**English Abstracts of the Hebrew Articles**

**Gender Differences in the Commitment to Volunteering During the First COVID-19 Wave in Israel**

Liat Kulik, Ronit Bar and Liora Arnon

This study examines gender differences in the commitment to volunteering and the sociocultural and psychological variables that explain volunteers’ commitment during the first wave of the COVID-19 epidemic in Israel. The indices of commitment to volunteering examined were: stability of volunteering, assessed by the tendency to continue volunteering; intensity of volunteering, measured by the frequency of volunteering over time; and cultivation of volunteering, assessed by the tendency to recommend volunteering to one’s acquaintances. The sociostructural and psychological characteristics approaches served as the theoretical bases for the study, which included 504 participants: 173 men and 331 women. Men were found to have overall higher levels of commitment to volunteering than women. Among women, instrumental motives were associated with intensity of volunteering, and intrinsic satisfaction was associated with volunteering. Furthermore, fear of being infected with COVID-19 was associated with reduced intensity of volunteering. Among men, the motive to escape reality through volunteering was positively associated with intensity of volunteering, while the association between these variables was negative among women. It is recommended that volunteer organizations adopt a gender-sensitive approach when deploying volunteers during crises.

**Keywords:** COVID-19, gender, commitment to volunteering, fear of infection

**Suicides and How They Were Perceived in Israel’s Early Years**

Oded Heilbronner

This article addresses the high rate of suicides that occurred among Israelis in the late 1950s and early 1960s, as well as the way in which this phenomenon was perceived in Israeli society. The study focuses on the immigrants from Europe who had suffered from the traumas of the war in Europe and on Israelis who experienced insecurities associated with the country’s struggle for independence. I posit that during the first “stable” decade of Israel's independence (1958–1967), many people suffered from depression from these earlier experiences which was expressed in, among other things, the number of suicides that occurred during that period.

This article describes Israeli society in the 1960s as “disturbed,” a society suffering from a prolonged nightmare and teetering on the edge of madness. Those who committed suicide – seen as having succumbed to “madness” – were mostly of European origin, with their bodies found in remote locations, as well as on beaches and in the streets. Whatever genetic and neurological vulnerabilities may have led to these tragic ends, the social response was to overlook these factors, and instead explain these suicides as a result of chronic illness. The article provides an historical evaluation of suicide, describes the range of societal responses to it, and reports how suicides were perceived in Israel during this period.

**Keywords:** suicide, Israel, 1960s, modernity, stress, mental illness

**On Cults and Brainwashing: A Short History of Two Controversial Concepts**

Gabriele Cavaglion

In Israel, particularly in the last decade, the concepts of brainwashing and cults have been widely discussed in professional, public, and political discourse, as well as in the local media and among public officials, mental health professionals, and welfare workers. Brainwashing and cults have become derogatory terms that describe negative, dangerous, and destructive phenomena that exist among groups, families or communities with controversial religious, spiritual, therapeutic or educational ideologies and ways of life. Adopting a constructionist approach as its theoretical basis, this paper presents a short overview of the societal construction of the intertwined concepts of brainwashing and cults. The first part of the article addresses the “discovery” of cults in American society during the 1970s in the wake of a number of tragic events. During this decade, the anti-cult movement emerged, supported by some former members of such groups, concerned parents, religious activists, and mental health professionals. However, the link between brainwashing and cults remained controversial, and no consensus was reached on this issue within either academia or the judiciary. The second part of the article addresses the “importation” of both concepts into Israeli society. Two notorious cases regarding cults were raised in Israeli courts, without any precedents. The amendment of slavery was discussed and ruled upon.

**Keywords:** brainwashing, destructive groups, legislation, Israeli judicial ruling

**Spiritual Jewish Criminology: Back to Basic Questions**

Yitzhak Ben Yair

The literature of different religious and spiritual traditions with Judaism impart vast wisdom and knowledge accumulated over thousands of years by scholars engaged in various sciences, particularly those addressing how people lead their lives. The current study uses a hermeneutic phenomenological approach in which 39 participants were interviewed and in which many religious writings, selected according to the interviewees’ recommendations, were analyzed. The findings revealed three central and unique themes addressing the basic premises of spiritual Jewish criminology: the purpose of creation, human nature and first tendencies, and the question of free will. Inspired by these themes, a pyramid theoretical model was constructed with two axes illustrating the basic premises. The horizontal axis represents people’s desired movement from egocentrism, depicted in the scope of the pyramid, to altrocentrism, which is represented in the center of the pyramid. The vertical axis represents people’s desired movement from materialism, represented in the base of the pyramid, to spirituality, which is found at its summit. According to the model, criminal behavior derives from humans’ basic materialism and egocentrism, and thus, the essence of society’s response to perpetrators is to move them toward altrocentrism and spirituality.

**Keywords:** criminology, religion, spirituality, egocentrism, altrocentrism, Judaism

**Sources and Mechanisms that Shape the Identity of the Newly Religious**

Yitzhak Dahan and Janet Cohen

The current research seeks to answer the question of what mechanisms shape the religious identity of newly religious people who operate as a place-based community. The study, based on an analysis of a case study, suggests various systems and mechanisms that shape the religious identity of newly religious individuals: sociology and geography, processes and decisions, universal laws and local context, social structure, and human agency. Given that newly religious individuals are marginalized and lack cultural capital, the leaders of their community play a key role in reformulating an old-new theology in a way that sustains a unique and alternative narrative. In turn, this narrative empowers community members and provides them with a voice and a safe identity.

**Keywords:** *Baalei Teshuva*, the Israeli ultra-Orthodox community, biography, interpretation, culture, collective biography

**On the Border of Identity: Recruiting Bedouin Volunteers to the IDF Creates Tension between Mixed Arab Communities in the Galilee**

Tomer Mazarib

This article addresses the recruitment of Bedouin volunteers from the Galilee to the Israeli Defense Forces (IDF) and analyzes the resulting identity politics discourse. While serving in the IDF is considered contrary to the Arab-Palestinian nationalism of some Israeli Arabs, there are other Israeli Arabs who voluntarily enlist in the IDF, their recruitment reflecting Israeli government interests. The current article seeks to illustrate how the choice of young Bedouins to volunteer in the IDF, especially those living in mixed Arab communities in the Galilee consisting of Bedouins and *Fellahin*, or farmers, creates tension between these two communities as well as among Bedouin youths. In addition, the choice to volunteer in the IDF undermines the full integration of the Bedouin communities into mainstream Palestinian communities in the towns and villages of the Galilee. This study employed qualitative methods, based on ethnographic-empirical fieldwork in which 14 semi-structured, in-depth interviews were conducted with Bedouin and Fellahin from Jaffa of Nazareth, a mixed Arab village. Gaining a greater understanding of this phenomenon, and its accompanying discourse, can offer insights into the complexity of creating an integrated Arab society in Israel in the shadow of the long conflict with the Jewish majority in Israel.

**Keywords:** Bedouin, Fellahin, Bedouin volunteers in the IDF, Jaffa of Nazareth, Galilee

**Undergraduate Students’ Academic Dishonesty**

Ohela Gross Avinir and Adaya-Meirovich

Academic dishonesty refers to behaviors such as cheating, plagiarism, and other unethical academic behavior. Understanding the phenomenon of academic dishonesty is essential for both academic institutions and organizations. This present study examined students’ attitudes toward cheating behaviors, focusing on plagiarism. An anonymous questionnaire was distributed to 260 undergraduate students. The findings of the study showed that: (1) more incidents of plagiarism were found among students who were further along in their studies; (2) plagiarizing from an article or website was considered as less severe than plagiarizing from other students; and (3) a positive correlation was found between perceiving the behavior as wrong and students’ assessment of its severity, and a negative correlation was found between perceiving the behavior as wrong and engaging in dishonest academic behavior. These findings suggest that perceiving academic dishonesty as wrong reduces engagement in it. In addition, more incidents of plagiarism were found among students coming from families with academic backgrounds. Self-efficacy and the perception of the severity of plagiarism was higher among students who were native Hebrew speakers than those who were non-native Hebrew speakers. The study found that plagiarism was more prevalent among more senior students, and that the academic experience has no effect on students’ perceptions of dishonesty. Therefore, it is recommended that academic institutions take responsibility for the ethical education of students and work to implement programs that aim to prevent academic dishonesty.

**Keywords:** self-efficacy, academic dishonesty, plagiarism, higher education