self-expression.

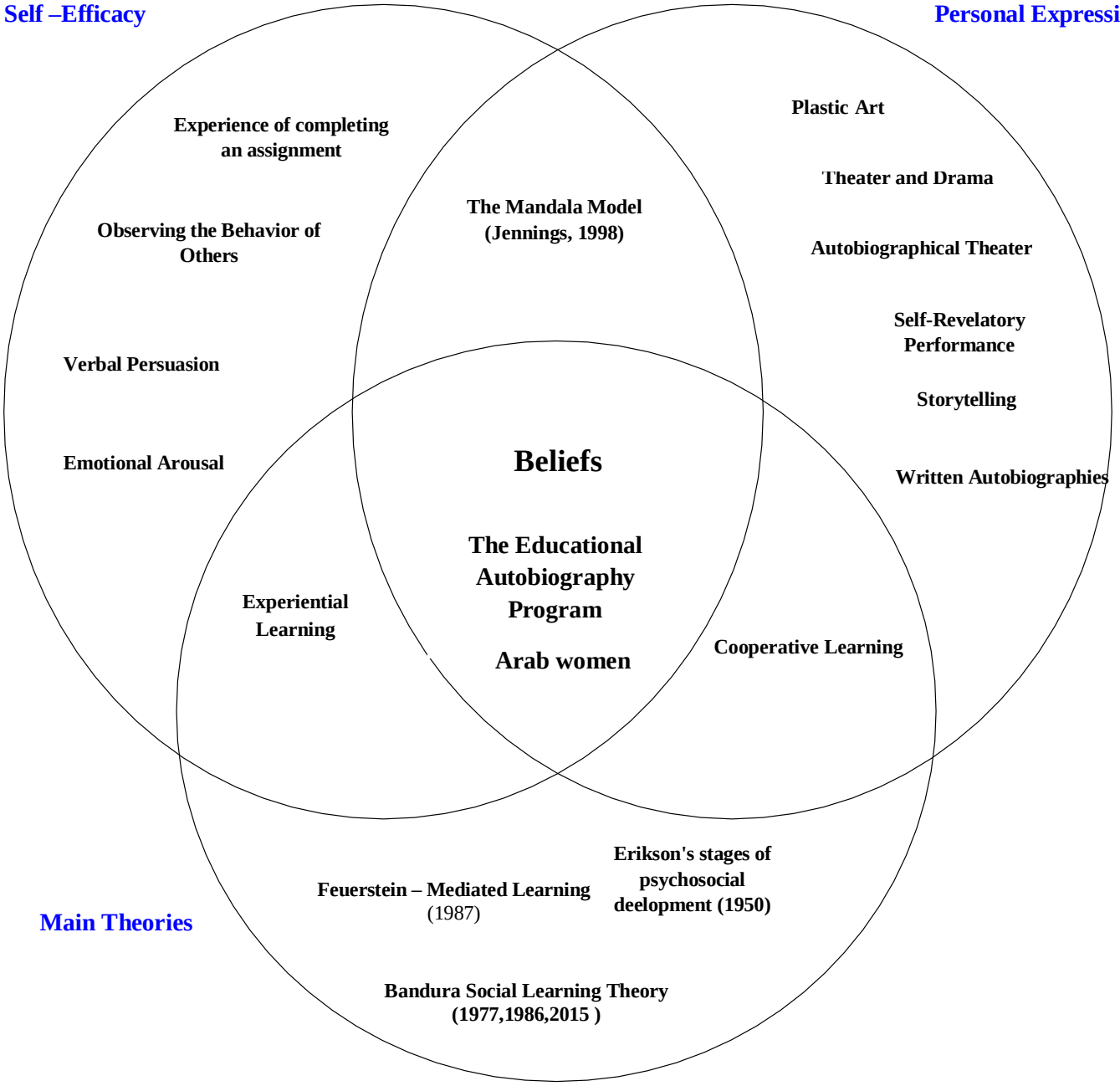
Research Hypotheses

1. Taking part in the autobiography program will be found to have a positive contribution to the participants' self-efficacy and self-expression.
2. Taking part in the autobiography program will be found to have a positive contribution to the assimilation of long-term maintenance of self-efficacy and self-expression.

The Conceptual Framework

Figure 1 below describes the different components of the conceptual framework underpinning the research.

Figure 1: Conceptual Framework



I. Theoretical Basis

I.1 Main Theories

This study relies on three main theories - Theory of "Social Cognitive Learning", developed by Bandura, focusing on the concept of self-efficacy (Bandura, 1977, 1986, 1997), the theory of "Mediated Learning Experience" developed by Feuerstein (1987), and the Psychosocial Theory developed by Erik Erikson (1950).

These theories serve as an aid for constructing and understanding the learning process that occurs in the Educational program "Autobiography". The purpose of these theories is to emphasize the parallels between the educational process taking place during the autobiographical program and the personal development process undergone by the research population on which the model is based.

Erikson's interest in biographies helped the researcher to choose the psychosocial theory he developed as one of the theories on which this study is based. This study also deals with autobiographies and will attempt to exhibit the options enfolded in autobiographical work in the course of an education program that promotes capability and personal expression.

Erikson made a connection between autobiographical study of historical figures and the development stages they underwent with significant family members and cultural contexts and historical processes. It is common belief that the use of life narratives in academic research began in psychology, when Freud's psychoanalytical theory (1910, 1911) was applied to the lives of individuals (Allport, 1942, in Atkinson). Although he used secondary documents, i.e., learned about people's personal development from documents they wrote, he focused on primary documents that included narratives and related to the reliability and validity problems in interpreting this material. The method matured in Erik Erikson's studies about Hitler (1950) (Hoffman, 1993), Luther (Erikson,1962), and Gandhi (Erikson ,1969) Erikson (1975). In these studies, Erikson attempted to explain their personality in view of his approach and to show how historical, social, and psychological forces work together to mold personality. In these studies, he applied his approach and terms and they were a continuation of his theory of personality (Erikson, 1950, 1970; Hoffman, 1993; Atkinson, 1998).

Erikson's theory

This is a developmental theory, generates insight into different 8 stages in life relevant to most people searching for meaning in their life.

When Erikson was 80, in 1997, he published his theory again in the book *The Life Cycle Completed*, hinting at his own life. In this book he has a revolution and presents his theory backwards – from old age to infancy. The key idea is of a cycle, not that the elderly go back to infancy, but the fact that every stage is influenced by other stages.

He thus tries to emphasize the interactive character of the "life cycle". Advancement through life's stages is serial and circular: each stage is based on the previous stages, renewing and updating their significance, and also creating in advance cores of significance for future stages. This reflects the duality of change and continuity in personality. Old age contains an integration of previous stages, thus reflecting the developmental dynamics that led to it throughout one's life. His theory responded to the intuitive feeling many have that an adult personality does undergo stages of development and change.

Feuerstein – Mediated learning

The image of the teacher as a mediator – the core of education

The core of education is the image of the teacher serving as a mediator. This is why the researcher has chosen to focus in this literature review on Feuerstein's mediator approach. The researcher is a teacher who mediates the use of the autobiographical materials to the students. The teacher in the program uses methods of expressive Arts , in order to enrich the students and enable them to be connected to the materials according to their skills and inclinations. The researcher's personality, experience, and choices can promote and deepen the process for the students.

The program uses the approach develops by Feuerstein(1987,1998).

Feuerstein's work spans an 85 year period that began in the previous century and ended several months ago. Despite all the technological development and revolutionary changes humanity is undergoing, the discussion of the teacher's place, role, mediation form, and the essence of his internal ways is still relevant wherever people are studying and at all ages, without cultural, ethnic, religious, or gender differences.

Feuerstein's theory is founded on the basic belief that man is a changing creature (Feuerstein, 1998).

The belief that human beings have the ability to change comes from identification of the environment's crucial place in human learning processes (Feuerstein 1987, 1998; Vygotsky 1978; Kozolin & Eilam 2003). Feuerstein was a

student of Piaget in Geneva and developed his methods on the conceptual base that enhanced the doctrine determined by his teacher Piaget (1967). According to this belief, any person may undergo structural cognitive modification – change in the thought structure followed by change in behavior and function.

Experiencing mediated learning is unique to humans and is therefore of key importance to their development.

Feuerstein emphasizes that providing a sense of efficacy during the training process is the foundation for motivating the individual to handle new, different, and higher challenges. Experiencing success awakens a sense of success but also requires interpretation by the mediator, enabling the learner to understand the significance of his success.

The more the student experiences mediated learning, the greater his ability to enjoy direct exposure to learning. Lack of mediated learning experience causes the student to elicit very little benefit from direct encounter with learning assignments. Moreover, it may cause difficulty in adjusting to unfamiliar, complex situations.

Out of all the aforesaid, the role of the mediator is crucial and therefore it is extremely important to optimally train the people whose role will be to serve as mediators.

Feuerstein, like Erikson, believes in man's ability to change. Erikson noted that sometimes conflicts that arise in childhood are only solved at later stages, and Feuerstein describes his basic belief that man is a changing creature, given the right mediation and tools. They both convey an optimistic message and plant hope for change and development.

This is the spirit of the Autobiography Program. The belief that change is possible through experiencing mediated learning as described by Feuerstein, based on Erikson's understanding, and all this aiding the promotion of the students' sense of self-efficacy and personal expression during their studies.

Bandura – "Social Cognitive Learning "theory

Bandura (1977, 1986, 1997) developed a learning theory that combines man's being a social creature with his cognitive-thinking abilities, which together influence his behaviors. The educational program deals with creating a personal autobiography within a group process. The Arab students' live under tribal norms. The learning process constitutes a sort of process parallel to the students' way of life. They were required to research as a group, this time the object was their personal life, a fact they

were not accustomed to. They had to employ new cognitive skills, use their creative ability, and use personal materials in a coordinated way. For this purpose, their work combines group support and assistance with individual work based on cognitive skills. Bandura's social learning theory can serve as a basis for understanding these processes. Therefore, the researcher chose this theory as a third axis in this dissertation.

Bandura's model may be seen as an equilateral triangle, with three angles that influence one another. On one angle are personal factors: beliefs, expectations, and self-esteem; the second angle contains overt behavior, while the third has social influence. Each of the angles consistently and continuously influences the others: the environment shapes man's behavior through a system of reinforcements and punishments that influence his beliefs and expectations. Behavior influences the environment and alters it, and so on. Therefore, Bandura developed a revolutionary term – reciprocal determinism. He thus solves the tension between the radical psychoanalytical and behavioral approaches that are divided with regard to the causal direction in the human-environment connection.

In the Autobiography program, the students encounter the model of the mediating teacher as a primary model, and also the model of their peers, who are undergoing the process together with them. At the same time, they remember and experience the model characters from their lives in their families and environment. They experience the models and create personal learning within the social process. Social learning helps them process, regulate, mediate, and create a dialogue with the materials so that later they can use the internalized memory of the models and their experiences during the process, and translate this to operate the model in an adapted way and to support their future patients and students.

I.2 General Research Pool – Arab Women in Israel

Professional literature states that Arab women are on the borderline between modernism and conservatism (Segal, 2007). They live in a conservative patriarchal society that treats women as individuals whose essence is expressed in service roles, not as individual persons with needs and wills of their own (Weiner-Levi, 2008; Azaiza, Abu-Baker, Hertz-Lazarowitz & Ghanem 2009; Rosner, 2011; Gilat & Hertz-Lazarowitz, 2008; Shapira, 2012; Abu-Baker, 2014) and are also exposed on a daily basis to the Jewish Israeli society that leads a Western life, focused on the individual

and individual development. Jewish Israeli society provides them with a possible model for a different way of living.

In order to create their autobiography in the educational Autobiography program, the research population- Arab women, students, had to actively pass personal challenges, including: 1. Lack of practice in observing their personal story and self, since the educational Autobiography program requires internal, personal observation and recollection (Dwairy, 2006) 2. Lack of Ability to expose their story to themselves (Gilat & Hertz-Lazarowitz, 2008). When they do share their feelings they do so in the third person (Gottesfeld, 2013) or in masculine terms (Rosenhouse, 2005).

3. Lack of Ability to tell it to other members of the program, with all the implications (As-Sadawi, 1988; Hassan, 1999, p. 27;Weiner-Levi, 2009;Diab, 2009; Levy, 2011;Hilal, 2013;Barda 2014). 4. Did not acquire "tools" facilitating sharing a personal story, feelings – how do you carry out personal sharing, when, where, with whom? (Azaiza, Abu-Baker, Hertz-Lazarowitz & Ghanem, 2009; Rozner, 2011).5. Creating their personal story in ten minutes on stage, in front of an audience(Doron Harari 2014). These are many and large challenges for any person and particularly for Arab women with all the above mentioned properties.

Arab women's autobiography

Until 1948, very few Arab women spoke out. In the eighties and nineties the situation underwent real change (Gottesfeld, 2013). On the other hand, Arab men's autobiographies were written throughout the years, particularly by men in positions of power and influence, educators and religious leaders, who also used their writing to describe the period historically (Samah, 2002).

Some believe the radical feministic approach that broke through in the West in the 1960's has led to greater awareness among Arab women to the importance of "feminine writing". Among the writers were women who believed they alone could expose women's other image, which until the 1960's had been mainly described unilaterally by male authors (Masarwa, 2011; Showlter, 1999). An example of this may be found in Kashua's book (2002). He describes the puritan Arab society, its attitude towards women "women without a hymen are returned home on their wedding night, kicked back home. Such shame… a defective girl that has to be disposed of" (Kashua, 2002). Cathana (2005) adds that the sparse dialog in feminine literature emphasizes the rifts and gaps between men and women.

Moroccan feminine literature researcher, Rashida Ben Masud ("The Esthetics of the Feminine Narrative", 2006, in Masarwa, 2011) notes that the unique quality of feminine writing requires an inclusive view of all things created by Arab women, compared to Western women and Arab men. She claims things created and written by women are uniquely feminine due to inherent properties, i.e., imbued in women from birth. Her approach is similar to that of Israeli researcher Lubin (2009). Abu Leil Masarwa (2011) believes that Arab women have always written, even when their writings were not recognized or published. Poet Faruk Muassi also notes the lack of documentation of feminine writing (in Masarwa, 2011).

A complex research tool – Autobiography

This research explored an educational program that uses Autobiography as a pedagogical tool. Is Autobiography tool is reliable and to what extent it? Is it suitable for use in pedagogical content and whether it can also become a reliable research tool?

Scientists doubt the claim that autobiography may be seen as an authentic source, the real story. They raise questions regarding the autobiographical memory. Questions regarding the influence of time that has elapsed on the precision of memory (Shiloh, 2005), of family, of society (Halbwachs, 1992), cultural (Benjamin, 1996), and historical events (Nelson, 2003; Fivush & Nelson, 2004; Wang, 2006; Berghegger, 2009; Kohl, 2014) that might influence over personal memory, as well as the influence of mental disposition and state of mind that may influence a person's view of his own autobiography in the past and present (Renza, 1977). When dealing with his autobiography. A key, significant question deals with the use of words – to what extent can words and language represent events and people and to what extent can verbal language convey internal experience in a reliable, precise manner (Laub, 2008)? Others give criticism and say, Autobiography is: fiction married facts, invention marrying truth (Holmes, 1995). Autobiographical memory is a dynamic entity that may change over time. The individual does not remember the event, only stories he heard about it. A life story develops throughout a person's life and includes regular foundations that continuously accumulate and varying foundations that are linked with actual reality of life (Tamir-Smilansky, 2000; Elkad-Lehman and Greensfeld, 2008). Second-hand memories also joint-collective stories in which groups recall their past that may also change over the years (Eyal, 2004).

These questions are problematic and raise doubt as to the option of regarding autobiography as an authentic, true source and making use of it for purposes of this thesis. Contrary to doubts, along the years, theoreticians and philosophers, intellectuals and current scientists from different schools of thought explain the yearning, need and importance of dealing with autobiography.

In the present, unrelated to the factual precision, they emphasized the importance of the immediate experience (Proust, 1992) and gave great weight to the autobiographical story generated in the present, here and now (Stanislavski, 1969; Foucault, 1969, 1971). Dealing with autobiography in the present provides a person with a significant chapter in his life's story – a chapter that allows him to get acquainted with himself or reveal himself to others through the story he tells (Tuval-Mashiach & Friedman, 2004). He becomes the author/Hero of his life's story(White & Upston, 1990). In this thesis, the researcher interviewed students, before, and after the autobiographic process. Their response to the process will be brought further down and it will be interesting to see to what extent their answers will conform to the concept brought in this chapter and to what extent they actually see the facilitation of their personal capability and personal expression that takes place in the present while taking part in the Autobiography educational program

They live in a patriarchal society and dream of freedom, hearing the voice calling out to them to take the journey, as told by McBride (1999): "something within me wanted to understand who I am and began to bother me like a mosquito bite, you just have to scratch…" and are longing to take a hero's journey (Campbell, in Cousineau, 2003) to find themselves, thus joining the call of famous philosophers to get acquainted with themselves: Buber (1962), who recommend getting to know it in a journey of inner observation; Socrates, "Know Thyself"; Frankel (1982), to search for meaning; Netzer (1988), The Need for Comprehension; Ouspensky (1995), Remember Yourself; Jung (1993), The World Within; Winnicott (1995), The Search for the True Self.

An example that the working with memory can be successful , may be found in Kassem's (2007) study relating to personal and collective memory in the case of Arab women from Lod and Ramla. Study findings show Arab women managed to produce personal discourse despite belonging to a society that is both communal and patriarchal.

I.3 Self-Efficacy

In this unit, the researcher will examine the concept of self-efficacy and its special qualities that the process will influence. The researchers claim is that "Self-Efficacy" is one of the most accurate term for measuring the individual's belief in his or her efficacy. The educational program "Autobiography" was created due to the researcher's belief that it is possible to influence and promote processes in Arab society.

The researcher knew the program and the results of its special work in the Jewish sector. She believed in her efficacy to implement the same program with the Arab sector and in the students' ability to promote their self-efficacy like ripples in the water .

Bandura, who studied social learning, generated and defined the term "self-efficacy" in the following manner: "the ensemble of beliefs people have regarding their ability to express control over events that influence their lives" (Bandura, 1997, p. 175). According to Bandura (1997) the four major sources of his theory that offer guidelines for measuring levels of self-Efficacy are:

1. Experience of completing an assignment - The greater the success in previous assignments, the more inclined the person will be to have high expectations with regard to similar assignments in the future (Bar-El, 2011). 2. Observing the behavior of others Observing the behavior of others, both like us and different from us, and thinking: "If he can, so can I" (Bar-El, 2011), because a human being has the cognitive ability to imitate and to act the same as he sees if he benefits from this. 3. Verbal persuasion A person with status and authority may persuade us that we CAN! We know that this person is making a realistic estimation of our abilities or skills. It may be, for instance, a teacher (Bar-El, 2011). 4. Emotional arousal Finding the balance between a measure of arousal suited to propel us forward and an excessive measure of emotional arousal that could lower our self-efficacy (Bar-El, 2011; Collins, Coffey and Morris, 2010). The researchers choose these four elements in order to divide the categories of the research findings for research question one- about self-efficacy.

Self-Expression

At the heart of the program are the autobiography studies combined with means of expressive Arts , particularly theater that combines: expression through plastic art, active drama accompanied by music, movement and sound, and literary

creativity through writing and processing. Combining the above arts into a single entity therefore presents the dramatic action and all its components as a means of expression and learning. The work with expressive art may be divided into four major sub-terms:

1. *Communication*

This is the description of reality, used for various applications ranging from memories, feelings, and sensations towards those who surround the individual from the past, up to the "here and now", the description of how he feels and think towards his memories. Turning the internal world from hidden to overt, from private to public (Cohen 1997; Campbell, 1998; Meged, 2001;Olshar, 2010; Luvrani-Rollnick, 2010; Green 1999).

Communication took place between each individual in the group and other group members, and between the members of the group and the individual. They were mutually models for each other in the learning process, as Bandura (1986) noted in his social learning theory

Also, a mediation processes was created by the teacher, who helped students to understand and communicate better with their autobiography and their members, as noted by Feuerstein (1987) in his Mediated Learning theory.

2. *Creation*

This is the new creation of "something" that did not exist in the universe prior to its creation, e.g., knowledge, ideas, opinions, artistic works (paintings, pictures), letters, and internal processes that occur as a result of that. It can be assumed that these influence and promote the ability of personal expression(Stanislavski, 1969;Naharin, 1985; Zohar, 1990; Chubbuck, 2009; Jennings, 2009 ;Doron Harari, 2014; Emunah 2015).

3. *Self-investigation and formulation of identity*

A combination of the cognitive and emotional aspects. Processing of reality as a means of comprehending the experience of reality. Creating an external self that exceeds the boundaries of my physical self, receiving feedback and confirmation from the surrounding memories (Netzer, 1988; Stern, 2005). The second – connection to personal significance and self-expression using Erikson's (1950) psycho-social theory as a basis to investigate the process that occurred by using expressive arts in the program. If we merge the two: Creation is the authentic outward expression of self-meaning in a new and original manner that had not previously existed.

4. *Therapeutic tool*

This is a tool that helps overcome obstacles by describing personal experiences enabling these experiences to be processed and assimilated. Preservation of uniform cognition. A tool for attaining personal growth and advancement. In the "Autobiography" program, students learn to be therapists and may experience therapeutic qualities as outcome of using creative means while learning educational model of working with their autobiographies.

Studies in the Autobiography educational program place enhancement of the ability to illustrate the learning process using given artistic materials in the center, along with facilitating artistic skills as a means of expression among students. Expression through art, drama, writing, and theater provides a space that sanctifies personal meaning, feeling, and experience of every phenomenon or event, a space that has no right or wrong, similar to acting, in which the boundaries of imagination are free of cultural rules and the only rules are the extent of authentic or false (Eisner, 2002). Allowing the freedom enables personal, original interpretation and creation (Harpaz, 2012).

For four months, the group of students received the space in which they could create and feel and present their autobiographies through art, storytelling, drama, and writing. They do it, not only talk about topics in their life. This provides an opportunity to realize the sense of efficacy in all ways, as was discussed in this chapter and will be elaborated upon in the summary and discussion, combined with what the author heard from them in personal interviews – prior to the process, during it, and after it concluded.

I.4 Andragogic adult learning

Lifelong learning has become a permanent concept in modern policy discourse, emphasizing that this type of learning is essential and has an effect on the learner and society.

Adults do not see themselves as learners who depend on their teachers, but as people who act by self-guidance.Some claim andragogy definitions stress the role of the teacher instead of the learner (Knowles, 1998). This knowledge led the European Union to declare “lifetime learning” as a key means striving to turn Europe into the most competitive region of the world. Europe leads the adult education revolution committed to it (Przybylska, 2009; Rogers, 2009; Ungureanu et al., 2010).

As an example, Roma students leave the schools early (in the 4th or 5th form), but they come back to check for the second chance education form in their adult life, motivated by the qualification requirements in the jobs market (Chis & Markus, 2008, p. 33).

Arab women - Andragogic adult learning

Many Arab women highly motivated to study are required to overcome obstacles on their way to completing their studies. In recent years, a relatively impressive number of articles dealing with Arab-Palestinian women in Israel has been added to the library shelves, including anthologies of articles and edited books (Abu Rabia-Koider, Wiener-Levi, 2009; Azaiza et al, 2009; Yihye-Youness, 2011).

Cooperative learning

Learning in the program is carried out using a process of cooperative learning (Bozo Schwartz & Benaya, 2013; Avinon, 2013; Johnson & Johnson, 2009; Hertz-Lazarowitz & Shaedel, 2003). Scientific literature describes Japanese society (Baris-Sanders, 1997; Volanski, 2001) and Chinese society (Paine & Ma, 1993), considered the source of cooperative learning and serving as role models on the subject (Zuckerman, 2012). In these societies, the classroom is considered as representative and entire community, and the class is divided accordingly into learning groups. Arab society, like Japanese society, emphasizes the same value in their norms (Khalaila, 2008, p. 24; Sharabi, 1997; Barakat, 2000). The drawback of using cooperative learning methods is mentioned in scientific literature (Sharan & Hertz-Lazarovitz, 1978). These women remain in the position of "one in a crowd", and will not be able to emphasize their uniqueness in the program, or learning in the cooperative group will continuously require teamwork and they may be under group pressure without being able to think on their own, be alone, and express themselves to create a personal product that characterizes them.

II. Research Methodology

II.1 Research Paradigm- Mixed methods

The research paradigm chosen for this study is mixed methods. A mixed method research is a study that simultaneously combines the quantitative research method and qualitative research method. The focus of integration is in innovative data collection approaches and the research structure is designed to combine elements from one method (e.g. constructed questionnaires) with elements from the other method (e.g. in-depth interviews) (Creswell& Clark 2011).

For purposes of this study, the researcher will use the explanatory design of the mixed method process based on the model used by Creswell and Plano Clark (2011). That said that in order to explain qualitative research data, it is also collected using quantitative tools.

This model was chosen as most suited to study the Autobiography educational program for the following reasons: the model is suited to the research questions, the mix of qualitative and quantitative research enables the researcher to perform triangulation and thus enhance her findings, and ultimately the conclusions may be integrated to obtain more profound comprehension of the result. The mixed research helps provide findings with greater scientific validity (Zabar Ben- Yehoshua, 2011).

II.2 Research Design

II.2.1 Research Population

The study focused on female students from the Arab sector who took part in the Autobiography educational program over 6 years.

The study included approximately 55 Participants, placed in two groups: the research group – 35 students – 3 male and 32 female, who have participated in the program in the last six years (5 groups- every year one group) and 16 who took part in the program recently.

This population was selected due to the researcher's belief in the Pioneering important and significant work of teaching in the Educational Autobiography Program that was converted to Arabs needs in an Arab village in Israel. The researcher chose to focus on the population of women in order to help to promote their self-efficacy and self-expression and return to their society strengthened and empowered to make a difference in themselves and their environment.

II.2. 2 The Research Plan

Stages 1-5	**The methods**	**The participants**	**The goal**
1	Focus group	4 students that participated in the Autobiography program in the past	To find the themes that were significant for them and to create out of it the questions for the participants of the research
2	In depth Semi-structured interview.	A small sample of 16 Arab women students studying in the present program They were interviewed twice - before, and after the Autobiography program.	To reveal depth understanding of the students' concepts, thoughts and feelings of self -efficacy and self-expression during the course of the program.
3	Questionnaires	A small sample of 16 Arab women students studying in the present program .before learning in the Autobiography program and after the Autobiography program	To examine levels of self-efficacy
4	Questionnaires	35 graduates that participated in the Autobiography program in the past.	To find if taking part in the autobiography program has a positive contribution to assimilation of long term maintenance of self-efficacy and
5	Curricular interviews and questionnaires analyses	55 participants – 4+16+35	To validate the data by triangulation

II.3 Research tools

The researcher used three major research tools: focus groups, questionnaires and semi-structured in-depth interviews.

Focus group

As part of the preparations for this study, the researcher initiated a meeting with a focus group (Wilson, 2013) with 4 graduates of the program from previous years – all Arab women.

Semi-structured in-depth interviews

Self- efficacy and self-expression interviews (see Appendix 3, p.48). Interviews are a key tool – perhaps the most important – of collecting information in a qualitative research (Assaf, 2011;Dey, 1999; Fontana & Frey, 2005, Grbich, 2012). The researcher believes that using the interviews one can become acquainted with personal and private materials, hear what they had to say in their own words (particularly important in the case of Arab students) and obtain a deeper glimpse (Seidman, 2006 ; Shkedi, 2011) into what truly takes place in their thoughts, beliefs, perception and feelings (Polanyi, 2009; Lincoln & Guba, 2013; Merriam & Simpson, 2000).

Questionnaire

The third research tool that enhances the findings obtained through interviews is the questionnaire (see Appendix 2, p.45).

The self-efficacy questionnaire is designed to examine self-efficacy in studies, taken from Fishman's (1986) study. The questionnaire was updated by Bernstein (1999) and the researcher adapted it to the purposes of the current study in order to examine self-efficacy and self-expression adapted to the Autobiography educational program. Reliability measured using Cronbach's alpha at the source was 0.86. Prior to distributing the questionnaire to the participants, a pilot study was carried out on 16 participants displaying normal internal consistency – Cronbach's alpha 0.83.

Triangulation

Triangulation refers to the use of more than one approach for the investigation of a research question in order to enhance confidence in the ensuing findings. Triangulation is used for repeated examination of at least three different sources (McNiff, 2015), in order to validate the study by comparing the data produced from the three above resources. In the course of this cross-investigation the reliability of every finding and every interpretation obtained from a particular source is examined.

In this research, findings were validated by collecting data through multiple means: Semi-structured interviews with students 2 times: before and after the program, interviewing focus group, and giving questionnaires to the graduates.

Validity, Reliability

Reliability in qualitative research is based on an exposure of the conceptual perspective and criteria of the researcher, including how the research was conducted and how decisions were made (Mason 2002; Knight 2002; Gillham, 2008, pp. 48-51; Arksey and Harris, 2007). The researcher should clarify his or her subjective attitude to the investigated phenomena (Lieblich & Weisman, 2009; Deci & Ryan, 2000).

Reliability is the prior condition for validity. The first measure of assuring validity calls for back and forth movement between the data and the conceptual perspective. Indeed, this research has been characterized by such repetitive back-and-forth steps. The researcher had to revisit the data several times to assure that the data was relevant to this research and lay within the conceptual framework of this research.

Another means of assuring validity is the retention and preservation of all records: recordings, notes, documents, drafts and versions (Huberman & Miles, 2014). Many times the researcher re-read students' descriptions in order to better understand them and to validate the context in which they were said.

The third means to enhance validity is the writing of the final report with reach descriptions which includes information about the context, accurate quotations of informants and opens conceptual discussion. Theoretical arguments are supported by data such as quotations (Riessman, 2008). Such description allows convincing that the research process, as well as its conclusions, is valid. This research is indeed written as such a 'thick report'.

The fourth means is trusting relations between researcher and participant. The researchers' lengthy acquaintance with the participants provided the ability to discern between things said in good faith or in order to make a particular impression (more on this in the section on the researcher's role). The researcher is aware that the research population is small and of her involvement with the research population and thus, in this context, in order to cope with the option of imbalanced reading and interpretation of the data,

Generalizability

In the current research, the structure of the Autobiography model was documented and may serve as model for other studies of similar programs. However, due to the relatively small sample (55 participants), generalization may only be possible if in the future, part of the results or only some limited aspects of the model can be transferred to another case, based on partial similarity between the cases.

II.4 The researcher's role

The researcher developed and initiated the Autobiography educational program in the present study and was involved in all phases of the study; conducting interviews, providing questionnaires, give the study population explanations about the research and receiving consents.

Hence, the researcher was heavily involved in research. This involvement has advantages and limitations (detailed in research limitations). Some advantages related to the specific study population are:

One, relating to the fact the researcher is a woman. The research population is pioneers in their Arab society who are bravely generating change within themselves and subsequently in their society. They are used and obliged to conceal their feelings. They are not allowed to sit with strangers, particularly men, and it is therefore very helpful for them to sit down and tell about themselves and what they are undergoing during the program to a woman. The second reason is related to their acquaintance with researcher who is also their teacher – the researcher is a role model to them, a model of a woman with self-efficacy and developed expression (the researcher is part of Israeli society where women occupy an equal position with men). The very interview with their teacher-researcher empowers them and gives them a good feeling.

II.5 Ethical considerations

Ethical considerations in qualitative, social research typically cover four areas: avoiding harm to participants, ensuring informed consent (see Appendix 1 p.44) , respecting privacy and anonymity and avoiding deception (Bryman 2012). The researcher applied all appropriate rules of ethics during this research.

The participants of the study willfully agreed to take part in the study after its objectives were explained to them. All the participants are over 18, filled in forms that they willingly consent to take part in the study and if the study is hurtful they are welcome to tell the researcher. The participants were treated with respect, attention and sensitivity. The researcher knew the participants and was acquainted with them so there was no room for anonymity. Where participants concerning the Arab culture are concerned, the researcher's identity helped them open up and agree to the interview based on the trusting relations formed during studies prior to the program. The researcher promised to keep information from the research confidential in order to refrain from exposing the participants' identity. With regard to participants about the Arab culture, this aspect is particularly critical since if information leaks they

could pay a heavy price including endanger their lives. Therefore, false names were given throughout the study to both participants and the location of their studies (Seidman, 2006).

The researcher made an effort to conduct the research in maximum professional form.

III. Findings

III.1. Quantitative research findings

Figure 2: Difference in self-efficacy and self-expression perceptions Pre- and post- EAP.

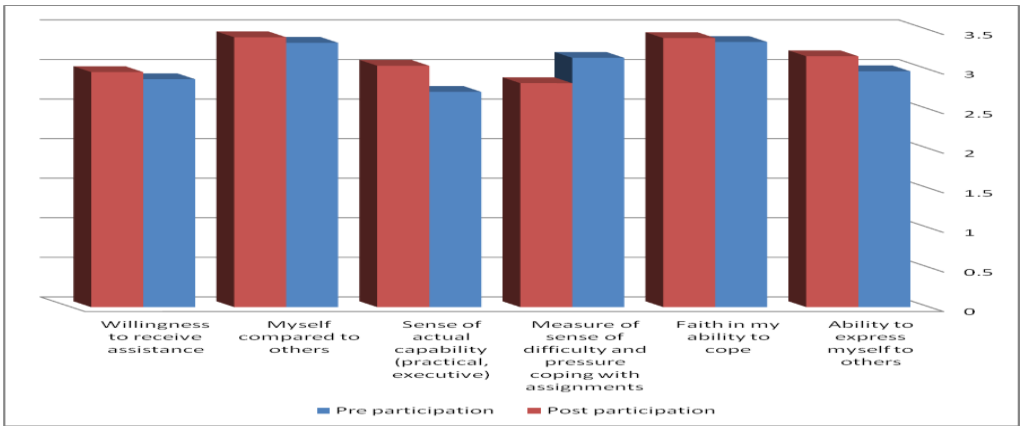
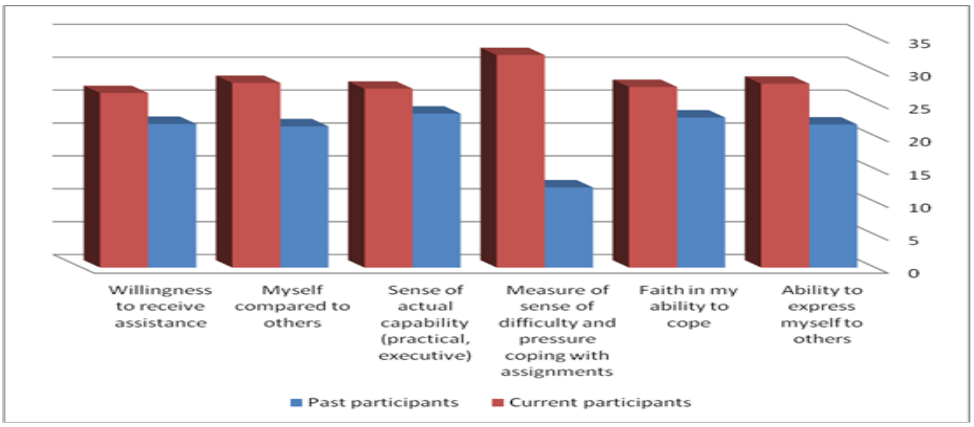


Figure 3: Difference in self-efficacy and self-expression perception between past participants and current participants.



III.2 Qualitative Findings

III.2.1. Main qualitative findings emerging from Research Question 1

What is the contribution of the Autobiography program to the students' self-efficacy?

Table 1: Main Qualitative Findings Emerging from Research Question 1

Categories	**Pre-EAP**	**Post-EAP**
Category A Definition of success in sensing self-efficacy after completing assignments	Testimony of defining EAP as successful if their connection with their inner self grows *stronger* as a result of the program: *"Learn about myself," "be true to myself", "understand myself", "express myself", "be true", "be aware of myself", "dare to expose myself"*	Feeling of self-efficacy to complete the task of getting acquainted with their feminine aspects: *"feel the woman within me", "first time in my life that I am a woman"*
Category B Degree of success in feeling a sense of self-efficacy based on feedback received from a close person or expert	Testimony of trust in the group's power. *"They can sometimes see things I cannot see on my own… It can help bring profound work",*	Testimony regarding the advantages of group work: *"I call them and ask for advice", "they are willing to help me and give of themselves and I too can give them help", "understand my need to need others",*
Category C Degree of success in feeling a sense of self-efficacy when observing similar others and learning from them	Testimony regarding fear of an authoritative figure. *"Afraid of the teacher, afraid she might ask her. Preferred not to be in contact with her", "remembers her fear of the school principal."* *"The teacher noticed, caught me by the hair and pulled my head out from under the table."*	Testimony of empowerment by the teacher's presence *"The teacher is talking and I am working on myself. I felt empowered, but not by the dialog".* . Testimony of fear of functioning as an authoritative figure, a future teacher, after graduating from EAP. *"I understand the Arab education system and am concerned. The children's problems with their parents. I will be one facing many."*
Category D- Degree of success in feeling a sense of self-efficacy in a state of emotional arousal	The participants testified to feeling fear and pressure before starting the program: *"Afraid", "nervous", "worried", "under pressure", "hard to expose and express*	The participants attest to coming to the program with fear of death. During the program they experienced an encounter with their deadly fears after which they were relieved. *"Tells of a murdered woman whom*

	feelings", "don't sleep", "scared", "angry, keep to myself, and it's hard for me", "not easy", "anxious".	*she knew. Afraid to get married because of this, finds it hard to expose and express feelings near everyone", "the more she talked about fear of death, the easier it became".*

III.2.2 Qualitative findings emerging from Research Question 2 What is the contribution of the autobiography program to the promotion of students' self-expression?

Table 2: Qualitative findings emerging from Research Question 2

Categories	**Pre-EAP**	**Post-EAP**
Category A Definition of their success and failure in expressing their creative aspect as artists	Testimony to expression of their autobiographical story in the form of a legend in response to the interviewer's request to come up with a few opening lines for the autobiographical book. *"Once upon a time in a little village, a girl was born", "this was in a family that had their eldest daughter", "she was a queen".*	1a. The participants attested as to the location of the physical body in their artistic work: *"I felt a strong will to work with my body", "ideas and thoughts were scattered throughout the body and they had to be connected to one another", "the moment I looked in the mirror and saw my internal self facing my external self was so important", "I needed power to hold on in the scene where I threw away the mask".*
	Testimony of speaking about themselves concretely in first person terms in response to the interviewer's request to come up with a few opening lines for the autobiographical book. *"I would define my status", "I promise you", "I am now 40 years old", "I received".*	2a. The participants attested to their will to be unique and original in their artistic work. *"I never saw anything like it anywhere else. I imagined it on my own and built it, created every hand in a certain unique form that symbolizes something special to me relating to an event or people", "my idea was influenced by my memories", "I am the one who built the idea for my play".*
Category B Definition of the success in self-	The participants attested to experiencing difficulties in self-expression being women in the	The participants attested to the importance of the audience for them as a means of healing and calming, a good and pleasant

efficacy in recalling, expressing, and telling about vulnerability	Arab sector with unique customs and traditions. *"I came from a very complex reality", "father wouldn't let her leave the house", "feared her parents and their reaction because punishment was very harsh", "the family does not know she is studying", "traditional and religious, it is not right to dance and move freely", "afraid she may be murdered".*	experience. *"the audience was a factor that held me back and caused me pressure", "the audience was part of my play", "I experienced the audience as something pleasant and was not afraid for the first time", "it was important for me to show to the audience my two faces", "when everyone, audience and friends, began to come and hug me I was like a new baby".*
Category C Definition of their success and failure in connecting with their internal guide	The participants attested that characters from their family were their internal guides. *"I had a wonderful grandmother and I remember she will always be with me – like heaven and earth", "loved to be with grandmother, play instead of studying", "my fantastic mother kept pushing me to study", "my older sister told me I must continue my studies and keeps recommending I study therapy".*	The participants attested they would like to influence others in the future, the way the program influenced them. *"Become one of the influential women in my society", "believe in the power and influence of drama", "I want every Arab woman to undergo the change I went through".*
		The participants attested to obtaining new insight on their life through dialog with their internal guide. *"I learned to talk about my dreams", "I dare come very close to myself", "I was a pleaser instead of being pleased, angry and sad inside", "didn't listen to her sole and body".*
Category D Definition of their success and failure in expressing and realizing their skills	The participants attested to having life skills. *"Obstinately curious, never give up", "with perseverance", "knows how to paint", "fulfilled roles of mother and partner".*	The participants attested to have felt success in the actual production and direction assignment of the play. *"I created a personal play", "directed two of my friends", "acted out my life", "produced, directed, took part, acted, created".*

III.2.3 Main qualitative findings emerging from Research Question 3*:* Which types of teaching strategies used in the Autobiography program helped promote self-efficacy and self-expression?

<u>Table 3</u>: Main qualitative findings emerging from Research Question 3:

Category A	**Pre-EAP**	**Post-EAP**
Category A Cooperative learning	Testimony that some participants expressed doubts regarding sharing personal contents in group work Some of the participants' expressions: *Afraid others may give interpretation and criticism; Expect the group to keep secrets and respect all contents in the group and listen without excess interpretation; Not used to working with a group; For me groups are a harsh memory;*	Testimony that some participants expressed dissatisfaction with group work, since they felt feedback received from group members was insincere. Some expressions used by the participants: *I felt the entire relations were built on relations that were not true enough between group members; I didn't get real feedback; Feel the group didn't always tell the truth, especially when it was less desired…;*.
Category B Active experiential learning	Some of the participants noted that they had not been familiar or were not interested in getting familiar with drama. Some of their expressions: *Don't know drama, have no experience with theater; I usually am afraid and nervous of being in the center.*	Testimony that a large number of the participants felt satisfaction with their function when using art and drama during the program and the final project, They used expressions that included: *I created a personal play; At the end of the day I found a way to combine work with pictures I created, myself, and my body and all this through conversation and dialog in front of the mirror*..
Category C – teacher's role	Some participants noted that they were looking for a teacher who would provide accompaniment, guidance, and support and enable freedom, Some of the participants' expressions: *Thirsty for a teacher who will give honest and true criticism; This will give me the opportunity to really think freely and not with my gut feeling and express everything in my mind without*	A large number of participants attested that the teacher facilitated connection with emotions, Some even experienced her as a mother figure, containing, caring, and empathetic. Among the expressions they used: *It helped me… the feedback from the teacher; It enhanced my ability to express and the feeling I can give part of myself*

	worrying if it is right or not.	*while keeping my whole self;*
Category D Andragogic adult learning	Some participants noted that they were afraid of difficulties with their studies due to their age, occupation, obligations, and norms in their society. Some even testified to keeping their studies a secret. Among the expressions used by the participants: *Expects the teacher to be flexible when it comes to time; Did not involve her father in her drama studies. The family believes she is taking graduate studies in psychology;*	Some participants attested to feeling proud of having managed to learn and complete the program, despite the difficulties, and have great future expectations following the program. The participants used expressions including: *I remembered my family's objection to my studies, remembered all the people who told me: no, you are wasting time, you are being silly, you are wrong, you are losing your children, you are mistaken*
Category E – the autobiographical model	Some participants said that they had extremely high expectations from the program and its influence over their lives.. They used various expressions: *Am not familiar with myself, looking for a breakthrough; Wants to connect to many things in her external world and conscious and sub-conscious internal world;*	All the participants attested that studies in the program had great influence on them, changing their life for the good in all walks of life *Learned to speak out my dreams; At least I say what I want; The time here was deep and strong inside me; I have no words to describe what I went through in this entire period; I want every Arab woman to undergo the change I went*

III.3 Results

The core of the study is composed of four subjects, the key to understanding the entire study. They were not included in the questionnaire by chance, since they enhance the researcher's comprehensions of the entire research process.

Two of them appeared in the findings obtained from questionnaires and interviews. The findings deal with the sense of emotional arousal and sense of functional self-efficacy. Findings precisely touched upon the two most critical points of the research, confirming the change in the promotion of functional self-efficacy and its expand to personal self-efficacy and both together become a combined self-efficacy- A full sense of self efficacy . And also confirmed the change for the better

that has occurred on the subject of emotional arousal .In the interviews, profound, extended, and substantial findings that explain the data were obtained.

Two additional findings appeared only on questionnaires. The findings deal with assimilation of self-efficacy in the long run and the influence or contribution of the participant's age, education, or family status to the ability to foresee her sense of self-efficacy. The questionnaire results showed success in retaining self-efficacy in the long run, and also showed that there was no influence or contribution of the participant's age, education, or family status on the ability to foresee her sense of self-efficacy. These issues are related to the second research hypothesis, designated for program graduates from the first to the fifth course.

The researcher examined the issue of self-expression in depth in the qualitative study regarding the second research question. Many testimonies indicated an impressive promotion of self-expression. The language of expression was expanded to many areas, such as skills in producing a theater play, connection with the internal guide, ability to express vulnerability, and the expression of creative and artistic parts. The empirical testing found a slight but not significant improvement in self-expression. The first hypothesis, that there would be a positive contribution of participating in the program to the participants' sense of self-expression was partially confirmed.

III.4 Autobiography Educational Program (EAP) Learning Model

A. Time framework

Studies were held for 4 months, the final part of drama and art therapy studies. Each session was 4 academic hours (45 minutes per hour) with a 15-20 minute break in the middle of the session.

B. Curriculum

The curriculum was constructed of 4 stages:

- *Stage A* – Divided into nine sessions aimed at building trust within the group, generating a safe space for autobiography creation, connection with acquaintance and connection skills with the internal instructor. The ninth session was based on the trust that had been built and invited the students to reveal harsh memories, darker aspect, as a transition to stage B.
- *Stage B* – Two intensive weeks' work every day from morning to evening to prepare the final project, their autobiographical theater play. The group

worked jointly on creating scenery, stage, props, costumes, selecting characters that would display their life story properly.

- It was carried out in the form of individual work assisted by group members and teacher. Each of them was a director, producer, and creator who collects material for a 10 minute play on stage in front of a sympathetic audience comprised of program graduates.
- *Stage C* – Autobiographical theatre
- *Stage D* – End and threshold – Processing material, farewell, and future guidance.

C. Processing material

Stage A- Each of the students selects a 2 seconds scene from her autobiographical theatre play and acts it out to the group.

- Act out a section chosen by the group.
- Collective feedback about the classmate's theatre.
- Writes a letter to herself as the actress on stage.
- Shares with the class.

Stage B - Observation and processing of the entire process – issued for reflection: Observing, analyzing, and reading materials selected from their art works, photos of themselves photographed during theatrical autobiography, sharing materials from personal diaries written throughout the program. Accompanied by leading questions such as,

- What did I choose to expose or hide?
- Which emotional issues express my life story?
- What is my personal "life question" stemming from the work?
- What did the play contribute to the emotional content I was dealing with?
- Which sensitive issues raised during the process were "finished" and which remained "live" for me?
- What were my roles and place in group work?
- What will I do with my next autobiography?
- Personal summary.

Stage C – Future wishes: I connected with myself, how do I view myself for the rest of my life? Each student brings a text from global literature that expresses hope, health, realizing a dream to her. Acts out the text to the group in any

way she chooses as a way of exhibiting her future vision. The group gives every student their blessing for emerging from this journey and heading towards a new journey.

See Appendix 4: Pictures from the process in the Autobiography program p. 50

See Appendix 5: Circular Work Model p. 51

See Appendix 6: Autobiography" Educational Program - The components p.52

See Appendix 7: EAP basic theories and ideas - Dror Hadar (2015) p. 53

Research Variables

The dependent variable in this study is self-efficacy and self-expression and it is defined using the following dimensions:

1. Ability to express myself to others
2. Faith in myself and my ability to cope
3. Extent of sense of difficulty and pressure in handling assignments
4. Sense of actual efficacy (practical and operational)
5. Myself compared to others
6. Willingness to receive assistance

Independent variables

1. Participation in the Educational Autobiography Program
2. Timing of participation in the Educational Autobiography Program

III.5 From gap in knowledge to contribution to knowledge

Research conclusions

Conclusions regarding self-efficacy (research question 1)

- The "safe place" is a vital condition for development of the process. In a traditional introverted society one cannot reach an authentic place with very high sensitivity to eh participants' vulnerable aspects without a safe place due to the high tension between exposure and guarded attitude.
- The work process facilitates development of self-efficacy, expands it from a place of functional self-efficacy to a sense of personal self-efficacy that adds a sense of worth, positive self-image and feeling of meaning to oneself and one's community.

Conclusions regarding Self-expression (research question 2)

- Acting out contents in front of an audience validates efficacy. Women who are afraid of the opinion of the audience from their society managed to stand in

front of an audience and receive confirmation. It is a strong experience. They turn their feeling from fear to validation and confirmation.

Conclusions regarding Pedagogical means (research question 3)

- The group and social character of life in their culture conforms to the way in which the educational process occurs. They are familiar with the power of the group in their life, as women they are used to working in a group in their household. Therefore, the way they undergo the educational process that includes joint experiential learning is compatible with their culture. They use the same, familiar language. They are familiar with cooperative teaching methods that provide a familiar initial base enabling good flow of future studies. Therefore, starting off studies with a familiar language may facilitate beneficial learning in following stages.
- The teacher's character is significant since it is beyond the frame and may provide modeling for interpersonal relations different from the ones they are familiar with. In traditional, conservative society, women are faced with modeling of appeasing social and masculine demands and less with a model of dialog and comprehension of their needs.

Meaning and Understanding

- There are mutual relations between the sense of functional self-efficacy and the sense of personal self-efficacy and the dialog between the expands and fills the efficacious experience, enabling one to experience complete efficacy. This means that in order to achieve full self-efficacy one must combine and expand several fields of efficacy.
- Emotional arousal in this study facilitated change. This was enabled due to the "safe place". This conclusion was found contrary to Bandura's (1997) opinion. He claimed arousing negative feelings encumbers self-efficacy development processes. The moment physical and emotional arousal are channeled into a constructive instead of destructive force one feels movement and development when facing pressure instead of going around in endless circles. I.e. arousal may be a trigger for change and promotion of self-expression thus promoting the sense of self-efficacy.

III.6 Practical conclusions

- Conceptualization of this conclusion may expand application of the model in locations that want to develop personal, individual and authentic expression –

in workplaces, institutions that train educators, teachers and therapists or various institutions including jails and rehabilitation centers.

- A strange teacher coming from another society provides the dialog modeling and notes their personal needs, allowing them to open up more easily. Coming from a different background provides a type of safe place. This raises the question whether a teacher from the community can enable a safe place? That is worth subsequent study.

III.7 Limitations of the research

The small extent of the study when it comes to the number of participants in order to arrive at conclusions and generalize about the Arab population in particular and other populations in general.

The researcher's subjectivity – the researcher who carried out the study is also the inventor and teacher of the program and managed the entire program. This may cause some of the participants' replies to be biased due to their relationship with the researcher and the need to impress her (Tuval-Mashiach, 2005). Furthermore, one should note the influence of the researcher over the information produced from the interviews due to being a women with her own attitudes and directions and the above-mentioned interaction with the participants (Paton, 2002)..

III.8 Innovations in this study

1. This study deals with the topic of an educational program called "Autobiography" where participants are Arab female students. The subject is unique and has no previous study**.** It deals with an issue not often dealt with by Arab population and is less familiar with. As a collective society it does not tend to expose feelings and does not deal with people's autobiographies but with their collective needs, certainly not on an individual level.

2. ***Four new concepts*** formed for the purposes of this study based on review of appropriate literature: 1. Dividing the term self-efficacy into two types of efficacy: functional self-efficacy and personal self-efficacy. Functional self-efficacy – FSE, is a sense of efficacy to complete assignments that does not necessarily include the welfare or inner esteem of a person towards himself. Personal self-efficacy – PSE, is the ability to feel able to get acquainted with oneself, value one's abilities, and act according to one's free will and choice.
   2. A new term that combines the two efficacies – FSE and PSE. The term is –

Combined Self-Efficacy, CSE – expressing the entire range of efficacy. 3. An extended term called Arousal Builds Combine Self- Efficacy – ABC-SE. It describes the same process with elements of Emotional Arousal but in a different setting in which it may be experienced as constructive instead of destructive

3. ***The use of artistic and dramatic expression*** in this program is based on an innovative model that examines self-efficacy parameters based on a combination between Bandura's theory (1986) and the Mandala model (Jennings 1998). The model is based on four stages each stage was built on the preceding stage. It has progressively built a circular work to expand the circles of exposure and mutual learning. Personal autobiography with "peer group" when they are being a model for each other (Bandura 1977)passing along some developmental processes correction to period of childhood (Erikson 1997). And the highlight of the model is the final project that left imprint and hopefully creates a new internal model for continued their duties as models for others.

III.9 Contribution to knowledge

The contribution to theoretical knowledge

The research confirms the existing knowledge about Arab women who live between modernism and conservatism. Still fighting for their freedom to be individual and independent lives.

The contribution to practical knowledge in the field

- A short-term program with a long-term influence is economically worthwhile and also adapted to adult learners who cannot always devote long periods to studying.
- The study investigated the application of the components of self-efficacy from the social learning theory, in a process of experiential learning (drama, art, and story) and collective learning in an Arab college in Israel. The study added data that support the hypothesis that these methods can be used and are relevant to the study processes of students for purposes of promoting self-efficacy and self-expression.
- Developing a program in which the Arab students use the materials of their lives and their language and do not require the mediation of study materials in another language.

- Developing a new pedagogical model for educational work through autobiography, working with students who are completing their academic studies for purposes of individually-tailored development.

III.10 Recommendations for further research

The study was conducted on a relatively small scale. The questionnaire was given to graduates, enabling an observation of the range of the program's impact. But in order to gain a more extensive understanding of the data, the researcher recommends continuing a longitudinal study to understand whether and how the program's impact continued regarding the ability of the participants to influence their community.

The current study did not examine the issue of the teacher being Jewish and the implications of this for the Arab students, particularly while they are dealing with Autobiography. It is recommended to conduct two follow-up studies to examine this issue from the teacher's viewpoint and from the students' viewpoint. What is the impact of the "foreign" teacher on the process of the program for the participants? The "foreign" teacher may sometimes be considered as an "enemy" from a political point of view.

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Appendix 1: Doctoral research informed consent

Babes-Bolyai University, Cluj-Napoca, Romania

Researcher: Dorit Dror Hadar

You are requested to volunteer to help by participating in a study I am conducting during my doctoral research process. My research deals with the Autobiography course and the processes that compose it, and what can be gained from it.

- The study will be anonymous. The interviews, questionnaires, drawings, pictures, or filmed works will be classified using letters and numbers.
- Participation in the study is voluntary. You are free not to participate in the study, or to stop your participation at any time.
- Consent or lack of consent to participate in the study will in no way influence the process of your studies or your grade in the course.
- The risk from participating in this study is minimal. The chance of harm or discomfort in this study is no greater than can be expected from ordinary everyday life.
- All your questions regarding the study will be answered. You are free to consult anyone (family, friends) regarding your decision whether to participate in the study or to stop participating.
- Participating in the study will not necessarily be of benefit, but it is possible that the participants will gain knowledge and self-understanding and work techniques that could enrich their professional lives. Additionally, it is possible that the study's results could help with greater understanding and awareness regarding their autobiography process.
- If clarifications about the study are required, please contact the researcher, Dorit Dror Hadar, digo@dafna.org.il, 052-2217015.
- The researcher may present the results of this study for academic purposes (articles, teaching, conferences, training, etc.).
- My consent to participate in this study is given of my free will, and I understand what is written above. In addition, I will receive a copy of this document.

_____ _____ _____ _____

Participant's signature Date Researcher's signature Date

Appendix 2: Research questionnaire

Hello,

My name is Dorit, and in the framework of my PhD thesis I am carrying out a study on autobiography.

Your answers will not be revealed to anyone and will serve for research purposes, undergoing statistical processing only. I would be very grateful if you could take part in my study by filling out this questionnaire.

* The questions are written in masculine form but relate to females too.

Personal background

Gender: M / F Age: _____ Years of schooling: _____ Occupation: _____

Marital status: married / single Nationality: _____ Name: _____

Religion_____

Please circle the number that best reflect your approach to the following sentences:

	Completely disagree	Disagree	Agree	Completely agree
1. In general, I am satisfied with myself	1	2	3	4
2. Sometimes I think I'm totally worthless	1	2	3	4
3. I think I have several good qualities	1	2	3	4
4. I am able to do most things as well and successfully as most people	1	2	3	4
5. I think I don't have a lot of reasons to be proud of myself	1	2	3	4
6. I think I can talk about personal issues on a stage in front of an audience	1	2	3	4

7. I think I am a person of value, at least equally as much as other people	1	2	3	4
8. I would like to feel more self respect	1	2	3	4
9. I tend to feel I'm a failure	1	2	3	4
10. I have a positive attitude towards myself	1	2	3	4
11. I think a group can sense human emotions	1	2	3	4
12. I feel I am good in most areas	1	2	3	4
13. I believe I'm talented	1	2	3	4
14. I haven't succeeded in many things because I have a weak character	1	2	3	4
15. I cannot do everything I'm asked to do	1	2	3	4
16. I am willing to talk about personal things when I'm on a stage in front of an audience	1	2	3	4
17. I don't know how to handle difficulties	1	2	3	4
18. I function well under pressure	1	2	3	4
19. I sometimes feel completely useless	1	2	3	4
20. I like to solve complex problems	1	2	3	4
21. I am put off by difficult tasks	1	2	3	4
22. I feel I have what it takes to succeed	1	2	3	4
23. I don't think I am particularly good at anything	1	2	3	4
24. I am at my best under pressure	1	2	3	4
25. I am frightened of talking about my personal issues on stage in front of an audience	1	2	3	4
26. I don't have willpower	1	2	3	4
27. I never leave a job in the middle	1	2	3	4
28. I have more will to express feelings when I'm with a group	1	2	3	4
29. I find it difficult to express feelings in a group	1	2	3	4
30. I prefer to use other people's assistance even on personal assignments	1	2	3	4
31. I am willing to observe some parts of my life, even the more difficult ones	1	2	3	4
32. I tend to give up easily when facing complex problems	1	2	3	4
33. I express myself creatively and	1	2	3	4

with complete freedom when I'm with a group				
34. A person should express themselves creatively and freely in a group	1	2	3	4
35. I don't believe others can help me on personal assignments	1	2	3	4
36. I don't have the guts to express myself creatively and with complete freedom in a group	1	2	3	4
37. I am able to use others on a personal task	1	2	3	4
38. It is important for me to observe certain parts of my life, including the more difficult ones	1	2	3	4
39. I find it frightening to observe the difficult parts of my life	1	2	3	4
40. I express myself creatively in a group	1	2	3	4

- Please write, in your own words, about your sense of the influence of the Autobiography process on your life today (image, thought, poem, picture, or other description).

Thanks for your cooperation,

Dorit

Appendix 3: Semi-structured in-depth interview questions

Part 1 – Before the Autobiography Program starts

The questions are based on a definition of self-efficacy + focus group I conducted for students that participated in the program in the past.

*Structured Questions 1-6, 8, 15-17 to all students participating in research

1. What are the reasons that caused you to decide to take the autobiography program- (internal causes – interesting, intriguing, want to develop, understand my story, get to know myself, it dreamed about doing this and/or external causes – came with a friend, my husband told me I had to develop, I want the program to appear on my CV).
2. What goals would you like to achieve through the program?
3. What would constitute success in the program for you? (Achieving goals, hearing other people's stories, exposing my story, telling my story.)
4. Do you believe you have the necessary qualities to pass the program good/ very good/ excellent/ exceptional. What are those qualities?
5. Do you think you are capable of using games, writing, art and expression? What is your experience in this?
6. What challenges do you expect to encounter during the program? Shame, fear – maybe they won't understand my story, sense of overwhelming, pressure, not enough time, tension, anxiety, fear of exposure, shortage of time – too many options, deliberation, difficulties, questions on how to prepare myself
7. Describe a case in which you handled a challenge (struggle for use of space, living with painful personal materials)
8. Do you expect to enter a state of anxiety during the program? How do you function under pressure? Give an example of the state and the way you functioned.
9. Do you use the assistance of others to carry out tasks? If so, will you get help from family and/or friends and/or group members and/or others to carry out the program assignments?
10. Are you willing to help others in the program? In what way do you see your part in the group that takes part in the program?
11. How do you see the cooperation between the group members in the program? – Competitive, source of envy, source of fertilization and creativity.

12. Why is it important to you to do well on the program?
13. Is there a significant other in your life? What is his measure of partnership/ influence over your participation in the program and/or other issues?
14. Are you willing to tackle difficult, challenging tasks? Can you explain the reasons.
15. What causes you to believe you will carry out the program tasks – (pleasure, fear, or do they seem important to you)
16. Is connection with the teacher important to you, that the teacher understand you? Sets you goals? Believe in your abilities? Encourage you?
17. Do you undertake difficult tasks in the classroom? Why? (Do you think it is expected of you? Because you want others to think you know things. Because you want to prove to yourself that you are right/have the knowledge, because you enjoy them.)
18. How do you experience criticism? (Pressing/ constructive, teaching, fertilizing, the other cares about me)
19. Why is it important to you to succeed in the autobiography program? (To receive a reward/prize, to enhance your self esteem, because it is important, because you enjoy it.)
20. How can participation in the program influence your everyday life in this period? In the future?
21. In what way do you think you will use the knowledge you acquire in your process in the program for your everyday life? (Self acceptance, alleviation, more freedom, assertiveness, awareness of situations, don't let other dictate, understand myself better, wider horizon, see life in wide terms without getting stuck in one thing, develop responsibility, formulate goals, I deserve it, help in parting from my past materials, making a change in my life.)
22. Do your relatives know about your participation in the program? (Are they supportive, involved, interested, partners, active partners)
23. Other, continue the conversation at her will

Appendix 4: Pictures from the EAP

Stating point

Art working

Art working

The Autobiography

The Autobiograpy

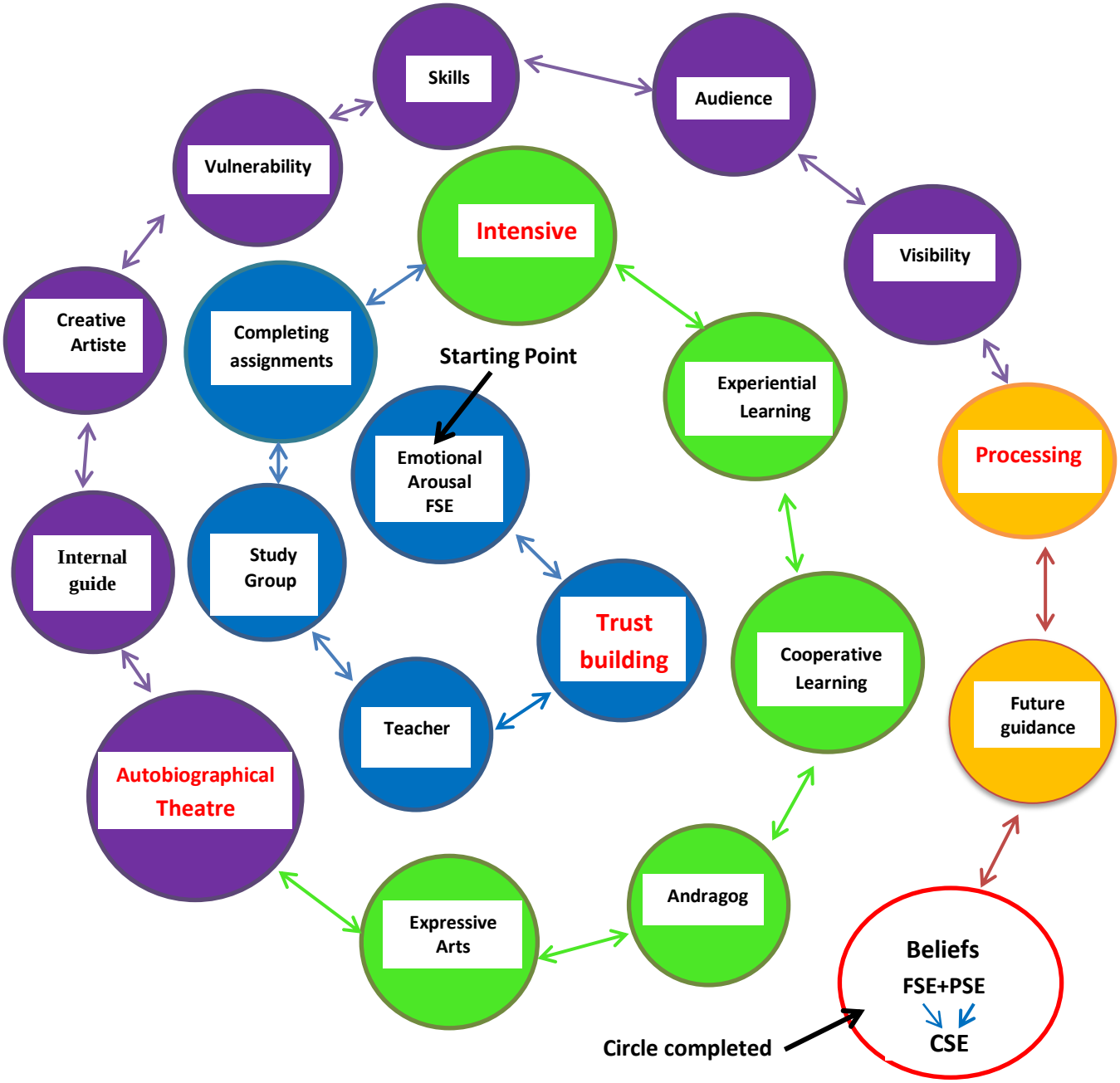
Processing

Processing

Art working

THe process during the Program

Appendix 5: Circular Work Model of the EAP



Circular Work Model - Starts from the center (see the "Starting Point")

First stage – "building trust", blue circles

Second stage – "intensive" – green circles

Third stage – "autobiographical theatre" – purple circles

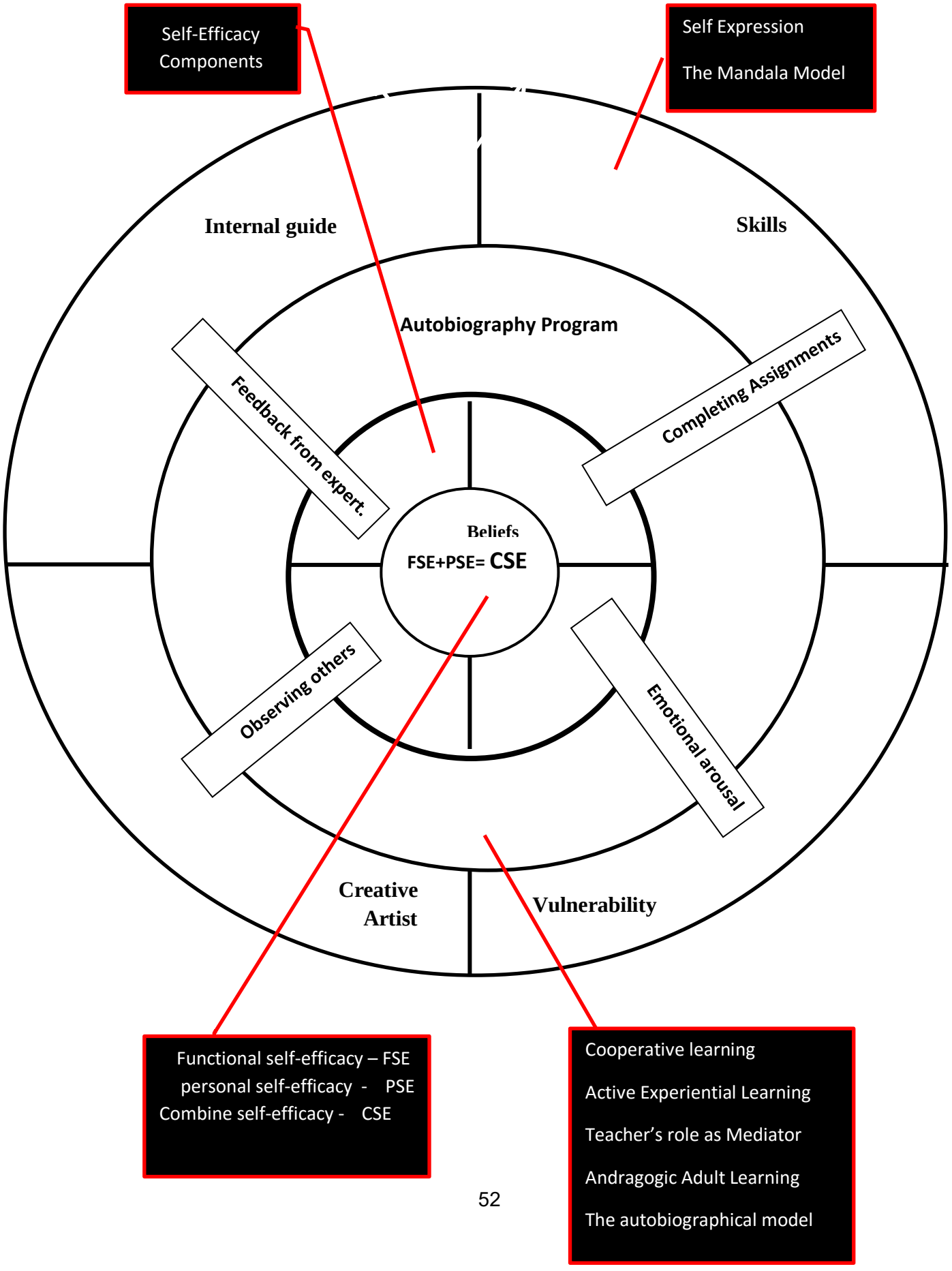
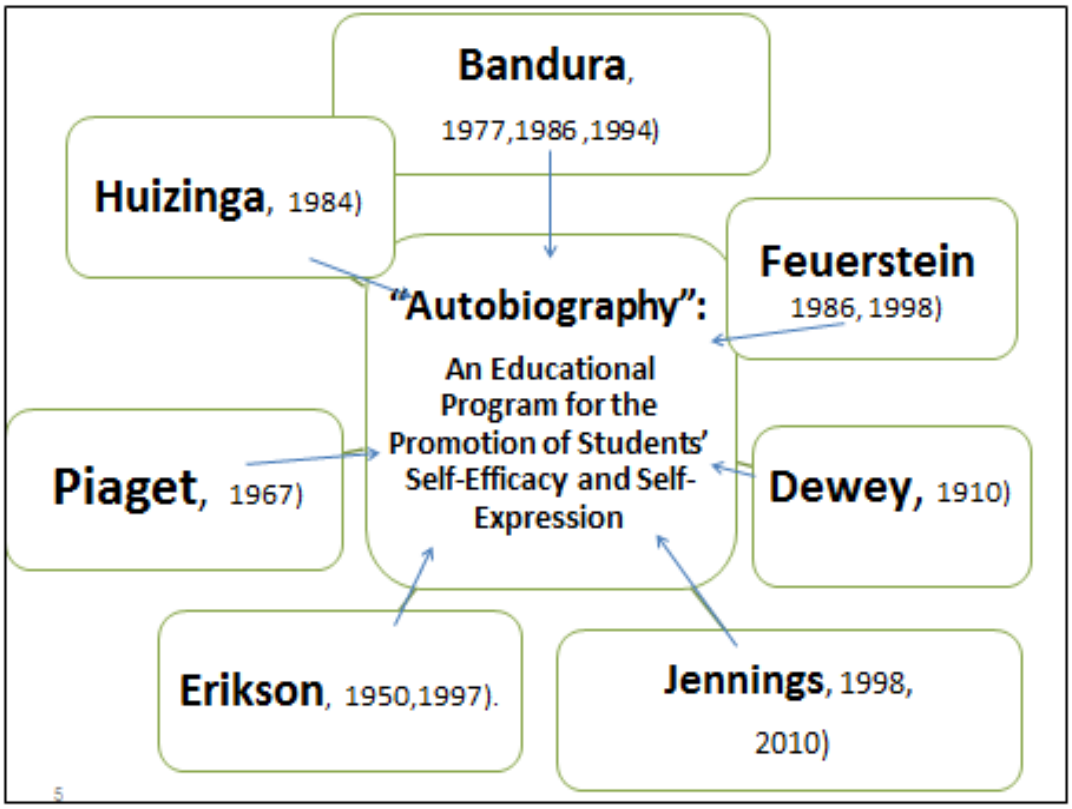
Fourth stage – "processing separation and looking forward" – pink circles

FSE – Functional Self-Efficacy

PSE – Personal Self-Efficacy

CSE – Combined Self-Efficac

Appendix 6: Autobiography Educational Program - The components



Appendix 7: EAP basic theories and ideas - Dror Hadar (2015)