КОНФЛИКТИ И СОЦИАЛНИ ЦЕННОСТИ В ПАЛЕСТИНСКИТЕ АРАБСКИ СЕМЕЙСТВА В РЕПУБЛИКА ИЗРАЕЛ

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Резюме. В статията са изследвани конфликтите между родители и деца в съвременните Арабски семейства в Република Израел, породени от различията в поколенията и в социалните ценности. Направен е сравнителен анализ на класически и съвременни научни теории за изследвания проблем. Разкрита е връзката между семейните отношения и социализацията на личността. В статията са представени актуалността и значимостта на изследвания проблем за науката психология в Република Израел.

Ключови думи. Арабско семейство, конфликти, ценности, социализация, семейни отношения.

CONFLICTS AND SOCIAL VALUES IN THE PALESTINIAN ARAB FAMILY IN THE REPUBLIC OF ISRAEL

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Abstract. The article examines the conflicts between parents and children in the contemporary Arab families in the Republic of Israel, caused by differences in generations and social values. A comparative analysis of classical and modern scientific theories for the researched problem is made. The connection between family relationships and socialization is revealed. The article presents the relevance

and significance of the researched problem for the science of psychology in the Republic of Israel.

Key words. Arab family, conflicts, values, socialization, family relationships.

Introduction

Family is considered as the most important component of the social existence in the Palestinian Arab society, besides it is the strongest and the most important system of social institution. Within the family, the individual is prepared primarily to be a social being, and the process of individual's adapting with the cultural and social rules and standards of behavior, expectations and knowledge occur initially through the family. Too, it is the first responsible for transforming the individual from a biological being into a social being who can interact with those around him/her, which helps in building his/her personality.

Thus, the family institution is the most essential component that controls the socialization success; including the relationships and interaction among its members, especially between parents and children. As many researchers, including" Seartal" and his colleagues, defined the socialization as the interactions between parents and children. Therefore, the concept of family is deeply attracted the attention of many researchers, especially in the psychological and social field, as it is the first source of acquisition and maintenance of positive identity and self-esteem and it is the primary reference where the adolescents learn the first lessons of initiative and self-confidence towards responsibility and self-independence.

Adolescence is a transitional stage of physical and psychological changes where the adolescents are in need to safe and morally stable family environment. The adolescence is full of sexual motives and psychosocial nature of the tendencies towards renewal and change, which makes those teens in conflict and sometimes in

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constant conflict with old-fashioned elders on many matters, most notably; outfits style and the quality of education and job that their children want. These issues are considered as significant areas to examine the authority relations and conflict between parents and children.

In this article, we try to shed light on the reasons of conflict over social values within the Palestinian Arab family in Israel, according to researches about the factors of generational conflict over social values

1. The Concept of Conflict

1.1. The definition of Conflict

The analysis of the sociological heritage finds that the concept of conflict has been defined differently, such as: "conflict is one of the main forms of interaction, since it is aimed at achieving unity among groups" , we find from this definition that wherever there is interaction, there is conflict, and since human societies are a complex combination of social interactions resulting from interacting between individuals with different positions and roles in society, differences between those individuals in various situations are possible.

Conflict can also be defined as "a struggle over values and looking forward authority and power". In this context, researchers distinguish between conflict and competition, many researchers refer to conflict as the status in which the conflict goes beyond the use of force and thus symbolizes the state of war while the competition is a symbol of peaceful status.

If we look at the Palestinian Arab society, it also encounters different types and patterns of conflict like political conflicts, as the Palestinians are still living under Israeli occupation. Besides the manifestations of conflict and competition within large or small social units, such as the conflict between brothers, relatives, and even the conflict between generations; which arises as a result of a gap between

generations that have experienced different historical periods and experiences. So, in order to define the concept of conflict, we have to realize the concept of generation.

1.2. The Concept of Generation

It means "the reproduction of organized beings (humans) from parents to children, and a group of people in approximately same age or a group of people born and living at about the same time, regarded collectively. This term is usually used in referring to several meanings; it means all community members who belong to a common kinship origin and represent a group of one age, as well as it means the society members who born in a simultaneous period, but do not have kinship ties, it also means a certain period of time separating the members of society who born in one period and the next generation, which is estimated to be about thirty years"

Claudine Attias mentioned these various social meanings of the concept of generation as" a historical-spatial period of human renewal in public life, measured by the time difference between the age of the father and the age of his child, or a group of individuals with the same age".

1.3. The Concept of Generational Conflict

In this article, we refer to the conflict of generations within the family, by which we mean "the continuous disagreement between two different generations within the same family, the generation of the father and the generation of the child, during a standard age defined by the age of the son in adolescence particularly. This conflict turns the differences of opinion or peaceful and democratic debates into a continuous contradiction that leads to more intense debates, and interferes with several factors such as the parental authority, the level of parents' awareness and the extent of compliance and obedience of children.

1.4. The Concept of Social Values

Values, particularly social values, are extensive field that is not easy to delimit or mark out all its aspects. This difficulty arises while analyzing the values themselves, since value is not a tangible thing, but rather abstract ideas that are demonstrated just through the behavior of the individual who has faith in them.

Furthermore, **value** as a **term** in social sciences means "an object, a need, a trend or a desire". This term is used in most cases when there is an interactive relationship between needs, trends or desires on one hand, and subjects on the other. While in sociology and anthropology, it always means the common cultural levels which we invoke to in estimating ethical themes and trends.

1.5. The Palestinian Arab Family in Israel

Most researchers tend to describe Arab society as rural-agricultural; the family is traditional, extended, and patriarchal, although it has been widely argued that these characteristics have changed over the years. Too, the traditional Arab family is described as a family that gives great importance to family's hierarchy.

In the authoritarian society, family's roles and controls are hierarchically built on the basis of four main components: age, gender, generation and birth order. The traditional father is usually placed at the top of the pyramid; he is seen as the ruler, he subordinates his sons and wife for him, and he is the family support for his family. Some researchers claim that traditional society gives great significance to the father as a dominant father in public, while he lets women to help him in controlling the family and children "behind the scenes" for his long absence from the home.

At the same time, women, children and youths in traditional family are also seen as dependent on adults especially on the father. This may be related to family members ' perception of adults as more experienced, wise and capable of leading

and protecting them, and this attitude stems from one of the core values of Arab society: an emphasis on the past and an appreciation of cultural roots.

The relationship between parents and children is one of the most basic and intimate relations in the family. Over the years, many researchers have tried to recognize and deepen in this connection and they examined issues such as parenting styles, how to raise children, parents ' expectations of children and children's attitudes towards their parents. In Arab society, however, the parent-child relationship was not widely granted sufficient research attention. Usually, the reference to the issue of paternity in the Arab family in Israel is limited to the claim that parental functions are influenced by the traditional features of the family, and that these functions have changed due to the traditional and limited family's changes for years, such as expectations of children, attitudes towards their upbringing and the nature of parent-child relations.

The few researchers who have already referred to the Arab family parenting, have often argued that the parent-child relationship, which is an integral part of the family, have the same features and characteristics of the family. For example, patriarchy and interpersonal cooperation have clear implications on the nature of parent-child relationships, parenting style, and children's expectations.

The traditional father in the patriarchal family, who is on the top of the pyramid, is described as having authority and being a person who sets boundaries and rules of conduct, to impose discipline and support his family. He is known for being firm and strict in his relationships with his adult children, nonetheless he expresses love and passion in opening up to them, trying to understand and encompass them while they are minors. The father tends to joke, play, and spend more time with them; he is always comfortable in his relationship with them. Nevertheless, when the children get older, the father is not easily expected to do or to be friend for them, so they prefer to share their experiences and secrets with their

friends or mothers. Then, the father does not obey them, live up to their expectations and may punish them.

Also, parents can punish children during their upbringing according to the age and sex of the child and to the seriousness of these punishments. Dawiri claims that the authoritarian style that characterizes the parent-child relationship in a traditional Arab family does not necessarily make children feel of oppressed or submissive.

Obviously, the "ideal son" in traditional society should be obedient and respect his elder relatives. In addition to the fact that having children is an existential necessity and a supreme worth in the life of traditional Arab family, according to most women, their desire of having children, especially male sons, is because children buildup the marriage and strengthen mother's status in the eyes of her husband and family. In the event of husband' death, his children have complete authority, which gives the mother the legitimacy to stay at home and manage her family. Hence, some believe that traditional women' role is very significance, not only as wives but also notably as being mothers.

2. The Socialization and the Generational Conflict

Socialization is a comprehensive process aims to transfer society's heritage to the individual and characterize it with the nature of the group in which s/he is born and with whom s/he deals. Actually, it determines the direction of behavior, which gives significance to the individual in society. This process is not only regulates the behavioral and moral aspects of the individual and society, but it also begins from the first years of his/her birth, it starts from the family; starting with the initial processes of growth, learning and satisfaction of biological needs, moving to learning various educational, moral and valuable ethics, then moving to other social institutions such as school, neighborhood and club...etc.

Possibly, the most difficult stage of this process is the advanced stage; because children in early years are more compliance for their parents. In fact, children's mind which is like a sheet of white paper is susceptible to every impression and knowledge through signs, symbols and physical contact. The children learn how to eat, clean, walk, talk and feel the affection of their parents, while this process is being complicated with the individual's growth, it addresses larger and more important and complex topics that require more skills, and require the intervention of many parties.

In adolescence, the young become more mature; they have their own orientations and ideas, their taken knowledge is no longer tangible and intuitive, but has become mental and virtual things such as morality, religion, values and customs. Besides, the individuals are no longer limited by their parents or they do not know anyone except them, but they have acquired new and diverse relationships and practices many communication processes that contribute in turning to the formation of their personality such as media, friends, school and society. Then, by entering these parties in the socialization process, the individuals are no longer a white page on which the parents can write what they want, but independent beings with personality that must be respected and observed, at the same time indoctrinated by society values which he cannot adapt without. This is a delicate and complex process in which many conflicts arise, especially if the inherited values do not match the acquired values.

3. Authority's Evolution within the Arab Family

In Arab family, the father has a material and spiritual position; he cares about family cohesion and organizes the home community. The characteristic of father's traditional authority is that he has all rights and does his duties towards his wife, children and any people that he is responsible for. In addition, the father is the

decision-maker in various family matters such as marriage, divorce, inheritance, sale and purchase- he is in control of family possessions. Thus, the traditional patriarchal family's characteristics are: submission to parental authority, connection to parental lineage, and the commitment to family solidarity, that this connection creates.

After the recent social changes of family structure in terms of the new social and economic environment and current social content, the patriarchal pattern is no longer acceptable as it was in the old structure, there has been changes in family members' roles, the appearance of the father, who was previously the decision-maker, gradually recedes within contemporary social frameworks, where the liberalization thoughts spread in social and family relations.

The father is no longer the center of decision-making; he is just an audible adviser. We find that some of the scholars used the phrase "father resignation"; this does not mean that his resignation from the basic functions or his abandonment of duties, rather, they mean the change in his image and the modification of his status and functions within the family. So, instead of punish them, he takes care, listen to and talk to his children.

After being a tough father, he is now a friend and a mentor for his children; this means that the father abandons the system of traditional values and the immaterial moral legacy inherited from the ancestors. Combination these two situations is difficult and often faces contradictions with the values of the current era that calling for liberation and personal freedom. It is noted that despite the changes in the social structure of the family, the father's authoritarian role has not disappeared from the contemporary family structure, but it has adapted to new situations, and this creates a conflict between old and modern values which we will discuss in the next theme.

4. The Conflict between Inherited and Modern Values

There is no doubt that the family is among the most important sources of society values that it encourages and strengthens membership and commitment in society. In this regard, we address five key significance trends reached by Dr. Halim Barakat in his study on Contemporary Arab society, which we see them as among the main factors that may produce the conflict between inherited and modern values within a single culture.

In his study, Barakat finds that Arab values are generally characterized by:

- They tend to emphasize on group belonging rather than individual independence, where each individual remains committed to them throughout his life and in all fields, so any individual make independent decision is considered a departure from their authority.

- They tend towards dependence and obedience rather than self-reliance; they emphasize on obedience in most cases even in the case of corporal punishment. Also, we note that there are excessive protection and conservatism within the bourgeois families while children of poor classes and people of the Badia used to discover the environment freely and work from a young age.

- They tend to adhere to ethics as a result of strict external pressure due to the socialization methods, especially when the emphasis is on punishment rather than persuasion, which produces some manifestations such as compliance and conformity to the authority in direct relations.

- They tend to emphasize on group membership and participation; that stressing on the ego is a reaction to the pressures exerted on individuals by the family and institutions.

- They tend to stress on the male control over women and even subjugation them.

It should be noted here that these conflicts vary from one social class to another, and differ according to the way of life in the Badia, the countryside and the city.

Conclusions

There are the following factors of Conflict over Social Values in the Palestinian Arab Family in Israel:

1. Despite the remarkable attention of parents to some their children details especially their relationships, communication problems within the family arise from the absence of dialogue. The parents use intensity methods in affecting their children's choosing of friends, as well as determine the places they visit and the times of entering and leaving house. This shows the parents' tendency to adhere to the original culture and values, while children tend to renew and change. Hence, the two groups conflict in the daily behaviors that their lifestyle required.

2. Parents usually insist on making a comparison between their past and the present of their children as if they want to correct their past mistakes through their children or make a copy of themselves; children do not like and reject this, they believe that there are big differences between the two generations. Although they respect the previous generation, they do not always believe on their thoughts, and they work to identify a special room where the ideas, values and vision of the previous generation are not reproduced, but are renewed, added to or deleted.

3. It is clear that the existence of a special culture for children, an independent style of thinking and living and a view for present and future that do not always agree with parents' views cause a conflict between the two groups, as shown below:

Parents struggle with children in most matters like; study, work, behavior and patterns of thinking; most parents reject this with harsh criticism, then children

resent from the parents' interventions in their affairs and behaviors, and do not respond to their parents.

4. The existence of generation unity among children and adolescents makes them tend to make friendships with members of same age, supported by common interests and agreement about behaviors and beliefs and shared by equal visions. This makes the individual more comfortable in group more than being with the family.

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