SECTION MANAGEMENT, MARKETING, ECONOMIC, INFORMATICS AND CYBERNETICS

CULTURAL DISTINCTION WITHIN SCHOOL ORGANIZATIONAL CULTURE AND ITS EFFECTS ON TEACHERS' REGULATION OF EMOTIONS IN ARAB HIGH SCHOOLS IN ISRAEL

Manal Awad HIJAZI[1]
[1]*Department of Management, University of Timisoara, Timisoara, Romania*
manalawadhijazi@gmail.com

Abstract: *This study investigates the influence of organizational culture on the emotion's regulation of teachers in Arab high schools in Israel. It explores how cultural and social dynamics within the school environment affect teachers' emotional regulation and overall performance. Through qualitative methods, including in-depth interviews with principals and teachers, the study uncovers the emotional challenges teachers face, such as a sense of alienation and frustration stemming from their cultural identity as Palestinian Arabs. Findings indicate that the lack of emotional support from school leadership exacerbates these challenges, leading teachers to seek emotional relief through peer support. The study contributes to the understanding of how organizational culture impacts teacher emotions and highlights the need for leadership to foster an environment that acknowledges and supports teachers' emotional well-being within culturally distinct educational contexts.*

Key words: *Organizational culture, Teacher emotions, Arab high schools, Emotional regulation, Palestinian Arab identity, Cultural context in education, School leadership, educational system in Israel, Teacher motivation, School administration.*

1. Introduction:

Schools are educational organizations where human interactions are crucial and inevitable for its existence and growth. Furthermore, it is a powerful resource for shaping identities and intergroup relations within society.

Every organization functions according to values, goals and informal processes that help define what happens inside, and schools are not different in this respect (Oplatka, 2015). However, schools have their uniqueness as learning institutions. In their research, Scardamalia and Bereiter (2010) ask" what would it mean for schools to become learning organizations?" accordingly, they present two quite different ways of answering that question. One would constitute an overhaul in management and the organization of work for schools to do a better job of performing their traditional functions. The other is a much more radical transformation, in which the basic job of the school is altered (Scardamalia & Bereiter, 2010).

A modern school is forced to change in accordance with new tasks and requirements of society, changes in the educational process and the effectiveness of introducing innovations are impossible without a serious analysis of the organizational culture of the school, that occurs in a specific social-cultural, and political contexts.

Many researchers have emphasized the influence of social-cultural factors on educational organizational and leadership aspects. Research on school-based management (SBM) by Omar Mizel (2009) that aims to check key components of SBM in the Arab Bedouin sector in Israel points the social, cultural, and religious factors that contribute to poor academic outcomes. Others, like Shohamy and Awayed-Bishara, describe the Arab educators and administrators in the state-controlled Arab school system who have little power to make decisions (Shohamy, 2003) and are often forced to impose hegemonic Jewish-Israeli values on their learners by means of implementing curricular agendas (Awayed-Bishara, 2021).

Apparently, the organizational culture that "happens" in a specific social cultural context has a strong effect on teachers, as main members of the school. a fact that clarifies the uniqueness of the present research aiming to investigate Arab-Israeli teachers.

The study on teachers has been investigated in many aspects of learning and teaching. Furthermore, since emotional experiences are central aspects of teaching and learning, the research into the role of emotions in education has also increased in the recent years. (e.g., Schutz, 2009; Lee, 2021; Oplatka, 2015). Emotions are part of the learning, teaching, and managing process. It's agreed that they are of a great importance in the daily life of the school and in its leadership. (Nilsson, Ejlerfsson, Andersson & Blomquist, 2015).

The concept "emotions" may sound general and problematic due to the wide range of emotions one can describe. Although there is no one universal definition that is agreed by all researchers, it is still possible to consider emotions as a multidimensional concept that relates to the "desirable" and "non desirable" feelings by which the employee experiences his job (Oplatka, 2015). In other words, emotions in the workplace, the school in this respect, relate to the extent an employee reports/ shows positive feelings and attitudes towards his job.

The research concerning emotions in the workplace is widely spreading in the last few years. Many researchers have indicated the schools' potential for a variety of" emotional episodes" (Frijda, 2000; Izard, 2007). They have described a range of emotions that goes from enjoyment to the intense frustration. Teachers are faced with meeting the needs of students, parents, colleagues, administrators, school districts and governmental accountability officers. (Darby, 2008). The effort to meet the needs of so many varied constituencies often evoke teachers' emotions (Darby, 2008; Adams, 2002; Oplatka,2015).

Schools, as was mentioned before, are organizations, and because organizations tend to enhance, and support rational thinking, there is a chance that the impact of teachers' emotions in educational settings and organizations was neglected because it was considered as being too illogical in its nature to deserve a proper examination and inspection. Consequently, the way teachers regulate their emotions may be also neglected and not given enough focus.

Researchers pointed on the personal characteristics as dominant factors to affect the employee's regulation of emotions (Bono & Vey, 2007). They described conscientiousness, core-self- evaluation, and emotional intelligence as personal variables that affect emotion regulation (Brotheridge & Lee, 2003; Diefendorff, Croyle & Gosserand, 2005; Austin, Dore & O'Donovan, 2008). Others used the term "surface acting "that may cause emotional dissonance (Seery & Gorrigal, 2009) and "deep acting," that refers to automatic emotion regulation as internal management of emotions.

To contribute to the research on emotions, investigating the role of the organizational culture in teachers' regulation of emotion is what this study aims to reveal. How the school culture, led by the principal and the administration, affect the teachers' emotions and specifically, which is more relevant to work context, is regulating their emotions. The idea emerges from the fact that emotional experience involves person-environmental transactions, which include both "internal "personal characteristics and "external "environments: standards, values, rules (Lazarus & Folkman, 1991). The latter is part of what other researchers have called the "macroscopic level of social, cultural and political structures of schooling" (Zembylas, 2011), referring of the teacher self, on the other hand, as the "microscopic level."

Teachers' emotions in the research field are always connected to different factors such as their relationship with pupils; their career stage; pupils' behavior; quality of teaching; job requirements and the teacher's gender (Oplatka 2015). Still, the effect of the emotion regulation they practice on their motivation -overall, intrinsic, and extrinsic- is also a matter of investigation. On the other hand, the way teachers feel is reflected eventually on their performance. In management terms, teachers who possess an intrinsic motivation to work as educators are doing their teaching job more effectively and more efficiently as proved by the results of their students in all kinds of evaluation of their learning.

Arab teachers in Israel are minority with a unique and complicated professional identity.

In their research about leadership style, occupational perception, and organizational citizenship behavior in the Arab education system in Israel, Arar & Abu-Asbah describe a phenomenon which produces on the one hand high profile of teachers in Arab education, and on the other hand, damage on the occupational perception and even alienation from the teaching profession (Arar and Abu- Asbah, 2013). Haj-Yehya describes how both Israelization and globalization affect the Arab school culture which in turn affects the principals, the teachers, and the students. (Haj-Yehya, 2016).

Since research have not investigated how Arab teachers regulate their emotions and how this is affected by the organizational culture of the school, which is in this case, suffers from a weak presence of the ethnic distinct Arab culture (Haj-Yehya, 2016), the present research intends to analyze the connection between the Arab teachers' regulation of emotions and the organizational culture of the school, assuming that the unique cultural context of Arab schools in Israel would contribute to the findings.

The emphasis on understanding the Arab teacher's self in the context of the school culture through exploration of his emotions in the workplace opens the door

to more understanding that may lead to new practices of the leading system that affects teacher's transformation.

2. The objective of the study

The objective of this study is to examine how the organizational culture within Arab high schools in Israel affects teachers' emotional regulation and teachers' performance, particularly in the context of their unique cultural and professional identity as Palestinian Arabs. The study is part of wider mixed research on the relation between organizational culture and teachers' regulation of emotions.it also aims to reveal how the lack of a distinct Arab educational culture influence teachers' emotions and their ability to manage these emotions in the workplace. Additionally, it seeks to explore the role of school leadership in either supporting or neglecting the emotional needs of teachers, contributing to a broader understanding of the interplay between organizational culture and emotional well-being in educational settings.

3. Review of the Literature:

Interest in the study of the organizational culture of school has appeared since the mid-seventies of the 20th century. The researchers faced the same problems as when studying organizational culture in general: the multiplicity of the concept of "organizational culture of the school," the correlation of the terms "organizational culture," "organizational climate," the interdisciplinary nature of the phenomenon, the problems of the methodology of study, typologies.

The study of the school as an organization should be carried out in the paradigm of organizational culture (Shahamat, Mahmoudi & Sardareh, 2017). The idea of social constructionism that "an organization does not have a culture but is one" seems to be the most suitable for understanding and studying educational institutions. In this understanding, the main content of learning is not the transfer of information (mastery of knowledge), but a change in culture (a change in "being," context).

It is culture that can become the most necessary connecting factor that makes it possible to coordinate both the organizational processes themselves and their perception by different social groups involved in them (Price, 1997; Alvesson, 1987; Gruenert & Whitaker, 2015).

The school as an organization must maintain a certain balance both in relation to the environment in which it operates and between the various systems that form its overall structure.

Many studies are devoted to the study of the influence of organizational culture on overall work efficiency, employee behavior and the comfort of work processes, including within the school. It is believed that values, beliefs, and basic beliefs commonly shared in an organization can shape perceptions, ways of thinking, feelings, and behavior. The core of organizational culture is its ideology, which

manifests itself in public statements reflecting beliefs and goals, and which, in turn, become guidelines for behavior (Price, 1997).

In addition, a strong organizational culture, competently built and debugged, contributes to successful activity, commitment of employees, their motivation, as well as adaptability and flexibility (Ouchi, 1981; Deal & Kennedy, 1983; Peters & Waterman, 1984; Millikan, 1985; Sathe, 1985; Schein, 2007; Lewis, 2002; Reiman & Oedewald, 2002; Scheres & Rhodes, 2006; Jaghargh et al., 2012).
Researchers tried to measure the main elements of a strong school culture and their impact on sustainable school improvement (Lee & Louis, 2019). Heck (1998) consider that strong organizational culture in schools includes factors such as shared values, norms, and a sense of community.

Today, researchers use the term "organizational culture of the school," but there is no single definition. The analysis of definitions allows us to conditionally divide them into several groups:
1) Definitions listing elements of organizational culture.
2) Definitions reflecting the impact on the activities of schools, teachers, and students.
3) Definitions emphasizing the integrity of the phenomenon.
The relationship between the concepts of "organizational culture" and "climate" has a different interpretation. According to Van Houtte (2005), organizational culture and climate are not interdependent. Climate is a broader concept that includes organizational culture.
There are four components of the school's climate, one of them is culture:
1) Ecology (physical and material aspects)
2) Environment (individuals and groups)
3) Social system (rules and standards of actions and interactions)
4) Culture (beliefs, attitudes, values, norms, and meanings reflected in behavior) (Shann, 1999).

Another point of view suggests that climate is a substructure of organizational culture (Schoen & Teddlie, 2008).

The school is also considered as an open social system interacting with its external environment, which serves the purposes of other organizations and institutions of society and cannot exist independently of them (Ballantine et al., 2021). Of course, the allocation of the school as an independent organization is carried out for analytical purposes as part of the entire educational system.

It should be noted here that the school has certain characteristics that distinguish it from other types of organizations. There is a classical opinion that the structure of the school is extremely multifaceted — its goals, objectives, public authority, internal social interactions, and communication system are so developed that we can say that the school is one of the most complex organizations existing in society (Berg & Wallin, 1982).

American psychoanalyst and organizational consultant Kenneth Eisold notes that the school administration, teachers, students, and their parents perceive the school differently, based on their preferences, which represent different expectations, interests and needs, which can easily lead to the emergence of parallel systems in the school, between which communication is difficult.

Therefore, he suggests considering the organization of a school as a loosely connected set of overlapping systems:

- A student system related to the education and development of schoolchildren.
- A teacher system dedicated to maintaining professional standards and effective teaching.
- A parent system focused on the relationship between school and child.
- An administrative system dealing with management in general, including security and external relations.

A good school climate can be seen as facilitating communication between these systems, which otherwise can easily escalate into suspicion and mutual hostility (Eisold, 2009).

It is also worth considering that all subjects of the educational process may have different views on the social functions and tasks of the school (Todd & Higgins, 1998; Fan & Chen, 2001; Addi- Raccah & Arviv-Elyashiv, 2008; Favero & Meier, 2013; Minke et al., 2014).

Thus, the administration, teachers, students, and parents look at the school through different "lenses," have different interests, needs and expectations and place certain hopes on it. The school social environment can easily differentiate into independent systems that overlap to one degree or another, communicate in terms of their positions, and, therefore, do not always understand each other (Eisold, 2009).

The sphere of interests of teachers is purposeful and is set by the main mission — the qualified transfer of knowledge to students. In addition, they are engaged in organizational work, maintaining discipline, establishing individual contacts with schoolchildren and their parents. A separate large layer of their activities is preparatory and reporting work (Rampa, 2004; Pourrajab & Ghani, 2015).

Researchers speak of school culture as a set of traditions and rituals that are formed and modified over time when teachers, students, parents and administration work together, overcome difficulties, cope with crises and successfully solve tasks (Peterson& Deal, 1999).

In a study conducted by Fitria (2018), he argues that organizational culture has a positive impact on the work of teachers. He notes the special importance of trust in the school, which has a positive impact on the work of teachers. Hargreaves and Fink (2004) suggest that a stable culture provides teachers with a sense of security, trust, and confidence, enabling them to focus on their professional growth and deliver high-quality instruction.

An effective school culture promotes professional development, high productivity, cohesion and cooperation, as well as the creation of a working environment that maximally contributes to the fulfillment of the main task of teaching and educating students (MacNeil et al., 2009; Bush, 2015). In their study, Syaputra and Santosa (2022) come to the conclusion that the influence of organizational culture on the productivity of teachers and their motivation is very significant.

An effective culture assumes that the teaching staff and the school administration arrange their work in such a way that the discussion and adoption of important decisions take place jointly with the participation of parents and schoolchildren. It also allows you to fully control all the processes taking place in the educational institution, maintain their positive dynamics and organize effective teamwork. It is

important that teachers not only meet high professional standards, but also have positive personal qualities and a high moral culture. Thus, they will be able to demonstrate and instill in students socially approved and acceptable models and norms of behavior.

If the above points are not observed, the school culture can realize negative functions. This happens when there is no trust between all participants in the educational process, there is no cohesion and general movement towards the main goal, the qualifications of teachers do not meet professional requirements and standards, there is no effective contact with the school management. In addition, incorrect attitudes, negative personal qualities, biased attitudes and excessive demands on the part of both parents and teachers can complicate the situation. The above factors negatively affect many processes and can cause a deterioration in the quality of education, a drop in interest in learning, which leads to a decrease in the academic performance of schoolchildren (Grayson & Alvarez, 2008). It can also provoke the emergence of conflict situations at all levels between all subjects of the educational process.

Therefore, the creation of a harmonious organizational culture in each school is one of the most effective ways to optimize and improve the quality of the educational process and build a favorable environment for effective cooperation between the school administration, teachers, schoolchildren, and their parents.

Two terms that were used to describe emotions in the workplace, which are going to be related to in the discussion part of this research, are "emotional labor" (Hochschild, 2019) and "emotional work" (Hochschild, 2019). While the first concept describes a job in which the employees' emotions are controlled by the organization and the employee is getting paid for" showing" or "hiding" them - jobs like public service and waiters, the latest describes a situation in which the person is autonomous in managing his emotions, and thus the emotional work is controlled by the person.

Morris and Feldman (1996) claimed that teachers are expected to display emotions in particular ways. Accordingly, teaching is an emotional labor since it is a work or effort in which teachers present various roles or identities during school related transactions. This means that during transactions in the school context, teachers express, repress, or generate emotions based on perceived needs during particular activities.

Still, all of the above mentioned is not enough to give evidence regarding deep emotions of satisfaction and motivation that are connected to wider range of factors as this research aims to investigate in regard with the organizational culture of the school.

4. Methodology:

The qualitative research method

The qualitative research tool chosen in this study is to hold open interviews, as this causes the interviewee to conduct himself freely and openly, to be honest and a partner in the interview in full. By a semi-structured in-depth interview, a

researcher can reach deeper content by full partnership during the interview and expressing oneself freely on the part of the interviewee.

The qualitative research method mainly focuses on personal interviews with two principals and two teachers who are involved in the educational life of the school. This method tries to understand the actions of the person and since everyone is different, it is important to know the different points of view of each person and how they see or understand things. Qualitative research is research on humans, and naturally engaging in human experiences involves delicate, intimate, sensitive, and sometimes vulnerable situations (Sabar & Sabar Ben-Yehoshua, 2017; Shkedi, 2003).

The qualitative method enables to examine in depth the experience of the research participant and derive insights and meanings from it (Sokolowski, 2000). Making connections between teachers' regulation of emotions and school organizational culture involves a great deal of interpretive practice, through an in-depth look at the content emerging in the study we can deduce patterns and understand essences within the experience. The interviewees are the source of the information, their experiences, and the interpretation they give them occupy a central place in the research and through them the researcher comes to an understanding of the human experience (Englander, 2012).

As mentioned above, the qualitative approach used in the present research was mainly to assert or contradict the results/findings achieved by wider quantitative research that was conducted around the same topic.

In interviewing, two principals and two teachers from two Arab High schools in Israel, who were located by mutual acquaintances, were selected. One principal and one teacher from each different school. The advantage of the detection method is finding teachers in a relatively quick way. interviewees I know before the interview will agree to collaborate.

I held the interviews with the two principals in the schools. With one principal (HH), it has been conducted at the end of the schooling year. With the other principal (ST), it was done during the summer vacation.

The interviews with the two teachers, (JR and SA), were held in the school close to the end of the school year. A period in which final "Bagrut" exams are held and teachers "enjoy" much of free time, less stress of the daily routine after they have finished preparing their students for the ministry final exams. Even though the timing was due to research constraints and deadlines, I think that this was an ideal timing in which teachers specifically allow themselves to reflect on their work and view aspects of the schooling context in contemplation and more neutrality.

To note, the interviews with the principals were separated from the interviews with the teachers, meaning that both sides were not aware about the interview with the other side. I believe that this enables them to express themselves more freely without thinking about what the other side may describe regarding the same workplace or the shared work context.

5. Data Analysis and Processing of Findings of the Qualitative Research:

For the qualitative data we used the content analysis (Punch & Oancea, 2014) in which meaningful statements were detected. The principle of content analysis method (Holsti, 1969) was used to analyze the interviewees responses. This includes the transcription of the findings, identification of meaningful units of content and classification into categories (Creswell & Clark, 2017).
In practice, the data analysis starts with coding; it is the process of putting tags, names or labels against pieces of data. Later, comes the process of identifying main categories and determining suitable subcategories in the data.

6. Ethics and ethical considerations:

Ethics in human-related research addresses four different aspects: the relationship between the researcher, the research topic, the subjects, and the science. Ethics compels researchers by clear guidelines on how to conduct effective and proper research and how to treat respondents in a way that will not harm them, but will respect them (Friedman, 2006).
1) Informed consent - The subjects agreed to participate in this study after receiving the relevant information about the research topic, what questions will be presented and how the data will be presented and agreed to participate out of choice and a desire to help. They were also asked for permission to record the conversation with them, transcribe and analyze the interview.
2) Privacy and anonymity - Prior to the start of the interview, confidentiality was promised regarding details that may reveal the identities of the interrogees. It was emphasized that all the information provided will remain anonymous, that their names will not be displayed, and that no use will be made of the information, but only for the purposes of the research. Therefore, the names of the participants in the present research are only the first letter of their name.
3) Reciprocity and partnership - I will open the conversation with my personal presentation, what the purpose of the research is and I will thank them in advance for the participation and the time they give me. I will try to create an atmosphere of openness and trust in interviews that will allow for a relaxed conversation in a pleasant and friendly atmosphere, and I will also suggest that all interviewees read the final work.

7. Major Findings & Discussion of the study:

The qualitative data reveals the emotional effect of the organizational culture of the school on teachers more clearly. Since identity is part of culture (Arar & Ibrahim, 2016), the teachers' descriptions of identity give clear indication of the way they perceive their school culture.
Both teachers describe the weak presence of a culture that enables free expression of their feelings and of their identity as Palestinian Arabs. One teacher-JR -describes the school as an "official institute" on the one hand, relating to "the

alienating - requirements and procedures", and on the other hand she describes it as a "home" only once she meets her "favorite colleagues" and "share non routine sessions" as JR calls it, referring to meetings in which conversations are held around feelings and attitudes far from "the unreasonable meetings and requirements."

In her statements, teacher JR emphasizes both the organizational culture of the school and the regulation of emotions through her colleagues.

In his research, Haj Yiha (2016) presents the lack of a distinct Arab education in the Arab schools after the "Naqba" and its reflection on the organizational culture of the school. He points to the weak presence of the Arab education, which is practiced only occasionally via school activities, an aspect that goes with the description of the teacher emphasizing the restriction and commitment to the Israeli ministry of education that enforces curricula which is not stemmed from Arab culture values and causes much of the negative feelings she experiences in her work in the school. Other researchers (Abu-Asbah, 2012) agree that Arab schools in Israel focus on materials and assessment ignoring their role in enhancing and strengthening the Arab culture and the collective identity.

The second teacher -SA- says: "…the school may be a nightmare for the teacher if he doesn't manage to balance his feelings… the Arab teacher suffers more than any other teacher in this country, and if the administration doesn't realize this so he is running a factory, not a school…"

The teacher also emphasizes the flaws in the materialistic aspects of the school culture: "…there are many sides in the school that doesn't reflect us, our culture… the name of the building (Mifaal Hapayes-referring to the Israeli financier) shouldn't be there…the (Hozer Mankal.- referring to the Israeli ministry monthly brochure) …we can't give Arab Palestinian names… we are afraid…so we use numbers instead…"

The teacher is referring here to three important points: one is the challenging school reality for the Arab teacher in specific, secondly, the possibility and the importance of regulating his emotions, and thirdly, the important role of the organizational culture led by the principal or the administration of the school.

Regarding the first point, the description of the teacher goes with the spirit of the few research conducted on Arab teachers' identity in Israel. Arab teachers are described in literature as being in a situation between "globalization" and "Israelization" that sometimes contradicts with traditional values (Ghanem,2000). Arar & Fadia (2016) also relates to this phenomenon of the "lost identity" which is, according to him, caused by loss of cultural distinction in the organizational school culture, which also affects the students themselves.

Both teachers point to the flaws in the value system within the organizational culture of their schools, caused by the neglect of their own self-identity as Arab teachers and the focus on assessment. this is what Abu Asbah (2012), also approves in his description of an education which is unconnected to the social reality and neglecting the value aspect. The values that are emphasized through the educational curricula is prepared by the ministry and doesn't reflect the Arab culture or the teachers' needs and demands. (Haj-Yehya, 2016).

Both teachers refer to preferable colleagues to share their feelings. As JR describes it: "…when I feel that I couldn't stand things any more… I look for MA… my best friend in the school…for outlet and relief."

Also, teacher SA describes a similar behavior when asked about the idea of moving to another school: "…when I heard that they opened another new high school in the village, I thought to move for a better administration and better climate…. But sooner I told myself that what happens here also happens, somehow, in other Arab schools, since grades come first and not values, and because here I have an outlet for anger, two or three colleagues with whom I share a lot and feel better…"

 As we can conclude from both teachers, they use specific strategies to regulate their emotions. Soothing (Hofman et. al., 2016) is a repeated pattern in their conversions. Both talked about seeking others when they are angry or upset, to provide them comfort and sympathy.

These results are consistent with the features of the Arab society, in which members share a collective identity, maintain connections and close relations.
Principals, on the other hand, limited their descriptions of the organizational culture to school activities and, its effect, they manage to see in the motivational and performance aspects, without the mediation of emotions. As one principal describes- HH-: "…the ministry enables us to dedicate around 25 percent of the curricula to any extracurricular activity, so we have the freedom… but unfortunately, you need motivated teachers…."

The difficulty to view things through emotional lenses was also clear in ST's speech: "…A teacher can't act the feelings he experiences, because it will be reflected on his students and on their performance…."
Both teachers stated that their principals have no role in their regulation of the negative emotions. JR states: "…The principal doesn't ask us about how we feel… he doesn't even use words that relate to feelings… he is the last one to share my frustration with…"

The findings here again support the scene in which principals have limited understanding of how wide the term "organizational culture" is and their difficulty to perceive emotions as a mediating factor between the organizational culture and both the motivation and performance of teachers.

This goes with Agbaria (2015) when relating to Arab education in Israel, suggesting that emotions are related to identity, so if identity is not enhanced, no expression of emotions is enabled. Agbaria describes an "afraid" Arab teacher and an administration that doesn't play a role in expressing these feelings, and even giving the legitimacy to it, because it follows the ministry's requirements.

The qualitative findings support the idea that the school is an open social system interacting with its external environment and can't exist independently of them. (Ballantine et al.,2021).

8. Conclusion:

This study reveals the complex relationship between organizational culture and the emotional experiences of teachers in Arab high schools in Israel. The findings show that the organizational culture within these schools is deeply influenced by external political and social forces, which does not adequately reflect Arab cultural values. This lack of representation contributes to a sense of alienation among Arab

teachers, who often find themselves struggling to reconcile their professional duties with their personal and cultural identities.

Teachers in the study reported feeling emotionally disconnected from their schools, which they describe as "official institutions" primarily focused on meeting state-imposed educational standards rather than nurturing the cultural and emotional needs of Arab students and teachers. The emotional burden on these teachers is exacerbated by the absence of culturally relevant educational content, leading to frustration, disillusionment, and, in some cases, a sense of detachment from their roles as educators.

The study highlights the pivotal role of peer support in mitigating these emotional challenges. Teachers frequently turn to trusted colleagues to share their frustrations and seek emotional relief, as the organizational culture of their schools does not provide a formal mechanism for emotional support. The principal and school administration were found to have limited engagement with teachers' emotional well-being, focusing instead on the functional aspects of school management. This neglect of emotional dynamics further intensifies the teachers' emotional dissonance, as they lack institutional support for processing their complex feelings about their work environment.

Furthermore, the study draws attention to the concept of emotional labor, wherein teachers are expected to manage their emotions in ways that align with their professional roles. Arab teachers, in particular, face the additional challenge of regulating emotions related to their ethnic identity in Israeli educational system. This often leads to feelings of exhaustion and detachment, as teachers struggle to balance their professional responsibilities with their need to express their cultural identity.

The qualitative findings from interviews with both principals and teachers demonstrate a significant gap in how the organizational culture is understood and implemented. While principals emphasize the logistical aspects of school culture, such as curriculum design and teacher motivation, they largely overlook the emotional needs of their staff. This lack of emotional awareness within leadership contributes to a school environment where teachers' emotions are undervalued, despite the clear impact of these emotions on their job performance and satisfaction. Moreover, the findings suggest that the emotional experiences of Arab teachers are shaped not only by their immediate school environment but also by broader socio-political forces. In conclusion, this study underscores the need for a more culturally sensitive approach to organizational culture in Arab high schools. School leadership must recognize the emotional dimensions of teaching and make a concerted effort to integrate Arab cultural values into the educational process. By fostering a school environment that acknowledges and supports teachers' emotional well-being, principals can help mitigate the negative effects of emotional dissonance and improve both teachers' regulation of emotions and consequently their performance. Additionally, the findings call for a reevaluation of the broader educational policies that govern Arab schools in Israel, with an emphasis on creating curricula that reflect the cultural identity of the Arab minority. Only through such reforms can the emotional and professional needs of Arab teachers be truly addressed, ensuring that they feel valued and supported in their crucial role as educators.

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