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**SOCIO DEMOGRAPHIC CHARACTERISTICS OF THE ARAB-BEDOUI  
POPULATION IN SOUTHERN ISRAEL, ALONG WITH MODELS AND THEORIES  
THAT EXPLAIN THE FORMATION OF VIOLENT BEHAVIOR AMONG BEDOUI  
STUDENTS**

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## **1. Background and socio-demographic characteristics of the Arab Bedouin population in the state of Israel**

*The Arab education system in Israel, conducts itself next to the Jewish education system while both population live separately* and detached from each other, speak different languages, live a different lifestyle, and to a great extent strange to one another [1]. In addition to and as a part of the control system of the main rule over the Arab minority in Israel, the Arab education system is subordinate to the main education system in regard to the studied contents, the organizational construct, and the allocation of resources [2]. This subordination holds two aspects with contradicting patterns, on the one, since the establishment of Israel the rates of student attendance in schools in the Arab population have consistently increased, and mostly the rate of girls learning in them.

This trend naturally raised the level of high education among both sexes and influenced the employment structure, mostly due to the growing incorporation of women into the work force. Additionally, this trend was accompanied by a decline in fertility and childbearing as well as in social-economical mobility of the Arab woman. On the other, the achievements of the Arab education system are still very low in comparison to those of the Jewish education system. A substantial gap between the grades of GEMS examinations was found between the achievements of the Arab students and those of the Jewish students. The consensus among the researchers is that the main cause to the gap between achievements is the difference between the volumes of resources given to each education system [2].

The parameter for equality in *the Israeli education system of Sikkuy Association [3]*, indicates inequality both in the inputs of the field as well as in its output. The education system in Israel discriminates the Arab education in the financial investment aspect as well as in the administrative aspect. The Arab education system has no education administration of its own, the Arab students are given with relatively little resources in relation to their segment in the population and in comparison to Jewish students, the core curriculum they are obligated to ignore from the narrative context of this population [4, pp 235-256]. The rate of Matriculation Certificate Holders is substantially lower than that of the Jewish students. Additionally, the Arab education system suffers from a smaller number of hours allocated to per class and per student, the quality of the allocated work force for teaching is lower, as well as the quality of the supportive services and the conditions of the physical infrastructures. Certain steps that have been taken contributed to the progress – especially in the allocation of teaching hours in elementary schools following the implementation of Shoshani Report, but this progress was halted by the cancellation of funding according to student differential standard method [4, pp 235-256].

The Bedouin population of the Negev in southern Israel is a minority group within the Arab minority, and it is different from the Jewish population and even different from the entire Arab population in Israel by various variables, such as: culture, social norms, and socio-economic status [5, pp 224-236]. In 2008, the number of Bedouins in the Negev was estimated by Goldberg Committee Report regarding the issue of Regulating Bedouin Settlement in the Negev as approximately 172,169 people. About a half of them lived in seven Bedouin towns constructed after the establishment of the military rule, and while the other half lived in villages and unincorporated settlements, that were not granted with recognition by the state nor a municipal or a planned regulation. The Goldberg Committee Report described the physical infrastructure in the diaspora settlements: “As being unrecognized, the villages do not receive municipal budgets, they have no local control system, and the residents do not pay taxes. In the lack of a Master Plan any building is forbidden, building permits cannot be attained, and any kind of building is illegal. The population in these villages does not receive regular governmental services, nor do they obtain most of the basic infrastructures (water, electricity, sewerage, roads etcetera)” [6].

The current data indicate the Bedouin population low status in the Negev within the social hierarchy in Israel as well as the present inequality between this group and other groups in various dimensions. For instance, all of the seven Bedouin towns are at the bottom quarter of the table of the average settlement wage, and every one of them is among the settlements with the highest rates of work seekers in Israel. In one of the biggest towns in the Negev, Rahat, the rate of unemployed is 31.6%, and only 3.3% study for BA [7]. Bedouin in the Negev are with the lowest rate of Matriculation Certificate Holders in Israel (26.6% are entitled for Matriculation, in comparison to the national rate of 44.9% in 2005). The townships are characterized by great density, in the city of Rahat, for example, the density is 3.77 people per acre, and in Tel Sheva town the density is 2.26 people per acre. This problem is escalating, since the natural reproduction percentage of the Bedouins is one of the highest in the world (5.5%) [8]. In addition to all that was mentioned above the Bedouin population in the Negev is characterized by multi-morbidity and rare diseases that were described in dozens of scientific *studies*.

### **The characteristics of the violence phenomenon among the Bedouin youth in the state of Israel**

*In scientific reports that describe the frequency of different violent occurrences among youth in Israel reveal, that the phenomenon of violence among the Bedouin youth is severe in comparison to other sectors in the Israeli society [9]; [10].* The researcher, Ben David [11], states that there has been a decrease in the Jewish sector in verbal violence and moderate violence as well as a decline in the reports of cold steel and firearms usage. However, in the Bedouin sector the data has not presented an improvement in the violent behavior among the youth. As a result, a need for additional studies among the Bedouin youth is required, in order to find parameters related to the violent behavior among them. This kind of understanding may assist professionals in their work for this phenomenon reduction. In the study of Hess, Horowitz and Reiter, [12, pp 129-142] they present a research held among 595 students, who learn in four schools of the Bedouin sector in the Negev. The research had three main goals: identify existing patterns of violence among the students, examine affiliation between patterns of violence and the sense of insecurity and concerns of the students. The findings of the research reveal that the participation of the Bedouin youth in physical and verbal violent occurrences is mainly related to

violent occurrences in the family and at the school. In their research, no affiliation was found between the Bedouin youth patterns of violence and feelings of insecurity and different concerns.

The research findings of Hess, Horowitz and Reiter [12, pp 129-142], have shown that participation in violent occurrences is related to what is learned in the familial surroundings and a little less to exposure to violence at school. Although these occurrences were not related whatsoever to the uncomfortable feelings as a result of modifications in the Bedouin society, as it is predicted by the theories about frustration that leads to violence. In this context the interesting fact is that while the "Frustration and Violence" theory obligates the existence of a connection between the frustration and involvement in violence, since the social learning of Bandura allow alternatives to unpleasant feelings that are not necessarily violent behaviors. Meaning, in a situation of frustration the individual might choose different behaviors than violence, such as coping with a situation by turning to drugs and alcohol. Thus, the effectiveness of the Social Learning theory for explaining the violence phenomenon in the Bedouin community in Israel is reinforced [12, pp 129-142].

Bullying is harming another individual – a victim, by aggressive, physical or emotional behavior, deliberate and recurrent over time, [13, pp 198-218]. Bullying consists as an extensive problem among youth around the world and outside of them. Bullying within the school frame is characterized with unaccepted anti-social behavior, which might harm the quality of the school, to affect the students badly and cause disturbing social consequences, such as mental trauma of the bullying victims. In extreme cases it even leads to severe violence against the victims. The volumes of the bullying phenomenon and its negative consequences, as a part of the violence problem in the education system in the country and in the world, are broad and significant, and hence, disturbing [13, pp 198-218]. In contrast to the situation in the past, in which a behavior of direct bullying was the norm, that is, face to face, in the past two decades, due to the development of communications technology, a new form of bullying was created among the youth – online bullying [13, pp 198-218]. Online bullying is defined as a malicious use in information and communication by an individual or a group, in order to cause a deliberate and recurrent harm or to threaten another human being or a group, via electronical technologies [13, pp 198-218].

In a study of Lapidot institute - Leffler, N., and Husri, H. [13, pp 198-218] regarding the phenomenon of online bullying among school students in the Arab sector: online bullying among Arab youth in Israel on the base of gender and age group. This research examined online bullying among students in the Arab sector on the base of gender and age group. The research included a sample of 412 Arab-Israeli students in the ages of thirteen to eighteen. The question that was examined in the research was what are the differences in online bullying on the base of gender and age group among Arab teenagers. The research hypotheses presumed that differences would be found in the level of online bullying on the base of gender and age group. Hence, among boys a higher grade of bullying will be found in comparison to girls, and among student with low achievements a higher grade in the level of bullying would be found in comparison to students with high achievements in school. The research findings refuted the hypotheses. In contrast to the hypotheses, no differences were found between boys and girls nor between students with high achievements and students with low achievements by each of the three tested online bullying parameters: offender, victim and by stander. The central conclusion of this research was that the bullying phenomenon among Arab teenagers, on its various parameters, is not affected by gender or age group. The limitations and contributions of the research in the theoretical level were discussed for the widening of the knowledge in the subject, as well as in the implemental-practical level for an efficient confrontation with the phenomenon of online bullying among youth in the Arab society [13, pp 198-218].

## **2. Theories in the explanation of the violence phenomenon in cultural context**

The characteristics of the Bedouin society in Israel were studied throughout the recent decades since the establishment of Israel. These studies show that the prominent characteristic of this society is by being a society of minority in the phase of moving from a traditional society to a society that acquires modern patterns [14]. Understanding the modifications within the Bedouin society and their projection on the community's and the individual's various aspects of life may direct to theories that will eloquently explain the phenomenon of violence among the youth of this society. The theories used by the social sciences for understanding the violent behavior in a certain society and the factors that relate to it, are based on different hypotheses regarding the individual and the society to which he or she belongs. Thus "The Theory of Impulse" presume that the preliminary explanation for aggressiveness bases on the individual's feelings of frustration. Violent occurrences can be expected in an environment in which conditions that evoke within the individual senses of insecurity, of deprivation or concern are created [15]. Other theories explain violence as one of the behavioral ways learned by the individual. In accordance to "the role model" [16]. The individual learns how to react violently as a normative expression in the environment in which he lives.

The Impulse theory or the theory of Impulse Reduction is a concept that refers to theories in psychology regarding motivation. These theories are based on the idea that a person or an animal are born with biological impulses and needs, which they need to fulfill, and if they are not fulfilled – a negative condition of stress is created in them. When the impulse is fulfilled, the tension is reduced, and the organism returns to Homeostasis condition, inner balance and relaxation. According to the theory, the impulse tends to increase with time, and is activated, among others, in accordance to feedbacks received from the inner state and from the environment. The inner state is that which directs the organism to act for a certain goal, the goal of satisfying the impulse [15]. The concept of impulse was already described in the 19<sup>th</sup> century by German psychiatrics, such as Wilhelm Neumann, who described the human's sense of distress when his impulses are unsatisfied, and the philosopher Friedrich Nietzsche had written on the mind as a system of impulses that exist in interaction – sex, aggressiveness and self-destruction. In 1985 the father of psychoanalysis, Sigmund Freud, to write about the subject of impulses, as a central element of the human personality, and claimed that neuroses stem from an unsolved conflict and a repression of events and sexual impulses in childhood. Freud's followers engaged throughout

the years in the subject of the Impulse theory as a central motivator in the human's life, and many controversies have arisen between them revolving the centrality of the impulse. Most of them forsaken the impulse definition and its centrality as it was determined Freud (Carl Jung for example), or developed the concept in other directions along with consistency with new psychological theories (Anna Freud and Jacques Lacan and more). Nonetheless, people of many other schools in psychology, such as those engaging behaviorism or social psychology, negated the way in which psychoanalytic addressed to the concept of impulse as an essential part in the personality, and focused on its connection to motivation and its influences on actions of learning, behavior, social relations and so on. According to the psychoanalytic theory of Freud, the impulse theory refers to impulses and instincts that are aimed towards an obvious object. The central impulses in Freud's theory are the Eros, the life and sex drive and the Thanatos, the impulse of aggressiveness and death are conflicting impulses.

Except the family, role models for a teenager are both in his school and his environment. Horovitz [17, pp 9-17], notes three approaches in the literature for the explanation of violent behavior of the learning youth: the first approach explains the violence as an input of the community into the school, meaning, a student can reveal violent behavior due to a socialization he acquired from his violent society outside the school. The second approach explains the violence within school as a product of the experience that the student acquires within the school. The theories that advocate this approach leans on the hypothesis that frustration is a main factor to violence, since the students that incline to violence are those who accumulated a great load of frustration with the school. The third approach explains the violence as a result of situation factors. This approach assumes, that there is a phenomenon of "contagion" of violent events or situations in society into the school system. In the Bedouin society that is going through processes of modification, the theory of social learning can be related to patterns of violence amongst the Bedouin youth in school [17, pp 9-17].

### **3. Acculturation Theory – Explanation of the complexity of the Bedouin population's life in the state of Israel**

The influence of the external environment that is the Jewish society on the lives of Bedouin students and youth can be understood through the Acculturation Theory. This theory engages the minority groups' ways to handle with the groups of the majority [18, pp 5-34]. The theory states that there is a connection between patterns of culture and health and wellbeing, thus the culture processes were found as central factors in the explanation of health conditions among minorities [19, pp 139-160]. The researchers Organista & Kuraski note that sometimes minority groups that live in a collectivist frame express suspiciousness and distrust towards strangers and foreign cultures. Those of a collectivist cultures inclining to distrust social changes occur within their collective due to the encounter with other societies, especially when they are a minority society that lives amongst an individual and dominant majority society that is perceived as oppressing and depriving. Various studies that engaged the health of ethnical minorities that lives within groups of majority, tried to examine the influence of the conflict of the minority groups between their wish to integrate and the will to be detached and separated from the majority groups on their mental health. Thus, in a recent extensive research conducted by Berry and colleagues among 26 minority groups in 13 countries, participants that took to integrate are those who showed the highest levels of psychological adaptation. On the other, those who pushed and chose marginality are those who presented high levels of mental distress [20, pp 303-332].

In addition to the aspect of minority-majority relations, the Bedouin-Arab population in the state of Israel perceives itself and is being perceived by the majority in relation to their link regarding the Israeli-Palestinian conflict [21]. Moreover, the encounter between the Bedouin-Arab minority population and the Jewish majority in Israel is an encounter between a traditional-patriarchal society with collectivist values, and a society which identifies with individualist western values. Different studies documented the health and mental issues that the Arab-Israelis experience as a result of living in an ongoing conflict. As it was found in a research that examined the mental health of students from the Arab-Israeli minority in comparison to Jewish students, that it was the poorest mental health and that they experienced high levels of depression and psychopathology [22, pp 215-225]. The sociopolitical tension creates hardships that are manifested by the lack of promoting contact between the Bedouin students and students from the Jewish sector, which at least leads to cooperation and mutual learning between the two populations. In addition, Bedouin students will avoid using educational and advancing learning services of the Jewish sector. Hence, these researches showed that the Arab population inclines to use essential health and education services less [23, 1101-1111].

The processes of change that occur among traditional minority groups as a result of encountering a culture of modern majority, are not the only possible product in a collision of cultures. In the attempt to clarify social variables that relate to a meeting between a culture of minority group and a culture of a majority group, Berry [18] notes the 'Intergroup Relation', as a result of the cultures encounter mutual transformations occur within both societies. The Bedouin community in Israel is not considered as a society of immigrants, at least not in its classic sense, due to the fact that this community existed in the Negev region before the Israeli society was formed. A similarity can be found between the situations of the Bedouins in the Negev to that of the Aborigines in Australia. Burk and her colleagues [24], point out the encounter of the Aborigines in North Australia with the white population as a reprehensive instance of an encounter between a tribal culture and a modern culture, an encounter that created, and still is, difficult issues, such as loss of resources -lands and properties. Along with these hardships the encounter produces difficulties in the social, moral and psychological levels, and one of the prominent is the undermining of the Aboriginal youth's identity. These hardships are manifested also, and perhaps mainly in the education. In the Bedouin youth, as well, where the reality is saturated with dilemmas and hardships is expressed as a result of encountering the modern culture in the school [25, pp 30-39].

School is a central front to the intercultural encounter. Consequently, the youth that learns in the school may suffer unpleasant feelings such as resentment and frustration. The students' resentment is a possible outcome to the gap between their expectation to a change in society, a change that arises in their consciousness in the schools that are subordinated to the education policy of the broad Jewish society, and what is actually present in their familial environment. The schools dominantly present the modern values that advocate change, and when facing them, the Bedouin youth senses the objection of the traditional heads of the community to the modern values [11]. The heads of the students' families sense discomfort by the erosion of their status as keepers of the family lifestyle in order, as educators of the young generation and responsible for the directing the learning processes among the youth. This fact created conflicts within the family [25, 30-39]. And the familial relationship is damaged in general. The Bedouin youth, situated between the values of his family and those of the school, senses frustration [26].

Rinawy [26] attributes the senses of concern within the Bedouin community to it being a society in transformation. In his view, the Bedouin society is situated in the distance between the influences of tribal elements on the one, and the influences of a modern society values on the other. Therefore, a person who lives in this society will be situated in a certain bimorality in the context of these two relationships. Rinawy [26] claims even further that this "distance" situation is a result of the Bedouins' daily necessity to find a unique version in order to survive in the Israeli reality. The Bedouin student is exposed to different world views and complex behavioral patterns, thoughts and diverse consumption and entertainment patterns. The need to outweigh one identity over the other affects the Bedouin youth identity in the social, cultural and political levels together. Some researchers describe these ways of life as completing one another, but even if it is so, when the meeting points between the different lifestyles occur it may produce great confusion and even cultural tension and stress.

According to Berkowitz [27], frustration is created when the individual fails to achieve something he has a clear knowledge about and a wish to acquire it. Thus, when the traditional members of the community do not accept the values of the broad society in which they live, they will not feel any resentment in relation to the cultural, economic and technological gaps between them and the general society. However, if they will acknowledge the fact that there are resources that they can also seize, but for various reasons they do not – resentment will rise. For instance, the reality of shortage in school equipment in the Bedouin sector pointed by Abo Saad [23, pp 1101-1111]. Was a reason for resentment among the school staff and the Bedouin students only when the community's members learned the nature of the school in the Jewish sector, whilst in the time that the Bedouin society was traditional and closed, the non-existence of a school in the modern format did not disturb its individuals?

The reality of the Bedouin society that is under crisis as a result of the intercultural collision, allows the Bedouin teenager to identify "role models" that respond to this reality, divide to two types – those who are in the traditional family surroundings and those that are in the modern school environment. Bandura [16], who has developed the concept of social learning, emphasizes the imitation mechanism as a mechanism via which the person acquires aggressive behavior. According to Bandura, the imitation mechanism is acquired rather than congenital, the ability to mimic originates in his possibility to represent and remember through the language the experiences and the behaviors he has experienced, and thus, to imitate the other, or what Bandura calls the "Role Model". The imitation may allow the individual to learn a behavior he was familiar with a priori, and use this information in different situations with which he encounters. Bandura found that there is selectivity in choosing the model that we imitate: for instance, the person would prefer to mimic a famous model or with prestige rather than a model of a low status, or alternatively, the individual may prefer to imitate a behavior that is more thrilling in his perception.

The research regarding the subject of the intercultural encounter of the native culture with the modern culture in the recent period of time may provide an interesting explanation to the fact that the Bedouin youth, despite its being educated at schools that are used as modern agents for change and socialization, boldly pronounces caring for the tradition values and honoring them. Burk and her colleagues [24], note that the Aboriginal community in Australia rises into a wave of "cultural renaissance" in relation to the Aboriginal tradition. Through this phenomenon, the natives actually express civil protest against the discrimination deprivation they experience for over 200 years. The change within the Aboriginal community is mostly in level of lifestyle and in the usage of technology that is embedded in the everyday life. However, the system of art and the traditional values is actually more prominent. Similarly, Al-Krenawi [14], has found that despite the modern lifestyle indicators amongst the Bedouins, in the level of personal values Bedouin men report justification of blood feud as a mechanism for handling certain conflicts.

Most of the religions' Holy Scriptures in the world contain examination of the subject of forgiveness and its nature, most of these scriptures constitute the foundation for the modern traditions and for costumes related to the process of forgiveness. However, throughout all generations philosophers examined the subject of forgiveness separately from religion. Moreover, as it is happening in other fields, the science began to raise question marks regarding religious conceptions of forgiveness. Psychology, sociology and medicine, are some of the scientific fields that study different aspects of the forgiveness and apology subject. In the western culture, the ability to forgive an offender is an important element in the process of the personal and interpersonal recovery and rehabilitation. And forgiveness can indeed be officiant in the interpersonal level (for example, a change in the perception regarding a certain person), as well as in the intra-personal level (for instance, release from grudge or anger regardless to the offender and the relation towards him/her) [29, pp 156175]. Other cultures emphasize as well the place of forgiveness as healing anger and continuous negative emotions and as a way to renovate hope. Hence, the forgiveness is seemingly perceived as capable to acquire peace of mind and mental health. The forgiveness also has a moral value, and indeed, the importance of forgiveness in the human

life is emphasized in numerous theological and philosophical writings where it is presented as healthy, human, and indicates courage [29, pp 156-175].

### **The Changes in the Bedouin Society as a Result of the Intercultural Encounter:**

*Prior to the establishment of the state of Israel, the Bedouin society in the Negev was traditional. And the meaning is regarding the lifestyle that is characterized by two main factors [29].*

- A) *Living by the laws of Islam as it is taught by the Quran*
- B) *Living in accordance to a system of beliefs and values that was formed and adopted by most Bedouins and the nomadic Arab tribes. The origin of the system is in a direct attempt to solving problems aroused due to the harsh and unique lifestyle in the deserts, which Islam, that was created in the big Arab cities Mecca and Medina, does not provide them with solutions. The foundations of this system of belief is connected to believing in faith, the belief in the constant need for reconciliation with God, believing in agents of evil and the powers of magic [29].*

*Meri' [30], aptly described the social structure of the Bedouins and noted that the tribal structure is a sort of "Feudal" structure. The head of the community was the Sheikh, and he was the one who regulated the life of the individual. Each individual was born to his status within the tribe, and what he was required to know he learned from his family and community's heads. Hence, the education system, including schools and kindergartens, was nearly inexistent, since the family was used as the proper educational institution as well. The change in the Bedouin society began after the establishment of the state of Israel. The outstanding factor for the change was the inevitable cultural friction and the geographical friction of the Bedouin community with the broad Jewish society, with the modern nature [Al-Krenawi, 14].*

*Several of the crucial changes are:*

- A. The families and the clans moved to cities built by the Israeli establishment [Gal, 31].
- B. The agriculture began to lose its status as a main source of income, and therefore the outside jobs took its place, such as workers of the Israeli industry in Jewish cities [carsel. 32, 358-369]. In fact, the individual became more autonomous, and thus – less dependent on social frames.
- C. Due to the outside jobs, there was an economical improvement, mostly among the workers' families.
- D. The Free Education Act 919490 was applied and after which the State Education Act (1953). In accordance to the Education Act of 1949 each boy and girl from the age of 6, were obligated to attend the classroom. The State Education Act of 1953 determined contents and educational targets, and the educational goals and objectives, as detailed by the law, presented the approach of the policy makers at that time. Which were oriented to the Jewish public in a modern society with no regard to the different traditional character of the Bedouin community, even though the Bedouin schools were subordinated to this law's instructions [Melitz, 33].
- E. Removing the military rule from the Israeli Arabs in the year of 1967, and applying the governmental plan to concentrate most of the Bedouin population in five established cities, in which the Bedouin society modernization process intensified.

Today, the Bedouin society in the Negev region in Israel has remained a traditional society, but it is in the midst of a process of change *towards becoming a society with modern characteristics [AlKrenawi, and Tabo. 34, pp 33-72]. Al-Krenawi and Tabo [34], see in the accelerated globalization process as a prominent change factor in the Bedouin society, which is a result of the encounter with the modern Jewish culture. The change processes that stem from the globalization relate to every aspect of life, and thus- to the aspects of education in general and to the school in particular. This assertion of Al-Krenawi is accepted among both researchers from the Bedouin community and researchers outside of it [34, pp 33-72]. The Bedouin tradition does not totally forbid violent behavior, [Bar-Tzvi, 29], even more so, some of the punishments are based on violence against the punished, starting with the father's demands of his son to hit his sister, if she did not act as it is demanded of her and ending with an actual murder for severe crimes, the most famous of which is the blood feud [29].*

### **5. Conclusion**

There is a consensus among the researchers of the Bedouin society, that the central characteristic of this society is it being in stages of transition, [23, pp 1101-1111]; [25, pp 3033]. The characteristic is manifested, among others, by unpleasant feelings among the members of the community, mainly in situations in which a collision occurs between the values of modernization and those of the Bedouin tradition. Another consensus among the researchers, presumes that the Bedouin youth still accept the values of the tradition and the religion overwhelmingly. The sources of the system of values in the Bedouin family are the tradition and the Islam. The Bedouin tradition allows sometimes the use in punishments and violence as a part of the education process, and the literature has various references to the justification of violence as a part of the education process in the Bedouin family in particular and in Arab-Muslim family in general [Abu-Ajaj and Ben-Dor. 35, pp 22-33]. Violence is sometimes used as a punishment for mild offenses, as well as severe offenses, such as murder.

The researchers Hess, Horowitz and Reiter [12, pp 129-142], note that though there is a certain effect on the modern life and values of the Bedouin individual, there is a doubt regarding the real assimilation of the modern values, in relation to those that are different from the values of the dominant Bedouin tradition. Hence, a question arises regarding the success

of the school in the Bedouin sector as a social agent that leads the change. Furthermore, the findings that were found in relation to the school's areas of influence indicate an even more problematic situation report. The different sociological schools agree that the school has influence on many areas of thinking and behavior, as demonstrated by Horovitz and Frankel [17, pp 9-17]. They noted the wide scope of school culture (which includes values, art, customs, traditions, written and unwritten rules, etc.) and reinforced the hypothesis regarding the wide scope of the school's influential effect on the teenager. Though it was found that among the Bedouin youth that the role model that the school "succeed" to actualize, it is mostly a role model of violent behavior, and as mentioned, in a lesser extent – a role model of modern values and norms. Thus, there should be an examination of the structure and the nature of the school in the Bedouin community as it is today, and try to better its performance. We must strive to change the situation in which the school is apparently used as a role model for violent behavior to a situation in which it will be used as a socialization agent that assist in bringing the Bedouin teenager together with the modern culture and will help in easing this encounter. In this fashion, it is possible that there will be a more genuine identification of the Bedouin youth with the modernization values. This kind of identification would narrow down the violence among the Bedouin teenagers, and in the next stage to assist in reducing the use of violence in the familial sphere [36].

This article that might be found as pessimist in his findings presented the challenge and the great complexity in facing with the phenomenon of violence within the Bedouin-Arab schools in southern Israel, and this is in the presence of the hardening and unencouraging sociodemographic characteristics, as well as due to the cultural and even sociopolitical complexity. This article guides towards the importance and the necessity for a more in-depth attendance and even to a structural and fundamental change in the function and the mission of the school in the Bedouin sector in southern Israel. The structural change requires general attention at the macro level towards the community, the society and the resources that the state dedicates to the advancement of the Bedouin-Arab population in the state of Israel. This article described the encounter and the assimilation of various minorities in societies around the globe, this in parallel to the Bedouin society as an ethnical Arab minority in Israel, additionally, this article presented theories that go further and clarify the unique dynamic of the battle against forces and challenges within the Bedouin-Arab society in the state of Israel.

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