

Social and Moral Disintegration of the Zionist Family

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Abstract: The study aims at showing the ills of the Zionist family in its three manifestation viz; the Kibbutz family, the Moshave family, and the Isolated urban family, so as to reflect the repercussion of family problems on the continuity and functioning of Zionist entity.

Key words: Social disintegration, moral disintegration, Zionist family, Zionist settlement, Kibbutz family, Moshav family, Zionist entity

INTRODUCTION

The Zionist regime in occupied Palestine is a peculiar sort of regime, for it has no resemblance to any social or political in the world. It is a racial and capricious regime which is based on aggression, militarism, territorial expansion, imperialism, deception and hatred of justice and humanity^[1]. A notorious entity like the Zionist regime characterized by all these negative features can not exist and continue without bringing unlimited sufferings and despair to its own subjects, those of neighboring territories and to the totality of the human race. The Zionist regime, both in its internal essence and in its external structure, is nothing but the product of imperialist and Zionist conspiracy whose aim is to liquidate the rights of the Palestinians in their homeland, to humiliate the entire Arab nation and to pave the way to the imperialists to control and exploit the natural resources of the Arabs^[2].

Zionism as a subversive and inhuman movement not only contradicts the basic rights of man in society but also counteracts the hopes and goals of humanity in such a way as to impede international peace and solidarity and expose the world to unforeseen dangers and calamities^[3]. Zionism brings about the emergence of a clumsy social system whose internal components are in a persistent conflict, and whose external totality is in contradiction with other social systems surrounding it^[4]. The economic, political, educational and family institutions under Zionism are suffering from lack of balance and harmony to one another and are exposed to structural hazards and strains. The Zionist entity as it stands nowadays is also faced with the problem of unpopularity and failure to accommodate itself to needs and aspirations of other countries in the world^[4]. This is particularly true when other countries know very well the real intention of the Zionist regime—namely aggression, deception and territorial expansionism.

The aim of this study is to objectify the nature of the Israeli family system in the Zionist settlements as well as in the urban areas, and pins down the social and moral evils inherent in the Zionist family. Also, it intends to clarify the true reality of the Zionist settlements, their objectives and functions, and their interrelationship with racism, exploitation and imperialism. Finally the essay analyses the repercussion of family problems and ills on the ongoingness and continuity of the Zionist regime in occupied Palestine.

MATERIALS AND METHODS

The research uses two methods, manually the comparative method and the deflective method the comparative method is utilized to compare the three systems of Zionist family with one another a comparison which assisted the researcher to draw up conclusions concerning the shared inherent problems facing the Zionist family.

Also the research uses the deductive method which enabled it to analyze the social and moral disintegration of the Zionist family into its major elements namely the social and moral problems encountered by the Zionist family that rendered it to a broken family in many respects.

The Inhuman Nature of Zionist Settlements: The Zionist regime is fond of converting the occupied Arab land into settlements as quickly as possible so that the Zionist aggressors will stabilize themselves in the stolen land and the Israeli subjects will yield to the irrational and inhuman call of Zionism.

There is so much literature published by bourgeois sociologists, economists and psychologists in the west on the Israeli settlements and this literature is oriented to propagate for the Zionist entity and mislead public opinion. The bourgeois sociologists and economists incline to exaggerate the merits of the kibbutz and moshav

settlements and overlook the basic essence of their existence and functioning, and their irrational and inhuman characteristics.

It is worth saying that the main types of Zionist settlements as well as the urban areas in occupied Palestine determine then the nature of family system, which exists in the Zionist entity.

The Zionist families could be classified into three major categories namely, the family in collective settlements (kibbutzim); the family in cooperative settlements (Moshavim); and the family among Zionist immigrants in the Israeli cities^[5].

But before we discuss the characteristics and functioning of these three kinds of Zionist families, it is important to indicate the reality of the Zionist settlements particularly when they bear superficial and misleading names which might well deceive world opinion. Some Zionist settlements are called collective (Kibbutzim) and others are called cooperative (Moshavim).

But are they indeed collective and cooperative? By and large all Israeli settlements no matter what they are called deviate from the basic principles of collectivity and cooperation. They are based on racial discrimination, class exploitation and conflict and military aggression^[6]. Also their propagandists adopt immoral practices to cheat and deceive Jews and non-Jews into supporting unreservedly the Zionist entity. Jewish youths in particular are invited by Zionist leaders to come to the Zionist entity to work in the Israeli settlements for nothing. After they offer their services to the settlements, their labour is not rewarded, nor are they given the positive and social conditions to work under.

But what attract them to come and work in the settlements is not their desire to help the Zionist regime to get on, but their keenness on the sexual freedom which prevails in the Israeli settlements particularly the kibbutzim^[7]. Jewish boys and girls are allowed to mingle sexually no matter where they come from and to gain, in the kibbutz, new sexual experiences, which they cannot get any where in the world without any regard for honour, chastity and morality. Thus the functioning and continuity of the kibbutz and for what matter the moshav are based on an uninhibited and unregulated sexuality a fact which does not only undermine the morality of the youths, but also exposes the totality of the Zionist entity to anomie and moral disintegration.

Moreover, the Zionist settlements are racist in principles, capitalist in approach and imperialist in disposition. Their racialism is objectified in their classification according to national origin and racial characteristics^[4].

The Zionist settlements are often designed and built in such a way as to be inhabited by particular groups of specified national and racial characteristics. All Israeli

Arabs are expected to work and live in special settlements designed for them. They are never allowed to work in settlements designed for Israeli Americans or west Europeans. For the Israeli Arabs are regarded by Zionist as racially inferior to Israeli Americans or Europeans. The racialism of Israeli settlements is also reflected in the disposition of its inhabitants to hate and persecute all non-Jews irrespective of their national origin and background.

The Israeli settlements are also characterized by capitalism. The fruits of the human labour put into them are never given to their members, but given to the Israeli capitalist who own the means of production and formulate the policy of the settlements. It is needless to mention the strong historical links between Israeli capitalists and American and west European Jewish capitalists who played a major part in the creation of the Zionist entity in Palestine^[8].

The idea of Israeli settlements is an imperialist one in so far as the settlements are built on the Arab land which has been occupied by the Zionists through the use of force and intimidation. Also the settlements are used as a base of aggression and expansion and a means of consolidating the Zionist regime and restoring the position of western imperialists in the Middle East^[9].

Hence the existence of Israeli settlements presents the Arab nation with serious military threats which cannot be ignored. Therefore the Arab nation has to throw all its lot against these settlements if it desires to put an end to Israel's policy of territorial expansion.

The Three Types of Zionist Families: Having clarified the nature, objectives and practices of Israeli settlements, we may explain the three types of Zionist families which live in these settlements as well as in urban areas. The Zionist family which lives in the kibbutz is called the kibbutz family; whereas the Zionist family which lives in the Moshav is called the Moshav family; and the Zionist family which lives in Urban areas is called the Israeli urban family.

The Kibbutz Family: The kibbutz family is endowed with certain characteristics which are derived from the very nature and circumstances of the kibbutz settlements. The kibbutz is a form of collective settlements, first founded by Zionists in 1910, long before the establishment of the Zionist entity in 1948^[10].

The early settlers of kibbutzim were young and unattached migrants from Eastern and Central Europe, who were unaccompanied by parents and other relatives. These migrants in almost all cases had to leave Central and Eastern Europe for Palestine owing either to their unpopularity there or to their adventurous motives which impelled them to cooperate with the imperialists and force

the Arab citizens of Palestine out of their land. In the kibbutz, which may range from less than 100 to 2000 members, the individuals are indoctrinated to subordinate their personal interests and social and moral ideals to the Zionist goals, namely territorial expansion by aggression of the masses, and the cultivation of hatred, enmity and immorality in people's souls.

In theory and practice, devotion to Zionist subversive ideas and principles takes precedence over family and kinship obligations. Feeling for fellow members of the kibbutz and for Zionism is more significant than family loyalty. Relatives who are not members in the kibbutz are by definition outsiders, almost strangers^[10].

Long before the establishment of the Zionist state, the Zionist movement planned to kill off the Jewish family spirit and destroy family loyalty and cohesion. Hence family obligations were curtailed and family unity was shattered. The harsh administration of Israeli kibbutz took over most of the traditional functions of the family. Many canny devices were evolved to prevent the consolidation of the family as a distinct and independent unit for example, members of the same family were not assigned to the same place of work. All meals were taken in the common dining room of the kibbutz. Families are given rooms to live in and never allowed to live in separate houses^[7]. Living in a separate room does not allow the family to socialize its children properly, nor does it permit it to attain any degree of satisfaction and happiness.

The kibbutz family does not even rely on maintaining the community's population or to look after its children^[11]. The kibbutz settlements ensure their continuity and growth by recruiting Zionist volunteers from a brand rather than by natural increase. The care and rearing of children are the responsibility of the kibbutz not of the parents. In most kibbutzim children live apart from their parents. They sleep, eat, and study in special children's houses. The rearing of children by both the kibbutz and the parents is a deliberate Zionist plan to socialize and indoctrinate the children with the narrow minded, prejudiced and subversive principles of Zionism and imperialism. Children in the kibbutz meet their parents and siblings only occasionally. They meet in off-hours and spend the early evening together^[5]. Thus, the internal social relationship among family members in the kibbutz particularly between parents and children is casual and infrequent.

To undermine the significance of family and marriage in the kibbutz and to stimulate youth to come to the occupied land of Palestine, the Zionist authorities have encouraged the concept of sexual freedom by permitting males and females to practice sexuality outside the institutions of family and marriage. Liberal sex relations in almost all Israeli settlements have attracted Jewish and non-Jewish youths from all over the world to the Zionist

entity. Normally these youths stay and work in the Israeli settlements of occupied Palestine for a period ranging from two months to a year^[12]. Then these youths go back to their countries. But the youths themselves are not so much interested in serving the Zionist entity through their work as they are interested in having new sexual experiences with available partners. Indulgence in immorality of this sort serves two purposes for the Zionist authorities: one purpose is to propagate the Zionist regime by attracting youths from all over the world to it, and the other is to deliberately weaken the morality and chastity of the misled people of the kibbutz, so that they will yield to the subversive and devilish message of Zionism and imperialism.

The permission of sexual relations outside the institution of marriage has made it very difficult to distinguish between casual sexual experimentation, love affairs and sanctioned marriages. By asking for room of their own, a couple make public their wish to get married and eventually to have children. But also unmarried couples in the kibbutz share rooms and have children of their own who are looked after by the kibbutz's nurseries and kindergartens. Marriage, therefore, is a loose and shaky institution in so far as it fails in the kibbutz to regulate sexual relations, and does not seem to last in the majority of cases for a long time. Divorce (marriage dissolution) concerns the partners themselves as it is sanctioned by them and not by the religious and judicial authorities. After the occurrence of divorce the partners, but their entanglement by no means implies entry into marriage. All these objective facts about the kibbutz point quite clearly to its fragmentary structure and human principles which undoubtedly indicate the immorality and illogicality of the Zionist entity.

The Moshav family: As the kibbutz families settle on the collective settlements, the Moshav families settle on the cooperative settlements of the Zionist entity. The idea of cooperative settlements does not deviate from that of the kibbutz in as much as it is based on exploitation of human efforts, denunciation of social and moral values and cooperation with international Zionism and imperialism. Most of the inhabitants of the Moshav settlements are Jewish immigrants who came initially from North Africa after the foundation of the Zionist entity in 1948^[7]. Prior to their migration to Palestine, they lived in small communities composed of large patriarchal families of three or four generations. The latter directed his married and unmarried sons in work and maintained discipline within a common residence. There were close kinship ties. Where Males customarily held dominant positions, and female roles were limited to house and family. The synagogue (1) was an important place of male gathering. Allegiance to Jewish ritual and observance centered

around the synagogue and religious schools. The traditional North African Jews went to the occupied land of Palestine with a deep sense of Jewish solidarity. The more urbanized migrant from North Africa was mainly interested in security and economic advancement. But neither shared the basic values and goals of the Zionist entity. They took their old life with them and hoped to continue their former ways unmolested.

But their hopes and aspirations of carrying on their traditional way of life morality and religion have been utterly shattered by the unfair practices of the domineering Zionist authorities. The North African Jewish immigrants who arrived in huge numbers at the occupied land during the 1950's were forced to modify their customary living arrangement, traditional values and morals, and to adopt those prescribed for them by the Zionist leaders. They were ordered to settle in cooperative communities known as *Mosheim*^[13]. In the *Moshav*, families are assigned to common wards which lack the simplest measures of comfort, security and privacy. Kins and relatives are split by not being allowed to live together in one ward as this might endanger the so-called cooperative spirit of the *Moshav*. Land, water machinery, fertilizers and seeds are publicly owned and farmers are affected to utilize them in a creative way. But they are neither allowed to reap the fruits of their own labour, nor are they paid for their work on the farm. The agricultural output is gathered from them by the cooperative societies of the *Moshav* which in turn distribute it to the internal and external markets. But the return of agricultural output goes to the Zionist authorities to be spent on defense, the expansion of productive capacity, the expenses of the *Moshav*, and a sizeable amount of it is given to the Zionist political leaders and military lords for their self-enrichment and the enhancement of their might.

The Zionist agency has regarded the traditional kin-centered social organization of the North African Jewish immigrants as inimical and dangerous to the development of the *Moshav*. This is why it implemented right from the very beginning of all kinds of harsh and disciplinary measures to break down family loyalty and cohesion and disintegrate family and kinship ties. The traditional system of religious marriage and what went with it of legal and moral rituals has been dispersed. The functional significance of family and kin groups for their children and elders has been weakened considerably> so have the kinship groups and traditional communities. All these strict and inhuman measures taken by the Zionist authorities against the family and kinship system in the *Moshav* have weakened family and marriage and crippled their functions to the individual and society at large.

The physical shelter of the family in the *Moshav* is the common ward in which the individual family cannot possibly bring up its children normally, nor can it obtain

any degree of independence and privacy. The economic conditions of the family hardly allow it to meet its minimum demands for basic and luxurious commodities needed by it. Marriage is an unstable institution, for sexual unions are formed outside it, and the divorce rates among married couples with and without children are alarmingly high. Finally, family affection and solidarity between husbands and wives and parents and children are quite weak, so are kinship ties and relationships.

It must be clarified here that owing to the negative and uneasy socio-economic conditions of families in the *Moshav*, and owing to their inability to reform and better their lot, hundreds of them migrated to North Africa and other parts of the world to get rid of their unbearable and intolerable circumstances which they could not face any longer^[14].

The Isolated Urban Family: The Israeli isolated urban families are the product of Jewish immigrants of European and American descent who settled in the major urban areas of occupied Palestine. These families were uprooted and isolated for they moved from European milieu after the Second World War with few relatives, and shortly after arrival they were cut off their own people in their countries of origin. They also found it very difficult to adjust themselves to the new surroundings, and refused altogether to inhabit the Zionist settlements in the country side. Hence the Zionist authorities yielded to their demand and allowed them to live in the urban areas. After living in Zionist towns for a while, these families discovered that their socio-economic conditions were bad, and wished that they had not come to Israel in the first place. They feel nowadays that they are alienated from the rest of the community, and have no identification with its aims and values. This failure of the Zionist urban family to adjust itself to the Zionist community has motivated it to seek independence and undisturbed personal development. But its preoccupation with personal aspirations appears to run counter to the ideological and material orientation of the Zionist regime, an orientation which is based, on exploitation, deception, aggression and hatred of humanity and liberation.

The reaction of the Israeli urban family to its own isolation and alienation is its disposition of identifying with the nuclear family. The identification with the nuclear family has resulted in the aggravation of its seclusion and independence from the rest of the Zionist entity^[5]. This has stimulated the immigrants to seek security and welfare in the intimacy of family life. They defend the independence of the family against the irrational and selfish demands of Zionism. In the family they are their own masters and need not constantly accommodate to outside influences. They can continue to cultivate their former ways of life. The immigrants work persistently to

benefit the family, but are unconcerned with purely occupational problems, and uninterested in the wider implications of their work. Isolated urban families develop only a few significant contacts outside the family circle. Informal relations and recreation are family centered. The members refrain from joining organizations, distrust authorities at any level, and hold political parties in cynical contempt. They keep aloof from political and social activities and are apathetic to the goals of Zionism as a whole.

The isolation and indifference of the Israel urban family in occupied Palestine confront the Zionist authorities with acute problems and expose the entire social regime to disharmony, fracture and anomie. But the Zionist settling authorities cannot force the urban families to abide by the harsh and inhuman rules and regulations of Zionism, nor can they introduce the requisite environmental and ideological measures which guarantee the integration of this kind of family to the social political set up of Zionism.

The Zionist authorities conceive quite well the fact that the obligation of urban families to abandon their customary way of life, principles and traditions and take those of the receiving community (Israel) will compel these families to go to their countries of origin for good. This implies the reduction of Jewish population in occupied Palestine and hence the diminution of skilled man-power a fact which does not please the Zionist leaders. Therefore, the Zionist authorities cannot and will not dare impose too much pressure on these families with the object of integrating them to the larger community. But simultaneously the Zionist leaders do not want to see major section of the Israeli population nor being able to fit in with the social from wale of Zionism. Nevertheless they cannot do anything about it. This challenge, however, objectifies the inherent contradictions and dilemma which face Israel, and points to the myth of Israeli unity and solidarity.

RESULTS AND DISCUSSION

The foregoing analysis of the Israeli family system in its three types, namely the kibbutz family, the Moshav family, and the urban family shows the inherent drawbacks and contradictions which dominate the Zionist family. Such drawbacks and contradictions cannot be eliminated without transforming the entire social structure of the Zionist entity. The purpose of the session is not to diagnose the ills of the Zionist family and prescribe the needed remedy and cure, but it is to reflect the repercussion of family problems on the continuity and functioning of the Zionist entity.

The subordination of family and kinship in the kibbutz and Moshav settlements to the irrational immoral

and unhumanitarian goals of Zionism does not enable the individual family unity to perform its essential functions to the family member as well as to the larger community. Functions like the upbringing and socialization of children, the regulation of sexual relationship among community members, the protection of family members from outside dangers and threats, the satisfaction of basic and social needs of family members are all weakened or ceased altogether owing to the deliberate moves taken by the Zionist leaders to annihilate the traditional and moral characteristics of the Jewish family. Hence the family system is reduced to a casual and fragmentary grouping which is unable to obtain the basic social and moral goals of the individual and the larger community.

When the child is not socialized by his family, and not brought up according to appropriate moral, social and religious values and spondords, he tends to develop delinquent traits and abnormal behavior patterns^[15]. Such negative traits and behavior may persist in him later on in life and may impel him to indulge in criminality and social deviance. The high rates of crimes and delinquency, family break-down through divorce and desertion, the predominance of prostitution, alcoholism and drug-addiction are inevitable and expected symptoms of the disturbed family system which prevails under Zionism. It should be clarified that the predominance of delinquency and social abnormality resulting from the deficient family system designed and deliberated by Zionist leaders not only affects adversely the equilibrium and functioning of the family but also affects other social institutions as well like the economy, the military and political institutions the educational and cultural institutions, the religious institutions and so on^[16].

The clarification of Zionist immigrants according to national origin, racial characteristics, and social class affiliation brings about the emergence of peculiar social phenomena which reflect themselves in family differentiation and class discrimination. For example most families which live in the Moshav settlements have come from North Africa, are engaged in agriculture and their members have brown skin. Whereas the overwhelming majority of families which live in kibbutz settlements have come from Central and Eastern Europe, are engaged in agriculture and industry, and they have white skin. The families which reside in the towns have come from Europe or the United States, are engaged in professional occupations of different sorts, and their members have fair skin. The Zionist by and large respect the urban families which are engaged in professional occupations more than they respect the rural families especially those which live in the Moshav settlements. They respect the families which have come from Western Europe and the United States of America more than they respect the Jewish families which have come from Central and Eastern Europe

and they respect the latter families more than they respect the oriental Jewish families that is the families of African and Asian background. This bitter state of affairs divides the Zionists into two different racial, national and social groups which have conflicting interests and aims^[17]. Such a division which exists in the Zionist entity falsifies the claim that the Israelis in occupied Palestine are united and at the same time threaten the Zionist regime with collapse and disintegration.

Finally, the isolation of the majority of the Zionist urban families from the rest of the Zionist community and their unwillingness to internalize the norms, values and goals of Zionism expose the entire structural setup of Zionist community to hazards and strains. The isolated urban families seem to cling to the style of life, values and traditions of the countries they came from. They refuse altogether to take notice of the circumstances and ideology of the Zionist entity, as these do not fit in with their own way of life, values and aims. These families are very rich and influential, they came from Europe and North America and are trained in all kinds of sensitive professions. The Zionist leaders cannot exert too much pressure on them to force them to identify with their plans and strategies for it is feared that such pressures might force a sizeable proportion of them to migrate to their country of origin. Thus, the entire Israeli regime is paralysed by the alienation and unwillingness of urban families to cooperate with it. This fact, however, points to the hopeless weakness and failure of the Israeli regime to deal with its acute problems and challenges satisfactorily and effectively.

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