



Life Satisfaction of Palestinian Aged

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Summary

The study aims at investigating life satisfaction of Palestinian aged people. An index of a 33-item scale was used to measure the satisfaction level of life among Palestinian aged developed by the researcher, based on the Life Satisfaction Index introduced by Neugarten et al. (1961), which was administrated to three hundred eighty-three aged people in the West Bank during 2017 and who were stratifiedly selected. The findings demonstrate that Palestinian aged people reported a moderate level of life satisfaction. Factors which significantly influenced life satisfaction included resident status, educational level, number of children, and religious commitment.

Keywords: Life satisfaction, Palestinian aged people, rest houses, kinship relations.

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1. Introduction

Over the last decades, the issue of life satisfaction among aged people has been paid increasing attention in many disciplines including the social sciences, gerontology, and psychology. According to Beyaztas et al. (2012), life satisfaction is considered a rather subjective evaluation of the quality of life in general and an important predictor of well-being in particular.

Life satisfaction is a global construct in social sciences, and refers to life quality as a whole rather than to specific aspects (Bowling, 1997). The aging of populations is one of the most significant global phenomena of the 21st century; it has always been experienced by all cultures and societies worldwide (Ramachandran & Radhika, 2012).

On 14 December 1990, the United Nations General Assembly (by resolution 45/106) designated the 1st of October of each year for the International Day of Older Persons.

The World Health Organization (WHO) defined life satisfaction in 1997 as individuals' perception of their position in life in the context of culture and value systems in which they live, and in relation to their expectations, standards and concerns.

Humans are sociable beings by nature and they accordingly live within groups. Ever since the existence of man on Earth, he moved towards living in social groups. An individual cannot survive and exist for the entirety of his livelihood without a society; he needs to be in constant contact with others sharing their lives and everyday activities. By doing so, he can fulfill his different needs within the laid out values, customs and traditions defined by the group. Thus, he would be sociably acceptable. In light of this, we realize the big role of the group and the surrounding social environment in shaping the personality and social behavior of the individual living amongst them (Banat, 2014a).

2. Background and Literature Review

Life satisfaction is a multi-dimensional issue that depends on many objective and subjective characteristics including cognitive functions, emotional status, social support, physical condition and independence as well as sociodemographic variables (Onishi et al., 2010).

According to the WHO (2011), most of the developed nations have accepted the age of 65 as the threshold for the group of people termed elderly. The latest global review of available data points out that the world population is getting older along with planet Earth. The global share of older people (aged 60 years and over) has increased from 9.2% in 1990 to 11.7% in 2013 and will continue to grow as a proportion of the

world population, reaching 21.1% by 2050.

Globally, the number of older persons (aged 60 years or over) is expected to more than double, from 841 million people in 2013 to more than 2 billion in 2050. Older persons are projected to exceed the number of children for the first time in 2047 (WHO, 2013).

In Palestine, aged people represent 4.4% of the whole population, taken into consideration that the Palestinian society is considered a young society where the percentage of youth is about half of the society, nonetheless, the aged people population in Palestine will stay relatively low not exceeding 4.5% during the upcoming ten years, and this percentage may start increasing after the year 2020, while the life expectancy has increased from 67 to 71.8 years old in males, and to 74.7 in females (Palestinian Central Bureau of Statistics, 2014).

Historically, the notion of life satisfaction was introduced for the first time by Neugarten et al. (1961). According to Neugarten et al. (1961) the concept of life satisfaction is closely related to morale, adjustment and psychological well-being. On the other hand, life satisfaction as introduced by Campbell et al. (1976) is the assessment of the overall conditions of one's life derived from a comparison of one's aspirations with one's actual achievements.

Furthermore, Diener et al. (1984) argued that life satisfaction is one of three major indicators of well-being; life satisfaction, positive affect, and negative affect. Consequently, they define life satisfaction as an overall assessment of feelings and attitudes about one's life at a particular point in time ranging from negative to positive.

Neugarten et al. (1961) identified five components of life satisfaction. These include zest (as opposed to apathy), resolution and fortitude, congruence between desired and achieved goals, positive self-concept and mood tone. According to Neugarten's et al. (1961) life satisfaction model, zest versus apathy relates to an enthusiasm of response to life in general and was not related to any specific type of activity, such as social or intellectual engagements. However, resolution and fortitude measure the respondents' active acceptance of personal responsibility for their lives rather than passively accepting or condoning what has happened to them; while congruence between desired and achieved goals measures the relative difference between desired and achieved goals caused one to be satisfied or dissatisfied with life in this rating. Self-concept is based on one's present emotional, physical, and intellectual dimensions. The final factor, mood tone, relates to optimism and happiness and other positive affective responses.

Additionally, Neugarten et al. (1961) argued that positive well being is indicated by the individual taking pleasure in his daily activities, finding life meaningful, reporting a feeling of success in achieving major goals, and having a positive self image and optimism.

There are several versions of the Life Satisfaction Index (LSI). The original, Life Satisfaction Index A (LSIA), comprises 20 items as introduced by Neugarten et al. (1961) and was widely used in empirical studies. Another version, the LSIZ, was subsequently proposed by Wood et al. (1969) with a 13-item scale; Campbell et al. (1976) also constructed a scale to measure life satisfaction. The Life Satisfaction Index is a flexible tool, different versions of which (Adams, 1969; Diener et al., 1985; Mannel & Dupuis, 1996) have commonly been used to life satisfaction as a well-being measure of quality of life.

Life satisfaction of aged people has been the object of study by gerontology, social sciences and other related fields around the world. In a recent study, Addae-Dapaah & Juan (2014) found that life satisfaction of elderly residents of social housing was very low; and that home modifications that meet the requirements of the respondents would substantially improve their life satisfaction. The most remarkable findings of Yirmibesoglu & Berkoz (2014) were that elderly women were satisfied with their homes and its environmental conditions, and mostly suffered from health problems and those they were social and active.

The study of Nakahara (2013) showed that resident status did not directly influence life satisfaction. While the study of Meggiolaro & Ongaro (2013) found that economic conditions are relevant in the same ways for life satisfaction for both men and women; living as a couple had a significant and positive impact on their life satisfaction; and physical closeness with adult children increased life satisfaction of older men and women.

In another study conducted by Ramachandran & Radhika (2012), the authors revealed that socioeconomic status of Japanese elderly was better compared to Indians; however, the level of life satisfaction was higher among the Indian elderly than their Japanese counterparts. The findings of Beyaztas et al. (2012) concluded that interventions needed to be planned to improve life satisfaction among elderly people in order to make them feel part of society. Additionally, Angelini et al. (2011) indicated that older respondents were more likely to rank themselves as dissatisfied with their life as younger individuals, where health conditions and physical limitations played a crucial role in explaining scale biases in the reporting style of older individuals.

In a descriptive and analytical study by Mollaoglu et al. (2010), the authors found

that life satisfaction levels of elderly people were average, and life satisfaction was related to age, education level and health perception level. While, Park et al. (2011) found that religiosity was related to life satisfaction and that social support partially explained the positive relationship between religiosity and life satisfaction. Furthermore, the study of Dahlan et al. (2010) concluded that the level of life satisfaction was equivalent to the norms and that no differences were found in relation to the demographic variables.

To conclude old age, as a relative term, represents the advance stage of a human being's life. The commencement and assessment varies according to the welfare level available in any society are factors that gain importance (Beyaztas et al., 2012).

In this context, the United Nations Secretary-General, Ban Ki-Moon (2014) sent a strong message on the International Day of Older Persons that older persons make wide-ranging contributions to economic and social development. However, discrimination and social exclusion still remain. We must overcome this bias in order to ensure a socially and economically active, secure and healthy ageing population.

Good health, sound finances, and social integration have all been demonstrated to positively influence the quality of life of older persons (Meggiolaro & Ongaro, 2013). According to Xavier et al. (2003), satisfaction among the elderly group is closely associated with active social life and good interpersonal relationships, while negative quality of life is equivalent to loss of health. Moreover, Farquhar (1995) identified several factors of importance for the aged people, mainly, social contacts, health, activities, family, material circumstances and negatively losing family members which may be relevant also when investigating life satisfaction among aged people with reduced ability to perform daily activities. Despite the increasing studies on life satisfaction, few studies explored this important component in well-being among aged in the occupied Palestinian society.

3. Purpose and Scope

There is an increasing literature that addresses life satisfaction of aged people all over the world. However, there is a scarcity of comparison empirical studies regarding life satisfaction of aged people who live with their families and those who dwell in rest house, especially in conflicted societies.

The aim of this study is to identify the level of life satisfaction; to find out the main indicators associated with life satisfaction, to examine the relationship between life satisfaction and the socio-economic demographic breakdown characteristics of the Palestinian aged people.

The present study is considered the first of its kind, to the author's knowledge, and one of the leading studies that will hopefully provide insight on the advance stage of a human being's life in order to satisfy their daily needs and to improve their quality of life under the on-going Israeli occupation of Palestine.

4. Definition of Terms

Life satisfaction: is individuals' perception of their position in life in the context of the culture and value systems in which they live, and in relation to their expectations and standards (WHO, 1997).

Aged: the term aged refers to an elderly person who is over sixty-five years of age regardless of their social, legal status, race, religion, class or any other factor.

5. Limitations

The population of the present study was limited to aged people over sixty-five years of age, in the West Bank, Palestine during 2017.

6. Hypothesis

Taking into consideration, the set objectives, questions and variables of the study, the study addresses the main hypothesis:

There are no statistical significant differences at $\alpha \leq 0.05$ in life satisfaction of Palestinian aged according to their gender, religion, place of residency, number of children, educational level, religious commitment and resident status.

7. Methodology

7.1 Approach

The study uses a mixed approach of both quantitative and qualitative designs, using a questionnaire, which is appropriate to the exploratory nature of the research, and will provide more meaningful in-depth data.

7.2 Population and Sampling

The target population consists of Palestinian aged people over sixty-five years of age in the West Bank during 2017, which includes 129775 persons; the population is comprised of 60512 males and 69263 females, as indicated in table no. 1 (Palestinian Central Bureau of Statistics, 2017).

Three hundred eighty-three Palestinian aged people over sixty-five years of age were stratifiedly selected, based on gender and resident status. The sample population consists of aged living in both rest houses at the time of the survey (Bethlehem and Beit Sahour) and those living with their families. The sample size was calculated using the sampling web. of <http://www.surveysystem.com/sscalc.htm>, sample size calculator, with a margin error of 0.05, as indicated in table no. 1.

7.3 Instrumentation

The index of a 33-item scale was used to measure aged life satisfaction that was developed by the researcher, based on Life Satisfaction Index introduced by (Neugarten et al., 1961), taking into consideration the cultural appropriateness in the Palestinian society. A 5-point Likert scale (strongly agree, agree, neither, disagree and strongly disagree) was used to measure responses. The survey was conducted through face to face interviews in the West Bank by trained researchers. The sampling survey instrument sought background information about participants' which included gender, religion, place of residency, number of children, educational level, religious commitment and resident status.

7.3.1 Instrument Validity

Validation of the instrument proceeded in three distinct phases. The initial phase involved a group of referees and expert arbitrators, who provided some comments on the tool. The second phase involved a small focus group session (N=15); while the third phase involved the implementation of a pilot study (N=35) to validate the survey using exploratory factor analysis. Factor loading for all items exceeded 0.60 (0.61 to 0.87), which means that those items are suitable in measuring every item of life satisfaction among Palestinian aged people, as indicated in table no. 9.

7.3.2 Instrument Reliability

The reliability was tested using Cronbach's Alpha and Guttman split-half coefficients to ascertain reliability and consistency of the survey. Cronbach's Alpha and Guttman split-half for the survey instrument was 0.88 and 0.85, respectively, indicating very good reliability and consistency, as indicated in table no. 10.

7.4 Sample Socio-demographic Characteristics

The demographic breakdown of the participants was based on gender, religion, place of residency, number of children, educational level, religious commitment and resident status. In total, three hundred eighty-three aged people and two focus groups were conducted. Respondents were between 65 and 94 years of age (M: 73.52, SD: 7.47). Females represented 53.3% of the participants, while the remaining 46.7% were males; and the vast majority (75.5%) were Muslims. Half (51.2%) of the participants lived in rural areas, 31.1% lived in urban areas, while the remaining 17.8% were from refugee camps; and having on average of 6.98 children, with a range of 1 to 14 (SD: 3.05). Almost 63.7% of the sample population was illiterate elderly with a basic level of education and who were religiously committed (66.1%). The vast majority (75.5%) were living in their ordinary housing, while the remaining 24.5% were living in rest

houses, as indicated in tables' no. 2-8.

7.5 Data Analysis

The questionnaire items were rated on a 1–5 Likert scale (1=strongly disagree to 5=strongly agree), the highest score indicates a high level of life satisfaction. Descriptive statistics gauged level of life aspirations among the sampled population. Additionally, the following statistical techniques were measured: Regression, T.test, One way analysis of variance, Tukey test, Cronbach's Alpha, Guttman Split-Half Coefficient and Factor Analysis using SPSS.

8. Findings

The mean score of life satisfaction scale as reported by the sample of three hundred eighty-three participants was moderate (M 3.41, SD 0.52). More than half of the participants (68.2%) scored a moderate satisfaction with their life, as indicated in table no. 11.

Furthermore, findings revealed the indicators of life satisfaction of Palestinian aged ranked in a descending order as follows, "I receive enough familial care and concern" (M 4.01, SD 1.00); "I feel I am useful in my family" (M 3.95, SD 1.10). "My past life maybe was better than it is today" (M 3.80, SD 1.17); "I can take decisions on my own" (M 3.79, SD 1.10). Additionally, the Palestinian aged people argued that compared with others (aged) they feel that they are better looking (M 3.75, SD 1.00); completing their daily tasks (M 3.73, SD 1.03); and they share in life much better than other people (M 3.72, SD 0.98). Furthermore, participants indicated that they feel of getting old, but that this does not worry them (M 3.65, SD 1.09); they also feel safe and relaxed (M 3.64, SD 1.31); and their family members respect their opinions (M 3.61, SD 1.19), as indicated in table no. 12.

Furthermore, the study explored the demographic breakdown over life satisfaction of Palestinian aged people with the aim of identifying any differences. Findings showed that gender, religion and place of residency do not show any significant differences, as indicated in tables no. 13-16. However, it was found that resident status, educational level, number of children, and religious commitment were significant variables, as indicated in tables no. 17-21. In relation to resident status, the differences were in favor of aged people who were living in their ordinary housing (M 3.56, SD 0.53) compared to (M 3.36, SD 0.51) for aged people who were living in rest houses: T.test value was (-3.179, P=0.002), as indicated in table no. 17. As for the educational level, the differences were in favor of well-educated aged (M 3.83, SD 0.36) compared to (M 3.31, SD 0.49) for those less-educated participants, F-value was (11.844, P=0.000), as indi-

cated in tables' no. 18-20.

Finally, findings indicated that there is a statistical significant positive correlation between number of children, religious commitment and the average score of life satisfaction among Palestinian aged people, Beta-value was (0.135, $P=0.011$) and (0.352, $P=0.000$), respectively, as indicated in table no. 21.

9. Discussion

The findings of this study showed that Palestinian aged people reported a moderate level of life satisfaction. In fact, life satisfaction is affected by various physical, emotional, social and environmental conditions (Addae-Dapaah & Juan, 2014).

In a recent report introduced by The Palestinian Central Bureau of Statistics (2014) on the anniversary of the International Day of Older Persons, findings revealed the prevalence of chronic diseases among the elderly; a high percentage of illiterate elderly; and a widespread of poverty and unemployment due to the difficult socio-economic conditions, as a result of the Israeli ongoing occupation after seventy years of the Nakba. As a point of fact, those aged people were the first and second generations of the Nakba who experienced interpersonal trauma at higher frequencies as compared to other later generations in the Palestinian family. It follows that these conditions have contributed and negatively influenced the quality of life in the Palestinian society, and that aged people would likely experience a moderate level of life satisfaction.

Moreover, higher life satisfaction was found among Palestinian aged who were living in ordinary housing with their families. Palestinians as an Arab society have traditions that might be different from Western societies. Palestinian communities are based on a patrilineal kinship relations in an extended family and they cared for each other in times of need (Banat, 2014b).

Palestinians believe that they should support their aged people; look after them and should not send them to rest houses. This belief is derived from the teaching of Islam and the holy Quran that strongly emphasized respect for the aged people. God Almighty said: "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small" (Al-Isra, verses 23-24).

In addition, a review of the literature indicates that rest houses negatively affect the quality of life. According to Dommenwerth & Petersen (1992), elderly people institutions have a negative effect on health and well-being as the institutional environment

creates feelings of dependency and reinforces a sick role amongst the residents. Elderly people also feel dissatisfied with the quality of care, erosion of personal autonomy, loss of meaning and sense of belonging in life as a result of an institutional policy, stiffness of general routine and the hierarchical structure of the institution (Lee, 1997; Brown, 1995; Bowling & Formby, 2002; Berglund, 2007; Brooker, 2008; Dahlan et al., 2010). In this regard, one elderly person who is living in one of the rest houses said: "I feel bored, I am living in a jail", while another said: "Others control my behavior; and my social life here is meaningless". On the contrary, the qualitative findings of aged people who are living in ordinary housing with their families indicated that they were happy with their life. In this regard, one of them said: "My family members respect my opinions; and I have a meaningful social life with my family members". In this context, Brown et al. (2004) reported that elderly respondents confirmed the importance of their home, neighborhood and local community, access to transport and safety to their quality of life. As a result, aged people in rest houses scored a low level of life satisfaction due to feeling isolated, lonely and depressed.

Furthermore, aged people with a higher level of education had higher levels of life satisfaction in comparison to those with a lower level of education. In fact, education plays an important role in communication skills, social integration that reinforces aged people abilities in involvement in leisure activities, learning, making decisions and holding responsibility, which in turn increases their life satisfaction. In this context, Ramachandran & Radhika (2012) stated that education may allow people to have a better understanding of the aging process and help to have better adaptability to the changing environments; and could also have a positive effect on health through better knowledge in health care. In this regard, a well-educated elderly person said: "I feel I am getting old, but that does not worry me", while another said: "I plan my day; and I realize that I achieved all what I wanted".

Findings show that life satisfaction of Palestinian aged people increases with the number of children. Historically, the Palestinian family has played a role and is still playing a distinctive role in the preservation of the social, cultural, political and economic identity in the Palestinian society. Family solidarity is often considered one of the main features of Palestinians where the child is raised on family solidarity at different levels including responsibility for aged care and guidance (Banat, 2010; Banat, 2014b). The father, mother, brothers and sisters, some aunts, uncles, and cousins take part in this, which can be of great help for the aged people and positively affects their level of life satisfaction. According to Ramachandran & Radhika (2012), the frequent interactions

with children and grandchildren who closely embed the elderly into the family may define their life satisfaction. Consequently, this will have both psychological and social benefits; in that it will keep the elderly more closely embedded in the family through the joy of intergenerational exchange and increased chances of receipt of support through such interactions as well as combating loneliness in their old age.

The study outcomes also revealed that gender, religion and place of residency do not have any significant differences on life satisfaction of Palestinian aged people. This indicates that life satisfaction are not very much influenced by these variables and are more likely to be affected by other factors.

Finally, findings showed that religiously committed aged people report more life satisfaction than less-religious participants. This result could be linked to the fact that religion commitments in the Palestinian family occupy a large space in its social, intellectual and emotional life. It is normal that the religious creed is respected by all members of the Palestinian society. This is due to the concentrated efforts which the parents exert in bringing up their members (Banat, 2010). In this regard, one religiously committed elderly person said: "I feel safe and relaxed, and I sleep happily".

In fact, religion as a mediator can influence mental procedures and the evaluation of daily events. Thus, some researchers believe that confronting stress and social situations are facilitated via religious beliefs as a source of comfort (Mahoney et al., 2001; Yeganeh & Shaikhmahmoodi, 2013). Additionally, religious orientation improves mental health and provides a suitable condition for answering basic questions of humans such as identity and choosing a certain life style in order to attain perfection contributing to adjustment and psychological well-being. In short, religious commitment increases the level of self confidence, adjustment and self-esteem, which are basic factors of mental health, psychological well-being, and life satisfaction (Allport, 1950, 1963).

10. Conclusion and Recommendations

Life satisfaction is a measure of subjective well-being that brings a considerable positive impact towards individuals and the society. The present study sheds some light on life satisfaction of Palestinian aged people as an advanced stage of a human being's life. Palestinian aged people are well-respected in a patrilineal kinship relation, family solidarity and the teachings of Islam whereby individuals care for each other in times of need. According to Yirmibesoglu & Berköz (2014), aging is an inevitable part of life; and it must be ensured that one leads a healthy and quality life in this period and elderly people must be valued and given the respect they deserve.

By examining life satisfaction levels of Palestinian aged people, the findings of this

study call attention to the importance of more effective planning with regards to the Palestinian aged people daily needs. Consequently, a lot needs to be done in terms of the reality of aged people in general and for those who are living in rest houses in particular so as to improve their satisfaction life levels influenced by the difficult socio-economic conditions, as a result of the Israeli ongoing occupation. Based on the findings and conclusions of this study, the following recommendations are made:

1. Organizing social and psychological activities between youth and aged people, since the youth of today are tomorrow's elderly.
2. Empowering the aged people in the Palestinian society at the level of economic, social, and psychological means which must be addressed by policy makers to further advance their quality of life.
3. Further studies should be conducted for a better understanding of life satisfaction among Palestinian aged people in rest houses.
4. A cross-sectional study to better comprehend life satisfaction components as a basic human need in different cultures is needed.

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Appendixes

Table no. (1). Distribution of the study population and sample by gender

Gender	Population	Sample
Males	60512	179
Females	69263	204
Total	129775	383

Table no. (2). Sample distribution by gender

Gender	N	Percent %
Male	179	46.7
Female	204	53.3
Total	383	100

Table no. (3). Sample distribution by religion

Religion	N	Percent %
Muslims	289	75.5
Christians	94	24.5
Total	383	100

Table no. (4). Sample distribution by place of residency

Place of residency	N	Percent %
City	119	31.1
Village	196	51.2
Camp	68	17.8
Total	383	100

Table no. (5). Sample distribution by educational level

Educational level	N	Percent %
Basic	244	63.7
Secondary	71	18.5
Diploma	42	11.0
Bachelor and above	26	6.8
Total	383	100

Table no. (6). Sample distribution by resident status

Resident status	N	Percent %
Ordinary housing	289	75.5
Rest houses	94	24.5
Total	383	100

Table no. (7). Sample distribution by age

Variable	N	Min.	Max.	Mean	Std. Deviation
Age	383	65	94	73.52	7.47

Table no. (8). Sample distribution by number of children

Variable	N	Min.	Max.	Mean	Std. Deviation
Number of children	313	1	14	6.98	3.05

Missing=70

Table no. (9). Factor analysis of life satisfaction scale

No.	Items	Extraction
1	These days are the best of my life	0.77
2	My share in life much better than other people	0.68
3	My past life maybe was better than today	0.60
4	This is a dark time in my life	0.66
5	I feel I am getting old, but that does not worry me	0.65
6	I realize that I achieved all what I wanted	0.69
7	I think I took many wrong decisions in my life compared with those in my age	0.62
8	Compared with others (aged) I feel I am better looking	0.69
9	I plan for my day	0.61
10	I complete my tasks for the day	0.65
11	I receive enough familial care and concern	0.66
12	I feel I am useful in my family	0.61
13	My family relationships are meaningless	0.87
14	Rarely finding a friend these days	0.74
15	impatiently I wait for the weekend	0.68
16	I feel life has no value in this age	0.67
17	I feel lonely in this world	0.69
18	I don't trust those who around me	0.68
19	I feel I am useless in my family	0.69
20	My life seems without hope	0.72
21	I feel my family members don't accept my behavior	0.64
22	My past life seems unconnected events	0.65
23	It is easy to be angry	0.81
24	Others control my behavior	0.62
25	I feel empty in my life	0.69
26	My social life is meaningless	0.64
27	I feel disparate	0.62
28	My family members respect my opinions	0.68
29	My family wish me dead	0.77
30	I feel safe and relaxed	0.73
31	I sleep happily	0.68
32	I can take decisions on my own	0.65
33	If time returned I will not change any of my life activities	0.66

Table no. (10). Reliability of life satisfaction scale

Model	No. of items	Alpha
Cronbach`s Alpha	33	0.88
Guttman Split-Half	33	0.85

Table no. (11). Number, mean, standard deviation, and percentage of life satisfaction total score of Palestinian aged

Variable	N	Mean*	Std. Deviation	Percent %
Life satisfaction total score	383	3.41	0.52	68.2

*Mean out of 5 points.

Table no. (12). Mean scores, standard deviation, and percentage for the indicators of life satisfaction of Palestinian aged ranked in a descending order

Life satisfaction indicators	Mean*	Std. Deviation	Percent %
I receive enough familial care and concern	4.01	1.00	80.2
I feel I am useful in my family	3.95	1.10	79.0
My past life maybe was better than today	3.80	1.17	76.0
I can take decisions on my own	3.79	1.10	75.8
Compared with others (aged) I feel I am better looking	3.75	1.00	75.0
I complete my tasks for the day	3.73	1.03	74.6
my share in life much better than other people	3.72	0.98	74.4
I feel I am getting old, but that does not worry me	3.65	1.09	73.0
I feel safe and relaxed	3.64	1.31	72.8
My family members respect my opinions	3.61	1.19	72.2
If time returned I will not change any of my life activities	3.49	1.32	69.8
I sleep happily	3.49	1.13	69.8
Rarely finding a friend these days	3.47	1.13	69.4
I plan for my day	3.43	1.12	68.6
These days are the best of my life	3.38	1.17	67.6
I realize that I achieved all what I wanted	3.35	1.13	67.0
It is easy to be angry	3.33	1.11	66.6

Life satisfaction indicators	Mean*	Std. Deviation	Percent %
Impatiently I wait for the weekend	3.15	1.23	63.0
This is a dark time in my life	2.99	1.17	59.8
I think I took many wrong decisions in my life compared with those in my age	2.92	1.16	58.4
My past life seems unconnected events	2.90	1.05	58.0
I feel empty in my life	2.87	1.14	57.4
I don't trust those who around me	2.81	1.10	56.2
Others control my behavior	2.67	1.17	53.4
My life seems without hope	2.54	1.10	50.8
I feel my family members don't accept my behavior	2.53	1.14	50.6
My social life is meaningless	2.46	1.08	49.2
My family relationships are meaningless	2.42	1.26	48.4
I feel life has no value in this age	2.40	1.14	48.0
I feel disparate	2.35	1.19	47.0
I feel I am useless in my family	2.33	1.17	46.6
I feel lonely in this world	2.25	1.15	45.0
My family wish me dead	2.06	1.23	41.2
Total	3.41	0.52	68.2

*Mean out of 5 points.

Table no. (13). T-test for the differences in life satisfaction scores of Palestinian aged according to gender

Gender	N	Mean*	Std. Deviation	Df	T-value	Sig.
Male	179	3.36	0.56	381	-1.865	0.063
Female	204	3.46	0.48			
Total	383	3.41	0.52			

*Mean out of 5 points.

Table no. (14). T-test for the differences in life satisfaction scores of Palestinian aged according to religion

Religion	N	Mean*	Std. Deviation	Df	T-value	Sig.
Muslim	289	3.39	0.52	381	-1.272	0.204
Christian	94	3.47	0.53			
Total	383	3.41	0.52			

*Mean out of 5 points.

Table no. (15). One way analysis of variance for the differences in life satisfaction scores of Palestinian aged according to place of residency

Source	Df	Sum of squares	Mean square	F-value	Sig.
Between groups	2	1.337	0.668	2.442	0.088
Within groups	380	103.995	0.274		
Total	382	105.331	----		

Table no. (16). Mean scores and standard deviation for the differences in life satisfaction scores of Palestinian aged according to place of residency

Place of residency	N	Mean*	Std. Deviation
City	119	3.34	0.62
Village	196	3.47	0.43
Camp	68	3.38	0.56
Total	383	3.41	0.52

*Mean out of 5 points.

Table no. (17). T-test for the differences in life satisfaction scores of Palestinian aged according to resident status

Resident status	N	Mean*	Std. Deviation	Df	T-value	Sig.
Ordinary housing	289	3.56	0.53	381	-3.179	0.002
Rest houses	94	3.36	0.51			
Total	383	3.41	0.52			

*Mean out of 5 points.

Table no. (18). One way analysis of variance for the differences in life satisfaction scores of Palestinian aged according to educational level

Source	Df	Sum of squares	Mean square	F-value	Sig.
Between groups	3	9.028	3.009	11.844	0.000
Within groups	379	96.303	0.254		
Total	382	105.331	----		

Table no. (19). Tukey test for the source of differences in life satisfaction scores of Palestinian aged according to educational level

Educational level	Basic	Secondary	Diploma	Bachelor and above
Basic		-0.24102	-0.20724	-0.52503*
Secondary			0.03379	-0.28400
Diploma				-0.31779
Bachelor and above				

Table no. (20). Mean scores and standard deviation for the differences in life satisfaction scores of Palestinian aged according to educational level

Educational level	N	Mean*	Std. Deviation
Basic	244	3.31	0.49
Secondary	71	3.55	0.48
Diploma	42	3.52	0.63
Bachelor and above	26	3.83	0.36
Total	383	3.41	0.52

*Mean out of 5 points.

Table no. (21). Regression coefficients between number of children, religious commitment and life satisfaction scores of Palestinian aged

Variables	N	Beta	Sig.
Number of children	383	0.135	0.011
Religious commitment	383	0.352	0.000

الرضا عن الحياة لدى المسنين الفلسطينيين

د. بسام يوسف إبراهيم بنات •

الملخص:

تناولت الدراسة الرضا عن الحياة لدى المسنين الفلسطينيين، وتحقيقاً لهذا الهدف استخدمت الاستبانة أداة لجمع البيانات في (33) فقرة من إعداد الباحث، واستناداً إلى مقياس الرضا عن الحياة من إعداد (Neugarten et al., 1961) من خلال عينة طبقية تكونت من (383) مسناً ومسنّة في الضفة الغربية للعام 2017. بينت النتائج أنّ المسنين الفلسطينيين راضون بدرجة متوسطة عن حياتهم. وأشارت النتائج إلى أن درجة الرضا عن الحياة لدى المسنين الفلسطينيين ترتبط بمكان السكن، والمؤهل العلمي، وعدد الأبناء، ودرجة التدين.

كلمات مفتاحية: الرضا عن الحياة، المسنين الفلسطينيين، بيوت المسنين، العلاقات القرابية.