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**Parents Emotional Resources
for Children Self-Esteem
Among Jews and Arabs
In Israel**

Doctorate Supervised by
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**Zasoby emocjonalne rodziców a samoocena
dzieci w wieku 6-10
Badanie przeprowadzone wśród
społeczności żydowskiej i arabskiej w
Izraelu**

Disclaimer

I, the undersigned, declare that this research paper was prepared and written by me.
Supervised by Professor Hannah Kubiak.

Signature: A. d. Arcey Abdo

Zrzeczenie się

Ja, niżej podpisany, oświadczam, że niniejsza praca naukowa została przygotowana i napisana przeze mnie pod kierunkiem prof. Hannah Kubiak.

Podpis: A. d. Arcey Abdo

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To my family who always taught me to pursue my dreams and believed in me, when I could no longer believe in myself

I would also like to thank my three wonderful kids who helped me through the emotional, physical, and spiritual issues that present when pursuing a doctoral degree, Amir, Aline and Elie. It is through their support and patience that I have been able to achieve this goal.

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Abstract

This research attempts to identify the relationship between the emotional resources of parents and the self-esteem of their children. It was assumed that parents play the role of meaningful caregivers for their children from the moment of birth, throughout the entire development process, and that the parental role is important and valuable both from the point of view of parents and for the mental well-being of their children.

The author's nature of this research consists, among other things, in the fact that the research was conducted among the majority and national minority in Israel, i.e. among Jewish and Arab families. Cultural differences between the two societies that live and coexist within one state puzzled the researcher and prompted the question of the specificity of the functioning of families - living next to each other, and in some respects different. In addition, the study looks at how the emotional resources of parents affect the mental well-being of their children, which is reflected in the level of self-esteem. The research was directed by the question of whether the selected emotional resources of parents, i.e. their sensitivity and optimism, are related to the development of their children's self-esteem?

Adults with a high and stable self-esteem are believed to become valuable and efficient members of the community, contributing to society and able to make full use of their mental and practical abilities. The assumption of this work is to search for ways to support families in striving to develop this self-esteem in children.

In the field of practical applications, the aim of the research seeks to make practical recommendations aimed primarily to parents, and also to teachers and educators, with regard to how emotional resources, in general, and parents in particular can be used to develop a positive self-esteem in children.

In order to answer the research question and fulfill its objectives, the work consists of a theoretical chapter, methodological foundations of own research and research results chapter.

The research was conducted in a quantitative model, comparing the two largest social groups in Israel, the Jewish majority and the Arab minority. The extensive literature review focused on all variables of the study, in particular the importance of family and culture-related factors for the development and education of a child. Based on the literature review, nine hypotheses were formulated and then verified.

The research was carried out on a sample of 100 parents, 50 Jews and 50 Arabs living in Israel, who were asked to answer three questionnaires: the Self-Assessment Questionnaire, the Parental Sensitivity Questionnaire, and the Optimism Questionnaire. The researcher discussed the results of the research and concluded that emotional resources constitute the strength of each parent - to a different extent, but this is independent of belonging to a specific sector in society. From the data it can be concluded that the importance of the parent's mental resources for the child's development is extremely important, it can also decide the child's fate - depending on his self-esteem.

Streszczenie

W niniejszym badaniu podjęta została próba określenia związku między zasobami emocjonalnymi rodziców a kształtującą się samooceną dzieci. Przyjęto założenie, że rodzice pełnią rolę znaczących osób dla dzieci od momentu narodzin, przez cały proces ich rozwoju, a także, że rola rodzicielska jest istotna i cenna zarówno dla rodziców, jak i dla dobrostanu psychicznego ich dzieci.

Badania prowadzono w dwóch grupach narodowych w Izraelu, czyli wśród żydowskich i arabskich rodziców i dzieci. Różnice kulturowe między tymi dwoma społecznościami, które żyją i współistnieją obok siebie w ramach jednego państwa, zainteresowały badaczkę.

Ponadto badanie dotyczy tego, w jaki sposób zasoby emocjonalne rodziców wiążą się z dobrostanem psychicznym dzieci, a szczególnie - ich samooceny. Badanie dotyczy również tego, w jaki sposób rzeczywistość kulturowa zróżnicowanego społeczeństwa kształtuje rodziny żydowskie i arabskie, w kraju, o którego wyjątkowości stanowi jego złożoność kulturowa.

Badaczka postawiła pytanie, czy zasoby emocjonalne rodziców, na przykładzie wrażliwości rodzicielskiej i optymizmu, są powiązane z kształtowaniem się poczucia własnej wartości u dzieci.

Intencją autorki jest również poszukiwanie różnych rodzajów wspierania pozytywnej samooceny u dzieci. Może ona bowiem decydować o kolejach losu człowieka. Prowadzi do sprawczej i aktywnej postawy wobec życia, buduje gotowość do wykorzystania w pełni zdolności umysłowych i praktycznych.

W obszarze zastosowań praktycznych opracowanie ma na celu przedstawienie zaleceń skierowanych przede wszystkim do rodziców, ale także nauczycieli i wychowawców, dotyczących sposobów wykorzystania zasobów emocjonalnych dorosłych w celu kształtowania pozytywnej samooceny u dzieci.

Praca składa się z części teoretycznej, metodologicznych podstaw badań własnych oraz wyników badań.

Badania prowadzono w modelu ilościowym. Przeprowadzono również obszerny przegląd literatury, który dotyczył wszystkich zmiennych badania, a w szczególności znaczenia rodziny i kultury dla przebiegu rozwoju i edukacji dziecka, zasobów emocjonalnych rodziców oraz samooceny u dzieci.

Na podstawie przeglądu literatury sformułowano dziewięć hipotez, które następnie zweryfikowano.

Badania przeprowadzono na próbie 100 rodziców, w tym 50 Żydów i 50 Arabów mieszkających w Izraelu. Zastosowano, poza wstępnym wywiadem, trzy

kwestionariusze: Kwestionariuszu Samooceny, Kwestionariuszu Wrażliwości Rodzicielskiej, Kwestionariuszu Optymizm.

Badaczka omówiła wyniki badań i stwierdziła, że zasoby emocjonalne stanowią o wyjątkowości wszystkich rodziców, bez względu na to, z jakiej narodowości się wywodzą. Ich wewnętrzny sposób funkcjonowania jest bardziej istotny, z punktu widzenia rozwoju dzieci, niż narodowość i związana z nimi odmienność dotycząca sposobu wychowania dzieci. Dane pozwalają wnioskować o znaczeniu zasobów psychicznych rodziców w kontekście kształtującej się samooceny dzieci. Wskazuje to na konieczność podtrzymywania i rozwijania wewnętrznej siły rodziców- by pośrednio wspierać rozwijające się kompetencje dziecka, które są kluczem do szczęśliwej przyszłości- na poziomie indywidualnym i społecznym.

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Hypotheses of the Research

1. There is a connection between parents' Emotional Sensitivity and their children's Self-Esteem, the higher the Emotional Sensitivity of the parents, the higher the Self-Esteem of their child and vice versa.
2. There is a connection between parents' Optimism and their children's Self-Esteem. The higher the Optimism of the parents, the higher the Self-Esteem of their child and vice versa.
3. The relationship between the Emotional Sensitivity of the parents and the Self-Esteem of their child is found to be stronger among Arabs.
4. The relationship between parental Optimism and the Self-Esteem of their child is found to be stronger among Arabs.
5. Will be found the Self-Esteem among Jewish children will be higher than that among the Arab children.
6. Emotional Sensitivity among Jewish parents is found to be Higher than the Arab parents.
7. The optimism among Jewish parents is found to be higher than optimism among Arab parents.
8. There is a relationship of the Socio-Demographic characteristics -Age of parents on their children Self-Esteem, the younger the parents, the higher the Self-Esteem of the their children.
9. There is a relationship of the Socio-Demographic characteristics - Gender of parents on their children Self-Esteem.

Introduction

Positive psychology is important because discovering what leads people to live more meaningful lives can translate to better strategies for managing mental illness, correcting negative behaviors, and increasing our happiness and productivity.

Contrarily, positive psychology can be used as a tool that enables the use of a person's mental resources, so that he can properly manage his emotions, his social situation and solve problems he encounters during his life. (Naseem & Khalid, 2010; Rousseau Netzer, 2012).

Children with positive self-esteem and a general optimistic outlook on life are able to recognize and value their own capabilities and strengths. They have the courage to try new things, like making new friends. They believe in themselves and know that good things can happen when they try their best.

In this research, an attempt will be made to examine the effect of parents' emotional resources on their children's self-esteem. This is due to the understanding that parents serve as significant attachment figures for their children from birth, throughout their development process, and because of the assumption that the role of parenting is significant and valuable both for parents and for the psychological well being of their children (Rom, 2005; Peled, 2005).

However, the uniqueness of the current work lies in the fact that the research will be conducted among the majority and minority population in Israel, that is among Jewish and Arab parents and children. The interest that the cultural differences between these two societies cause, which live and coexist, manage a modern and traditional lifestyle, that make the research so unique. And also examines how parents emotional resources affect the psychological well-being of their children, which is reflected in their level of self-esteem, but rather we will also examine how the cultural reality of a diverse society among the Jewish culture on the one hand and the Arabs on the other, In a country whose uniqueness is the culture majority it represents (Ben Moshe, 2011; Smooha, 2010).

This research seeks to examine the effect of two of the parents' chosen emotional resources (namely, Parental sensitivity and Parental optimism) on children's Self-esteem. The research question that the present study is based:

Do the Emotional Resources - Parental Sensitivity and Parental Optimism - influence the development of Self-esteem in their children?

The motives for the existence of the research lie in its specific nature. This is due to the fact that it is held in two sectors of Israeli society, which are very culturally opposed to each other and in terms of the values on which each of the companies is based. Not only that, but these two sectors have lived in a kind of constant animosity that has existed between them at least since the establishment of the state, or in other words - these are two cultures that represent significant political gaps, and in fact do not live in peace with each other. Therefore, the interest of research is first and foremost the ability to examine the differences that exist between these cultures regarding the existence of Emotional Resources in parents, among their children's Self-esteem, especially given their cultural, value and political disparities.

Secondly, it will be interesting to examine the similarities between these two different sectors, in order to examine the existence of common lines relevant to any human population.

Moreover, the very existence of the Arab sector as a minority living in the heart of Jewish Israeli culture raises other areas of interest regarding the researcher's desire to examine the subject personally. Therefore, the fact that the researcher is an Arab citizen of Israel, considered the largest minority living within the culturally diverse Israeli community, and as a parent of three adolescent children and of course as educator, a parents' instructor and psychotherapist, created the desire to explore the parental definitions of each cultural as well as the individual insights. Alongside the practical practices that parents take to promote their children's self-esteem.

The main aim of the research is to lead to a situation in which children with positive self-esteem live in a way that will shape them as adults with positive self-esteem on the one hand and on the other. It is believed that adults with such self-esteem will become productive and effective individuals in the community, contributing to society and able to utilize their mental and practical abilities to the fullest benefit.

The secondary research objectives, derived from the overarching goal, are in two main fields: the theoretical field and the applied field.

In the theoretical field, the research seeks to add knowledge in the field of parental sensitivity, parental optimism and their influence on children's self-esteem. Another field

of knowledge that the research seeks to expand is the cultural influence derived from each of these variables. The additional theoretical goal is to draw the appropriate conclusions from both the theories that will be examined and the findings, in order to parallel the theory with the findings and to come out with appropriate insights into the plethora of topics that will be discussed during the research.

In the field of practical application, the study seeks to make practical recommendations aimed primarily to parents, and also to teachers and educators, with regard to how emotional resources, in general, and parents in particular, can be used to develop a positive self-esteem in children.

In order to answer the research question and fulfill its objectives, the main work will be divided into two main chapters: the theoretical chapter and the research chapter.

During the theoretical chapter, a number of main topics will be presented, in the following order:

A sub-chapter on culture, which seeks to define culture in general, and Israeli culture in particular, on its various levels and shades, with reference to the existing coexistence between the Jewish majority sector and the largest Arab minority sector in the country. In addition, the characteristics and strata of each of these sectors will be described in order to identify and recognize its key features in examining the family dynamics that prevail in each of them, as far as possible.

Subchapter on education, which describes the role of education as the basis for cultural and mental development in society, where the role of parents as educators and the initial attachment figures of the educated child are the basis of the individual's mental abilities. Another sub-chapter is related to positive psychology, one in which the concepts of parental optimism and parental sensitivity are now being developed, as a solid foundation for personal and family development, and as the most influential factors in a child's positive emotional development in the family.

The research is divided into three parts: Theoretical, Methodological, Results.

Results Chapter will elaborate on the main variable of the research namely self-esteem.

In this chapter, different definitions will be given, both of which have a consensus among researchers and scholars, and some that add to each other. We will mainly refer to concepts such as positive and negative self-esteem, and we will examine the nature of self-esteem in the battle of children and young people.

The research section will present the research hypotheses constructed in light of the theoretical background presented in the previous chapter, and of course - the quantitative research method used, the research population and sample participants on their different

characteristics, as well as the data collection methods and data analysis used by the researcher. Later in this chapter, the research findings produced from the data obtained by the researcher will be presented, along with extensive discussion of them, and their acceptance into the research and theoretical literature in the field. As a result, the conclusions of the research and its recommendations will be presented in response to the research objectives presented in the first place - both theoretical and applied.

At this point, I would like to sincerely thank the parents from the two-sector for their contribution for this research, and willingly filled out the questionnaires and understanding of the importance of the research, and did not shy away from the hassle of completing the questionnaire and participating in the research, all with a genuine desire to help and assist. Thank you.

Thank you so much to my dear family for the support and tolerance throughout the long and hard way.

Theoretical part

The literature review serves as a theoretical background for research. Therefore, it should include a majority of the variables included in the research question, and serve as a theoretical basis.

Thus, the first chapter of the review will discuss the subject of culture, and define the whole concept, emphasis on Israeli culture at its various levels, including secular and haredi Jewish culture, Arab culture, including Arab Muslims and Christians in Israel. In view of the uniqueness of the Arab family culture in general, and in Israel in particular, a broad reference will be given to the family model in Arab Israeli society, including husband and wife relations, siblings, parents and children.

The second chapter will include aspects related to education, in order to establish the claim that the family in general, and parents in particular, have a significant and important role in all that they serve as the educational agents for their children. This is true in all cultures, in the relevant context - in the diverse cultures that comprise Israeli society, i.e., in Jewish society and its various forms, and in Arab society. In general, the theoretical basis for parenting theory will be given as a variable that influences the relations between parents and children, both in the Jewish and Arab families in Israel.

The third chapter presents different approaches in psychology, and emphasizes the wave of positive psychology extensively. This chapter will include topics related to the person's mental resources, including self-esteem, sense of humor, happiness, hope, parents sensitivity and emotional intelligence, optimism in particular. More on in the chapter will relate to these mental resources as part of the parental essence, and the importance of their positive influence on the emotional development of their children.

The fourth and final chapter will discuss the concept of self-esteem, the implications of the positive self esteem on one hand and the negative on the other in general and in particular. The mechanisms of development of self-esteem, especially in terms of the development of self-esteem among children, especially between the ages of 6-10, will be described as "latency". At the end of the chapter, an expanded discussion will be held regarding the role of the parents in developing the self-esteem of their children.

At the end of each chapter, a summary was written that concludes what was learned at said chapter and presents the subject of the next chapter.

1. Culture Diversity in Israel

1.1. Definition and Theory of Culture

A certain cultural background, wherever they are, characterizes all human beings. Scholars and thinkers have labored for many years in trying to define the amorphous concept of "culture," reaching a very wide range of descriptions and definitions. Some definitions as; Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. or; Culture is the system of knowledge shared by a relatively large group of people. And culture in its broadest sense is cultivated behavior; that is the totality of a person's learned, accumulated experience, which is socially transmitted, or more briefly, behavior through social learning. The common denominator of these definitions is the reference to the concept of culture as a set of values, beliefs and worldviews as they are expressed in human behavior. Culture is fundamentally composed of symbols, rituals, myths and many other characteristics (Almog, 2013). In terms of the development of culture in man, Hofstede (1980) argued that human beings have mental structures that develop in the process of their development in the family and are later strengthened by the educational institutions and society itself.

Other definitions of culture are a complex assembly acquired by man during his adaptation to the human and physical environment (Kluckhohn & Kelly, 1945; Tylor, 1871, Kim, 2017). Culture is not just a material acquisition, like physical objects, but also abilities and habits, such as knowledge, faith, art and customs. As a social process, culture tells people in a given society what is desirable and what should be avoided. The social environment affects the individual patterns of sensations, thinking and potential behavior, since these patterns are acquired by social contacts throughout the year of early childhood. By observing, assimilation and speaking with others, certain members of community internalize the common norms, rules, and values that shape the way people interact with one another and communicate with others in society (Hofstede & Hofstede, 2005; Kluckhohn & Kelly, 1945; Tylor, 1871, In Kim, 2017).

According to Kfir (2011), Culture is a definition of a group of people who share values, customs, norms, behavior patterns and worldviews, that define the ethnic side of people's origin, but also age, nationality, gender, religion, and so on. Some groups share certain unique characteristics. It is commonly said that a multicultural society emphasizes the cultural diversity that exists between groups. This difference may arouse tension,

insecurity, resistance, hesitation, or opposite reactions such as openness, acceptance and interest (Kfir, 2011).

An ethnic group is defined as collectivity within a larger population that has origin, past memories and cultural focus on certain symbolic elements that define group identity. An ethnic group is therefore characterized by race, color, national or religious sources, religion and language. It develops over time in response to religious or political approaches and has self-determination (Henderson et al., 2013).

§ Different perspectives explain how culture affects people's thinking, communication, and behavior, and builds relationships with other people. Each culture derives from its own natural social environment, and accordingly one can understand how culture changes from place to place and from time to time. It is therefore impossible to assess the superiority of one culture over another by distinguishing between them. However, the distinction between cultures provides a basis for understanding the behavior of particular cultural members in light of patterns of behavior and social background (Kim, 2017).

The statement that culture is ordinary common understanding does not relate the fact that the behavioral cultural dimensions of each group of people are always self-evident. For example, a group can perceive itself as caring for adults, yet it will encounter difficulties when it seeks to meet the needs of the elderly living in it. Moreover, members of the group may assume in a normal, yet erroneous manner that their customs are universal and not related to them. For example, monotheistic believers may perceive religion as being associated with a belief in one God, whereas for many people religion has nothing to do with faith in an omnipotent entity (Napier et al., 2014).

More than a century ago, sociologist Emil Durkheim distinguished between empirical facts (what can be seen and proven) and social facts (which can be assumed as long as faith does not encounter resistance). Emile Durkheim is one of the founders of structural functionalism. Durkheim rejected reductionist arguments. He instead focused on social facts, social structures, cultural norms, and values, all of which he argued are external to the individual. Durkheim's study of suicide defined the four types of suicide and supported his theory that changes in nonmaterial social facts cause differences in suicide rates. Durkheim is best known for his macro-level views of social reality and its ties into the individual level. Emile Durkheim proved to be a sociologist who played a vital part in the development of structural functionalism and sociology as a whole.

For Durkheim, the things taken for granted are the foundation for human existence, even if, or perhaps even because people are not always aware of them. They are more

significant than the ability to conduct self-criticism, but continue to affect a person consistently even though he is seemingly unaware of them (Napier et al., 2014).

According to Durkheim, all elements of society, including morality and religion, are part of the natural world and can be studied scientifically. In particular, Durkheim sees his sociology as the science of institutions, which refer to collective ways of thinking, feeling, and acting. A fundamental element of this science is the sociological method, which Durkheim formulated specifically for this purpose.

The foundational claim for Durkheim's sociology, and what is to make up the subject matter for sociology, is the existence of what Durkheim calls social facts. A social fact, as defined in *Rules*, is "a category of facts which present very special characteristics: they consist of manners of acting, thinking, and feeling external to the individual, which are invested with a coercive power by virtue of which they exercise control over him" (Durkheim; 1982: 52). According to Durkheim, social facts have an objective reality that sociologists can study in a way similar to how other scientists, such as physicists, study the physical world. An important corollary to the above definition is that social facts are also *internal* to individuals, and it is only through individuals that social facts are able to exist. In this sense, externality means interior to individuals other than the individual subject. This leads to the seemingly paradoxical statement that social facts are both external and internal to the individual, a claim that has frequently been misunderstood and left Durkheim's work open to criticism (Watts-Miller, W. Durkheim, 1996).

In order to fully grasp how social facts are created and operate, it must be understood that for Durkheim, a society is not merely a group of individuals living in one particular geographical location. Rather, a society is an ensemble of ideas, beliefs, and sentiments of all sorts that are realized through individuals; it indicates a reality that is produced when individuals interact with one another, resulting in the fusion of individual consciences. This fusion of individual consciences is a *sui generis* reality. This means that the social fact, much as water is the product of the combination of hydrogen and oxygen atoms, is a wholly new entity with distinct properties, irreducible to its composing parts, and unable to be understood by any means other than those proper to it. In other words, society is greater than the sum of its parts; it supercedes in complexity, depth, and richness, the existence of any one particular individual. This psychic reality is sometimes (although especially in *Division*) referred to by Durkheim with the term *conscience collective*, which can alternately be translated into English as collective conscience or collective consciousness. What is more, society and social phenomena can only be explained in sociological terms, as the fusion of individual consciences that, once created, follows its own laws. Society cannot be explained, for example, in biological or psychological terms. Social facts are key, since

they are what constitute and express the psychic reality that is society. Through them individuals acquire particular traits, such as a language, a monetary system, values, religious beliefs, tendencies for suicide, or technologies, that they would never have had living in total isolation (Watts-Miller, W. Durkheim, 1996).

Durkheim identifies different kinds of social facts with constraint remaining a key feature of each. For example, social facts include a society's legal code, religious beliefs, concept of beauty, monetary system, ways of dressing, or its language. In these cases it is easy to see how society imposes itself onto the individual from the outside through the establishment of social norms and values to which conformity is either expected or encouraged. Currents of opinion, or social phenomena that express themselves through individual cases, are also social facts. Examples include rates of marriage, birth, or suicide. In these cases, the operation of society on the individual is not so obvious. Nevertheless, these phenomena can be studied with the use of statistics, which accumulate individual cases into an aggregate and express a certain state of the collective mind. There are also social facts of a morphological, or structural, order, including the demographic and material conditions of life such as the number, nature, and relation of the composing parts of a society, their geographical distribution, their means of communication and so forth. While perhaps not as evident, these types of social facts are also influenced by collective ways of thinking, acting, or feeling and have the same characteristics of externality and constraint as the other types (Napier et al., 2014).

This term can be understood by the concept of cultural conflict, in which members of one group morally lower the members of the other group and move away from the possibility of feeling empathy or compassion for the suffering of the other side. However, a society that promotes multiculturalism will see itself as a challenge to maintain the unique identity of each individual and each group and strengthen it while creating equal dialogical interactions (Ben Zvi, 2017)

1.2. Culture in Israel

The population of Israel is a demographic mosaic that has groups that differ in terms of the nature of their demographic regime, expressed in terms such as fertility, mortality and migration. However, these groups differ not only in their demographic characteristics, but also in their social and economic characteristics, which creates a demographic, social and economic impact (Ben Moshe, 2011).

There is no doubt that the demographic distribution of the population in Israel also passes through an ethnic axis that distinguishes between the Jewish majority and the Palestinian Arab population, which constitutes the large minority, alongside other minority groups. Within these two major groups, there are also very different populations, both in demographic characteristics and in the characteristics of society and the economy. For example, in the Jewish population there is a religious axis that distinguishes between groups with different levels of religiosity (ultra-Orthodox, religious, traditional and secular), which have a different fertility level, etc. In the Arab population, a distinction is made on a religious basis (between Muslims, Christians and Druze) and geographically, since the Muslim population is divided into Muslims in the south (Bedouins), East Jerusalem and the rest of the country (Ben Moshe, 2011). Arabs constitute about 20 percent of Israel's citizens, and have lived in the area for generations, mainly in agricultural communities and villages, and have little exposure to Western culture (Semyonov & Lewin-Epstein, 2011).

Indeed, a very unique social and cultural fabric characterizes the State of Israel. The social and cultural heterogeneity of the Israeli population (immigrants from over 70 countries) is living in the shadow of the ongoing conflict with the Arab states in general and the Palestinian population in particular, the existence of a relatively large Arab-Palestinian minority living alongside it Hegemonic and so on. The combination of these factors created five major divisions in the Israeli society: the national rift, the ethnic rift, the religious rift, the class rift, and the political rift (Abu Asbah and his colleagues, 2011).

Smootha (2010) agrees that, with regard to these facts, Israel constitutes a highly divided society, with cultural differences and social separation between groups, with an ideological basis for the dispute that prevails between them. For example, the religious have a moral system, values and a different perception of the nature of the state, than that of the secular.

In this context, it is possible to emphasize that there has always been a separation between the religious and secular communities, due to the historical distribution that reflected the preference of each community to live separately from one another and live close to the same religious community (Blank, 2011). This separation was maintained by Blank (2011) and maintained by legal rules that forced or encouraged it. This has led to the fact that members of different communities cannot, in certain cases, live together in certain towns or neighborhoods, and no one encourages them to live together. In light of this, a kind of considerable insulation was cast, which can be identified in reality. Blank

(2011) doubts whether this isolation certainly indicates the free preferences of individuals or groups to live like this.

Beyond the public and legal policy, there are other reasons that lead religious and secular people to live separately from each other. For example, Haredim want to live in a physical space where they can find various services that are inextricably linked to their faith, such as synagogues, ritual baths, ultra-Orthodox courts, appropriate schools, kosher and cheap stores, On the secular side, there is great hostility towards the Haredim and their way of life, and many of them seek to create separate residential areas (Blank, 2011).

Another example is the opposing Arab minority living in separate communities, which was considered by the Jews to be disloyal. It is interesting to note that Smooha (2010) believes that despite these deep rifts, Israel has amazing governmental stability, with very little violence between religious and secular Jews and Arabs, compared to parallel conflicts in other nations.

Semyonov & Lewin Epstein (2011) also say that Israel is a multicultural society populated by Jews and Arabs and characterized by its unusual ethnic diversity. They agree with the argument that while the main division is between Jews and Arabs, one cannot ignore the differences among Jews who came from different parts of the world.

Although the Jews came from almost every corner of the world, the Jewish population is particularly characterized by the division between two geo-cultural groups of roughly the same size - Jews of European or American descent (Ashkenazim) and Jews of Asian or North African origin (Sephardim or Mizrahim). It is commonly said that higher levels of formal education, employment status, income, property and standard of living compared to Mizrahim characterize the Ashkenazi population. The socioeconomic gap between the groups has existed since the establishment of the state.

Semyonov & Lewin Epstein (2011) adds that in recent decades, another group of citizens has been added to Israeli society. Following the fall of the Soviet Union, Israel faced massive immigration of new immigrants from this area. More precisely, between the beginning of 1989 and the end of 2002, over 400,000 new immigrants arrived in Israel and raised the Jewish population by more than 10 percent. The influx of Jewish immigrants from the Soviet Union continued, albeit at a lower rate. By the end of the last century, the new immigrants from Russia constituted 20 percent of Israel's Jewish population.

The group of new immigrants is very selective in terms of education and employment status. More than two-thirds of these immigrants came with an academic education, and

a similar proportion held a professional and scientific career in his countries of origin. Despite extensive government support for immigrants (absorption basket), only a few of them succeeded in integrating into professions that matched the profession they left in their country of origin, but this situation improved with time.

In examining Israeli society in the context of multicultural issues, it can be said that these penetrated the public space at a later stage and in a limited manner. Traditionally, Israeli culture has been based on a self-perception of uniform and cohesive Israeliness, which ignores internal diversity. In recent decades, however, this perception has been undermined, and the recognition of the existence of different cultural groups in society, which is often opposed to this traditional definition, has been recognized. However, it must be understood that this is a gradual process, full of contradictions and tensions in general, and in view of the fact that the growing recognition of the multiplicity of cultures in Israel does not unequivocally lead to the adoption of pluralistic perceptions in particular (Hamo, 2009).

1.2.1. The Jewish Community

Nearly 70 years after the establishment of the modern State of Israel, its Jewish population remains united behind the idea that Israel is a homeland for the Jewish people and a necessary refuge from rising anti-Semitism around the globe. But alongside these sources of unity, a major new survey by Pew Research Center also finds deep divisions in Israeli society – not only between Israeli Jews and the country’s Arab minority, but also among the religious subgroups that make up Israeli Jewry.

Nearly all Israeli Jews identify with one of four categories: Haredi (commonly translated as “ultra-Orthodox”), Dati (“religious”), Masorti (“traditional”) or Hiloni (“secular”).

Although they live in the same small country and share many traditions, highly religious and secular Jews inhabit largely separate social worlds, with relatively few close friends and little intermarriage outside their own groups. In fact, the survey finds that secular Jews in Israel are more uncomfortable with the notion that a child of theirs might someday marry an ultra-Orthodox Jew than they are with the prospect of their child marrying a Christian.

Moreover, these divisions are reflected in starkly contrasting positions on many public policy questions, including marriage, divorce, religious conversion, military conscription, gender

segregation and public transportation. Overwhelmingly, Haredi and Dati Jews (both generally considered Orthodox) express the view that Israel's government should promote religious beliefs and values, while secular Jews strongly favor separation of religion from government policy.

1.2.1.1. The Secular Jewish Culture

Secular Israelis are the central and leading blocs in Israeli society (Dashen, 1997). Secularism, as expressed in Hebrew, has two meanings: a "soft" sociological meaning, which deals with the improvement of matters of science, society, morality and policy from the field of institutionalized religion and its transfer to other authorities. This is usually the meaning of secularization processes when it comes to peoples' lives. It has a more "radical" radical meaning: the introduction of an individual's life not according to the commandment of religion as evidence of heresy, or at least to doubt faith in "Torah from heaven." In Judaism, the intention is to live not according to religious law. In both senses of the word secularism and the processes of secularization in Jewish life have a clear historical uniqueness, which stems from the fact that it came too late, and reached the community, as well as the Jewish individual long after it came to the lives of most European peoples and communities (Brinker, 2007).

Actually, it may be said that secular Israelis are generally deterred by the current religious culture, by its institutions, and especially by its rabbinical representatives (Dashen, 1997). However, significant groups in the secular public in Israel have replaced religious compartmentalization and Haredi alienation by giving up. In the face of evasion and isolation, the strategy of ignoring was chosen. In a crude generalization it can be argued that many members of the secular public are moving away from intimacy with their heritage. Although a deliberate call for total disavowal of Jewish heritage is now heard only in relatively limited circles, in practice the idea settled in many hearts (Sagi and Stern, 2011). However, many of them observe various traditional customs, such as a Passover Eve celebration, a strike from regular activities in Kippur, rite of passage, affixing a mezuzah, circumcision of babies (Dzhen, 1997).

1.2.1.1. Haredim, or Ultra-Orthodox Jews

The beginning of the formation of Haredi society was still in Europe, in response to modern winds that swept the younger generation into education, reform and social ideas. In order to defend against these processes, Haredi society built educational and cultural systems based on strict and strict observance of halakha, opposition to modern movements, and the acquisition of general education and communal segregation.

Contrary to predictions that this community will disappear, even after the Holocaust, the Haredi community was rebuilt and consolidated in the Land of Israel. After this process of consolidation, it underwent a steady process of demographic consolidation and growth from the 1970s onwards (Gal and Malach, 2012).

The definition of Haredi identity presents a significant challenge to both the Haredi public and to sociologists and demographers in Israel (Zicherman, 2014). However, the accepted definition is based on a religious definition, according to which the ultra-Orthodox are those who seek to speak Hashem and maintain the observance of the mitzvah. According to this definition, an ultra-Orthodox person is a person who attests to himself as an observant Jew and is meticulous in observing the halachic customs that have been determined according to the rulings of the sages over the past hundred years. For example, an ultra-Orthodox Jew would eat only kosher products, move away from the immodest Western culture and lead an ascetic way of life that dictated the strict line of halacha (Zicherman, 2014).

From the religious definition, the Supreme Court's legal definition of support for Haredi public cultural institutions also determined that ultra-Orthodox Jews are religiously observant, observant of the nature of the community and their way of life, in a way that distinguishes it from other observant Jews (Zicherman, 2014).

Another definition is the social definition according to which Haredim are those living in Haredi society, in terms of geographic residence, sending children to ultra-Orthodox educational institutions, consumption of ultra-Orthodox media, voting for ultra-Orthodox parties, and adopting a typical external appearance. According to another approach, ultra-Orthodoxy is based on subjugation, and the ultra-Orthodox are those who form part of the Haredi pyramid, which is headed by ultra-Orthodox Torah sages, and they represent Torah opinion and are subject to their instructions, the Torah's instructions. Another definition stems from the approach of self-determination, according to which Haredim define themselves as such, and thus it can be said that ultra-Orthodoxy is entirely subjective (Zicherman, 2014).

The ultra-Orthodox community clung in a religious and particularly devout philosophical tradition. (Shukrun-Nagar, 2013), in general it thinks that it is constantly under threat of modernization and secularism, which it still has to defend itself against. This defense is expressed, among other things, in the official rhetoric of the ultra-Orthodox groups, which creates a kind of consciousness that helps preserve the boundaries of existence that are clean and pure from any external "pollution" that may be attached to the community. The boundaries of holiness and impurity of the group are well defined,

including the definition of who is in it and who does not belong to it. This rhetoric is also expressed in textbooks and in pashkevil that warn against dangers that may undermine the security of the holy borders of Haredi society (Kaplan and Stadler, 2012).

Brookman (2013) notes that there are a number of levels in which the Haredim are careful to separate from the general rule. On the geographical level, the Haredim choose to live in separate areas, which are referred to by Brookman (2012) as "voluntary ghettoization." On the educational level, Haredi society operates an independent ultra-Orthodox educational system, partly supported by the state, and a purely educational system supported by private people from abroad. On the halakhic level, there are rabbinical courts used by the ultra-Orthodox public. The ultra-Orthodox eat kosher food under the supervision of the Beit Din Tzedek, and on the consumer level they operate cheap and wholesale chains.

One of the ways in which religious piety and the desire of the ultra-Orthodox to prevent assimilation in the general society is manifested in their appearance. Their beards, wigs, black hats and dark jackets, can identify men in general. On weekdays they wear white shirts, and you can never see them wearing something colorful. Even when they going on vacation or trip, they will never wear a T-shirt, jeans or shorts, or walk barefoot (Aran, 2006). On Saturdays and holidays, a large percentage of the ultra-Orthodox wear streimels and long coats, even in the humid weather of the Israeli summer. It can be said that the unique ultra-Orthodox outfit, in all its various forms, serves a number of purposes, the first of which is the preservation of community areas and the possibility of effective social control (Aran, 2013).

Zicherman (2014) disagrees with this general approach and argues that the Haredi community is a diverse community, with streams and sub-streams, each of which has unique characteristics, both from the external and ideological and leadership aspects. It is true that an observer on the side will find it difficult to distinguish these differences, but a rule of thumb the various groups can be sorted even by the way they groom the socks, the type of hat, the angle of the saddling and the shape of the wigs and the beard, since each of these has significance to the community affiliation.

Another prominent phenomenon is the family characteristics of the community. Thus, for example, the highest birth rate in Israel is that of the ultra-Orthodox community, with an average birth rate of almost eight children per woman. It is not uncommon for women to have 12 or more children, an impressive figure by any measure (Aran, 2013). Despite the fact that the haredi community is considered a family patriarchal decision, it is explicitly women who go out to work and are the main breadwinners in the family. This

role is added to the role of raising large families and their responsibilities in the household (Caplan 2007, Aran, 2013).

Similarly, women are not allowed to study most of the basic sacred Jewish texts. However, one cannot ignore the fact that they bypass their husbands in terms of their modern general education and the variety of professional skills they have acquired. Research data indicate that in the Haredi household there are a number of persons who live in the same room. A small number of families possess vehicles and fewer televisions. The few computers in the homes are not connected to the Internet in many cases because of the risk of exposure to rough content. Recent years have seen an escalating debate among the ultra-Orthodox concerning the hazards of home computers and the Internet. In January 2000, a group of Israel's foremost Haredi rabbis issued a decree banning the Internet from all Jewish homes. The ruling by the Council of Torah Sages called the Internet the "world's leading cause of temptation" and a danger one thousand times greater than that of television, which the group successfully banned 30 years earlier. The Council called upon everyone in the Haredi community to avoid the Internet at all costs. According to the rabbis behind the decree, nothing less than the future of the Jewish people was at stake. Home computers were acceptable, as long as they were not used for any form of entertainment. For those whose livelihoods depended on cyberspace, work-related Internet use was also permitted, but only with authorization from a special rabbinical court. Whereas the vast majority of Haredi Jews abide by the prohibition against owning a television, few have greeted the Internet decree with the same level of obedience. Despite the ban, a growing number of ultra-Orthodox Jews are accessing the Internet from the comfort and privacy of their own homes (Portnoy, 2004). Some use web filters, including several programs designed specifically for ultra-Orthodox users. Others limit their online activity to e-mail and little else. Regardless of the strategy, the challenge seems to be the same: harnessing the benefits of the Internet while avoiding its temptations. It should come from MSc Dissertation Josh Hack - 3 - as no surprise that many Haredi families go to great lengths in order to exercise some form of control over these new technologies (Aran, 2013).

Haredi families do not have a culture of entertainment in cinemas, theater, soccer etc.

For many ultra-Orthodox women, approved films are the only acceptable form of entertainment—with internet, television, and mainstream cinema out of the question.

While Haredi men are not permitted to watch any movies, according to their faith, Haredi women and girls, amounting to hundreds of thousands of people in Israel, are free to watch specially-made and rabbinically approved films. These types of special screenings, however, are only held several times a year, mostly on non-Sabbatical holidays. (Aran, 2013).

1.2.1.3. Family culture in Jewish society in Israel

Jewish society in Israel is a post-industrial society, in which there has been a decline in family indices over the years. These include, among other things, changes in the relationship, such as a decrease in the marriage rate and a postponement of the age of marriage. On the other hand, Jewish society in Israel is characterized as a family society, discipline - a society in which the normative family is a key factor in the life of the individual and society. If so, the value of family among the Jews in Israel is extremely high and a decrease in our fund characterizes only a small stratum of Jews. An essential explanation for the centrality of family value among Jews in Israel lies in the fact that even among this society, the family institution in Israel is a public, political and national matter before it becomes a private matter (Melamed, 2014).

Personal status (marriage and divorce) is structured in religious rather than civil terms, and it is Torah law that determines the pattern of marriage and divorce. The hegemonic religious law on the subject of family constitutes a central mechanism of institutionalizing family in Israel. Religious law is necessary to prevent intermarriage, to mark and preserve the boundaries of the collective, and to create a dividing line between Jews and other nationalities in Israel (Melamed, 2014).

Although the family remains a central value in Jewish-Israeli society, this does not mean that structural changes in the family mode that characterize the postmodern era have passed over this society. In today's Israel, a normative Jewish family is of a man and a woman, married to each other according to the religion of Moses and Israel. This is as stated a definition of a norm, of a consensus. This normative family unit, which receives the full encouragement of the Jewish tradition, does not correspond to 42% of the Jewish families in Israel. That is, almost half of the families are actually off the coast of consensus. These are single-parent, same-sex families, mixed couples, couples of different religions, families of foreign workers, publicly known, and other kinds of combinations of spouses who can not or do not want to get married in a religious ceremony. In Israel, this does not mean that the traditional family structure has completely disappeared, but it is certainly losing altitude at high speed. Its dominance gives way to a wide range of possible family cells, with one notable characteristic common to them all being that they are less "rigid" than the traditional family structure (Rosenblum, 2017).

1.2.1.3.1. Extended family structure in Jewish society

The extended family can be of great help in times of difficulty, especially with illness. Several children may be taken into the homes of relatives at a time of confinement, or a female relative would enter the home as a substitute parent.

Despite the commandment of separating from one's parents and forming a new unit in marriage, ultra-orthodox families have a strong adherence to the values of togetherness. Undue continuity of parental authority, or inexperience in certain aspects of independent living, can result in a high degree of enmeshment. In-laws can be interfering.

This is particularly true in Hassidic families. For example, the mother of a client used to drop in at any time without previously phoning or making any arrangement, expecting her daughter (who had seven children) to drop everything and take her shopping or to appointments. Her daughter was unable to make a clear boundary, rationalizing her unassertiveness by referring to the commandment to respect parents. Relationships with in-laws may also precipitate conflict; for example, it is not unusual to observe a strong attachment between a husband and his father-in-law particularly if the former is a Torah scholar. This relationship, however ideal, may be at the expense of the young couple's marital harmony. There is a strong communal expectation that elderly parents will be cared for by their adult children (Journal of family therapy, 1992).

1.2.1.3.2. Choosing the couple, husband - wife relations in Jewish society

Marriage has a central value in the construction and shaping of human society, and is certainly too important an issue to leave to personal whim (2008, Rosenfeld; 1971, Gough.) Social determination of who is allowed, or at least desirable to marry, is what shapes society and the nature of sub-relationships in different groups.

We find reinforcement of this in Bourdieu, who claims, in his book *Male Control* (2007), that the central principle in regulating social relations is the gender division and hierarchy that are assimilated through socialization agents with whom the individual, family, school and more meet. He further notes that the transmission takes place and is passed down from generation to generation by virtue of its assimilation into the habitus, which is in fact the set of perceptions and assumptions that guide human beings from childhood regarding social reality and its place within it, 1989, 1986, Bourdieu.) According to him, the institution of marriage and the family are used by society as tools for preserving the existing social order. These tools are socially perceived as having a symbolic advantage and in fact everyone who acts on them, acts in accordance with the social expectations from him and in fact can thus enjoy the benefits of the goods and hence (Bourdieu, 1996; Perelli-Harris & Gassen, 2012). Marriage in modern Jewish society, despite the marked changes in the structure of the traditional Jewish family. ; 2013, Perry & Ghiglino, Francesconi 2014, Faisal & 18

Km; 1971.) These rules are based on two main lines: on the one hand, the prohibition of incest, which prohibits marriage between relatives. These rules define, in effect, With whom it is permissible, or at least desirable to marry, and with whom not), Durrani; 1972, Bishop; 2015, al et Ahmad 2013; Dzimiri, 2014; Ekeopara, 2012; Iruonagbe, Chiazor & Ajayi, 2013; Lévi-Strauss,1969).

In contemporary societies the construction is more complex. On the one hand, group affiliation is less rigid and the dividing lines between the groups that make up society, national or regional, are less clear and rigid. On the other hand, construction is done with reference to two axes: that of belonging to identical groups, usually on the basis of origin (real or mythological), and that of vertical stratification, on the basis of access to means status (Weber, 1993). The first axis divides the company on the basis of its heterogeneity, the second on basis of inequality (Blau, 1977).

These two axes are expressed in relation to minority groups. In society and affects the choice of spouse in general and among groups that are weaker in society in particular, choosing the spouse with whom one chooses to start a family, then, is not just a personal choice, however important that personal attraction will actually be a process of sorting out potential spouses, but that it has meaning for the social circles to which the couple as a family unit belongs and the design of these circles in society.

In conclusion, the institution of marriage is one of the cornerstones that make up human society as a social group and is the one that enabled its development beyond the primary group. This, by the bonds formed between the families, which enabled the pooling of personal resources and the intensification of their use and in this way created the interdependence. In order to preserve the marriage outside the nuclear family as an indisputable finished fact, the incest taboo has evolved. It is not clear to this day whether its origin is biological or social, It seems that this is a combination of the two that has developed over the years and today is part of the collective consciousness of human beings wherever they are and those who try to violate it are subjected to severe sanctions to the point of complete exclusion even today.

Much of the social investment in institutionalizing gender relations and its existence since the dawn of history to this day, points to its importance as the most basic unit in human society. Yet the changes brought about by time cannot be ignored. Human group with the development of the state, there was a gradual decline in the importance of the family in this role (Cherlin, 2004).

Another process that has contributed to reducing the importance of the family as the main organizing principle in terms of the individual status in society is the changes that have taken place in the labor market and the departure of women to work (1994, Oppenheimer.)

This directly affected the classic division of roles between men and women, which formed the basis of marriage and in it, the role of men is to take care of livelihood and the role of women is to take

care of household needs and have children. The economic independence of the women and their graduation influenced the postponement of the age of marriage and their decision whether to marry in order to give birth on the one hand and on the other hand affected their level of attractiveness in the eyes of men since their main skill was no longer in the field of housekeeping (Dykstra & Poortman, 2010; 2016, and Almkeys).

These social processes, combined with the great emphasis placed in Western society on Individualism and the importance of self-fulfillment and the happiness of the individual led to the creation of substitutes for the traditional institution of marriage, which are slowly becoming more accepted in Israeli society, such as couples, single parenthood by choice, same-sex relationships, etc- (Rutlinger & Bijaoui-Fogiel 2013, Reiner). These frameworks exist alongside the institution of marriage that still serves as the main mechanism for institutionalizing relationships and starting a family (Shahar and Almkeys, 2016; 2015, Pollak & Lundberg.)

The social changes that human society has undergone are also reflected in the institution of marriage, but in view of its great importance from a social point of view and the social functions it fulfills, for example in regulating the care and upbringing of offspring (2011, Kvasnicka & Bethmann), it continues to exist as a central institution in society.

1.2.1.3.3. Parent-child relations in Jewish society

The Jewish and Arab societies differ on important dimensions of family life that likely shape the parents' interactive style and its contribution to children's social competence. The Arab society is traditional in its orientation and is guided by strong family hierarchies, traditional sex-role attitudes, and emphasis on deference to elders (Abudabbeh, 1998; Al-Haj, 1989; Ben-Arieh, KhooryKassabri, & Haj-Yahia, 2006; Dwairy, 2004). Young families live in extended-family arrangements, infants are typically cared for by kin (El-Islam, 1983; Weisfeld, 1990), and traditional sex-role attitudes are endorsed even by young educated couples (Feldman, Masalha, & Nadam, 2001).

The Jewish society, in comparison, is more individualistic in its orientation. Couples live in nuclear family settings (Israel Central Bureau of Statistics, 2005), and young parents tend to express more egalitarian attitudes and to share child-care responsibilities (Feldman et al., 2001). Young infants are rarely cared for by kin, the nuclear family dwelling leads to less emphasis on the needs of the extended family, and relationships are less colored by respect for elders and are more child focused (Feldman et al., 2006). Israeli parents endorse child autonomy and self-expression as central parenting goals for their toddlers, and Israeli children tend to show less compliance with their parents than do Arab children (Ben-Arieh et al., 2006; Feldman & Masalha, 2007; Seginer, Shoyer, Hossessi, & Tannous, 2007). Such differences in parental attitudes, practices, and child-

rearing goals are likely to be associated with the parent and child's interactive behaviors during parent-child and triadic interactions.

As with other human relationships, Jewish parents and their children (both adult and minor) are, in traditional Judaism, bound to each other by a series of commanded responsibilities and sacred practices. Most societies emphasize reverence for parents; post-biblical Judaism appears to have gone further than its contemporaries in mandating that parents provide for their children with very specific preparations for the future. Furthermore, Judaism sees parents and offspring as bound to each other not only for practical or humanistic reasons, but also as a way of honoring God. Both sons and daughters must honor mothers and fathers by providing them with food and drink, clothing and covering them, and providing for their mobility. Children show reverence by not standing or sitting in a parent's place, contradicting his/her words, or opposing a parent in a dispute. Along with these practical concerns, we also are provided a deeply spiritual understanding of the bond between child and parent. After connecting biblical verses pertaining to honor of parents and honor of God, the talmudic sages offer the following statement: "There are three partners in a person—the Holy One of Blessing, one's father, and one's mother. The Holy One of Blessing said [to the ones who honor their parents], 'I rest over them as if I dwelled among them and they honored me.' " Parents are seen as partners in God's creation of each human being; therefore, to honor one's parents is to honor God. Similarly, to display disregard, disrespect, or violence toward one's parents is to do so to God.

The place of parent as God's representative is further emphasized through the mitzvah to teach one's children Torah — God's word. Adoptive, step- and foster parents are included in this sacred relationship — "He who brings up a child is to be called its father, not he who gave birth" (Shemot Rabbah 46:5 and elsewhere) — although the mutual legal obligations are not, strictly speaking, identical. Parents offering the traditional Friday night blessing to their children do so as God's emissaries (Belsky,J.1984).

1.2.2. The Arabis Community

The Arab group in the State of Israel is a national and cultural minority group of 1.47 million people, about one-fifth of the total population in Israel. In many respects, this population is heterogeneous, which is expressed in religious, geographic, and settlement diversity. 83.4% of the Arabs in Israel are Muslims, 8.4% are Christians, and 8.2% are Druze. This population lives in the Triangle area, Galilee, Negev, mixed and Arab cities or villages (Abu-Asbah and colleagues, 2011).

Many researchers believe that the Arab population in Israel can be characterized as a unique ethnic minority in the world. This uniqueness is expressed in the combination of the following characteristics (Abu-Asbah, 2011).

First, it is a minority whose people are in a political conflict with its state. Most of this public is bound up with national, cultural, linguistic and to large extent religious associations. These ties encourage him to identify with his people who are beyond the borders of the State of Israel (Abu-Asbah, 2011).

Second, this minority enjoys civil rights at the individual level, not at the collective level (contrary to the rights enjoyed by the majority group). Some argue that these differences in rights create a deep split between majority groups and minority groups (Abu-Asbah, 2011).

Third, as noted above, this is a relatively large minority, which constitutes about one-fifth of the total population in the State of Israel. After the establishment of the State of Israel, some 160,000 Palestinian Arabs remained in the country. In 1949 they constituted about one-eighth of the population of the State of Israel (Lustik, 1985). This rate has hardly changed over the years: on the one hand, there has been a sharp increase in the Arab population in Israel due to the high natural increase. On the other hand, there was great Jewish immigration to Israel - in the 1950s from Arab countries, and in the 1990s of the collapse of the Soviet Union (Landau, 1993).

Fourth, as noted above, the Arab minority is a heterogeneous minority. It includes groups that differ in different aspects: religion (Muslims, Christians and Druze), lifestyle (urban, rural and nomadic), political affiliation of parties and movements, and the traditional level of population (Mana, 1999).

Fifth, the Arab minority in Israel did not see itself as a minority in the first two decades of the existence of the state and did not feel as a minority. The main reason for this was the suddenness of being a minority. In fact, to this day the consciousness of being a minority has not yet been internalized among most members of the group. They felt that they were a majority due to the belonging of the minority group to the Palestinian circle (Al-Hajj, 2004), as well as belonging to the Muslim circle (Reches, 2008). In Lifschitz's view (1989), another external factor in the absence of a minority feeling is the fact that most of the members of the Jewish majority group have not yet internalized the majority, because for so many years the Jews were a minority in their countries of residence. The security situation of the state, which is characterized by the threats of Arab states in the Middle East to its existence, strengthens this feeling of the majority (Abu-Asbah and his colleagues, 2011).

Many studies conducted among Arab citizens in Israel have focused on their perception of identity (eg, Smootha, 1999; Saudiman, 1999; and more). Many researchers (e.g. Neuberger, 1991; Ghanem, 2011; Rouhana, 1989; 1990; 1993; 1997, etc.) Claimed that on the one hand, the dependence of the Arab citizens of Israel on the state is instrumental, and they do not identify with Jewish symbols. On the other hand, the daily contact of the Arab minority with Jewish society accelerates their process of Israeliization and their integration into Jewish society (Alhaj, 2000, Suleiman, 1983, Smootha, 1999 and more).

Integration into Israeli society is accompanied by cultural influence on the Arab population, especially on young people and Arab youth. Over time, social relations developed between the Israeli Arab minority and the Jewish citizens of the state, a relationship that depends to a large extent on the willingness of the groups to maintain contact. Such contact exists directly (by virtue of being in a common place of work) or indirect (by virtue of being citizens of that State).

Most of the Arab students attend Arab schools, schools where Hebrew studies are an important and central part of the curriculum. Arab students study Jewish history, as well as the Hebrew language and subjects such as Bible, Hebrew literature and Hebrew poetry (Abu-Asbah, 2011). Spolsky, Shohami and Dunietz-Schmidt (1995) summed up some of the goals of the curriculum in Arab education. The goals we have outlined emphasize the desire to work together with the Arabs in the country, to give students a comprehensive knowledge of the Hebrew language, to introduce them to Hebrew culture and values, to teach them the heritage and history of the Jewish people, to foster good citizenship among Arab students In the country and in the battle between the nations.

1.2.2.1. Arab Muslims in Israel

The vast majority of the Arab residents of Israel are Muslims (81.3%) (Rudnitzky, 2014). The homogeneous Muslim minority in Israel is about one-sixth of the country's population (Shavit, 2011). The Arabs in Israel identify less with Israeliness and are more connected and identify with the cultural and religious affiliations (Amar, 2013).

There is a tendency to confuse three not-identical concepts: Islam, Muslim identity, and political Islam. A Muslim is one whose religion is Islam - a person who was born as a member of this religion and did not renounce it - or who joined Islam. Islamic identity is the sense of belonging to a person, his movement moves on a very wide axis: the view of Islam as a technical, visual identification as a cultural and visual folkloristic framework as a binding and comprehensive halakhic framework. First, in the long term, the only

legitimate political framework is the united nation of Islam, which unites all believers without discrimination on an ethnic or linguistic basis. Second, the binding framework for all areas of life, especially the political sphere, is Islam. Third, the influence of the harmful West should be shunted aside from Muslim societies. A person can be a devout Muslim and not be a supporter of political Islam. The Islamic Movement in Israel, as a clear representative of the concept of political Islam, is a major driving force behind the strengthening of Muslim identity, while the proportion of European Muslims who identify with the ideas of political Islam is minimal and the institutional expression of these ideas is marginal (Shavit, 2011).

It should also be noted that most of the Israeli Muslims are Sunni, Arabic speakers, who see themselves as Palestinians with Israeli citizenship. Their Muslim identity cannot be separated from their Palestinian identity and the connection of this identity to the Israeli-Palestinian conflict. In the Islamic eyes, the minority in Israel lives under the rule of occupying infidels. This situation is fraught with problems, but it is also a state of no choice that the Islamic law had already required in the tenth century, when lands conquered by Muslims were once again occupied by Christians (Shavit, 2011).

Some argue that Muslims in Israel experience "double marginalization" in the strengthening of religious identity among Israeli and European Muslims. The double marginalization is a concept widely used in sociological studies of the Arabs in Israel, and it describes the peripherality to which the invisible glass ceiling blocks their possibility of advancing within the context of Israeli citizenship, and at the same time they are perceived because their Israeliness is less worthy of the Majority group within the framework of national (Palestinian) affiliation. The Israeli Arab, who suffers from double delusions, feels that he does not belong here or there - he is not an organic part of Israeli society, which identifies him as a rival Arab collective, but is not an organic part of the Palestinian nation outside the 1948 borders. Who sees him as a collaborator with the Israeli collective, the sense of "neither here nor there" encourages identification with the Islamic nation, especially in the political perception as a supernatural, universal, blind nation of ethnic and geographic affiliations, in which all Muslims are equal everywhere (Shavit, 2011).

Rudnitzky (2014) adds that the ideology of the Islamic movement in Israel is based on three elements: the first, the sources of Sunni-Orthodox Islam, and the basis of the Koran and the Muslim tradition; The second is the attitude of the reformist movement in Islam of the 19th century, who sought to balance the reliance on the principles of Islam and the acceptance of innovations of the modern era; And the third is the ideology of the Muslim

Brotherhood movement, which sought to establish a Muslim society run according to Islamic religious law (Shari'a). Members of the Islamic movement believe that the Islamic religious component of the identity of the Arabs in Israel is the most important component, and they work to nurture it. At the same time, they do not exclude belonging to other identity components that affect Muslim citizens in Israel, such as Palestinian national identity, Arab national identity, and even Israeli civic identity. They reject the Zionist character of the state, but are recognized as a *fait accompli* in the existence of Israel in a state with a Jewish majority, the dominant culture of which is Hebrew culture. From these understandings, members of the Islamic stream call to organize the Arab minority on an Islamic religious basis while taking into account the political reality in the country.

1.2.2.2. Arab Christians in Israel

As of 2014, 9% of the Arab citizens of Israel are Christians (Myers-JDC-Brookdale, 2015). Although Christians in Jerusalem, Yehuda and Shomron are a small minority of the Arab population in the region, their importance and influence in society, culture and economy far outweigh their real existence in the population. More than 90 percent of them identify as Arabs. They are divided into more than 14 communities, and in addition there are representatives of Christian churches and organizations without a local community (vegetarian, 1993).

Despite their prominence and contribution to Arab society, the Christians have the dilemma of national identity that accompanies them from the beginning of the growth of the Arab national movement. Generally, Christians in Israel preceded Muslims in acquiring Western education and ties with the West, thanks to Christian missionary activities in the fifteenth century. They were the precursors of the Arab cultural revival and the pioneers of the secular Arab national idea in the Middle East. During the early stages of the Palestinian Arab movement, in 1918-1922, Christians were prominent in conference and in the institutions of the party, in the hope of creating a secular society in which they would be accepted as equal, thus breaking the cycle of inferiority in Ottoman Muslim society. But after the brief honeymoon, the Christians realized that their pioneer had been defeated. The Palestinian Arab national movement, like Arab nationalism as a whole, could not achieve total secularization on the basis of language, culture, historical rebelling, and common attachment to the homeland - despite its declarations and attempts to adopt the liberal ideas of Europe in the nineteenth century. As the movement expanded, became institutionalized and turned to the masses, Islam and its institutions

took a prominent place in the Palestinian Arab national movement, and the Christians once again recognized their marginal status (Vegetarian,1993). During the British Mandate, Christians, like the Muslims, identified fully with the hostile attitude of the Palestinian national movement towards Zionism and the establishment of a Jewish state. However, the stronger the connection between the Palestinian national movement and Islam, the more hesitant the Christians became about their status in the movement and the greater their fear of establishing a Muslim regime (vegetarian, 1993).

The leadership of the movement was in the hands of respected Muslim families, and from the mid-1920s its connection to the Islamic religious establishment was clear and strong. Christians were not part of the hard core of the movement. They were prominent in their personal skills, not as leaders in their own identity but in the service of the Muslim leaders of the movement. Their main contribution to the movement was to present the Palestinian problem and arguments to the Western public and to the British Mandatory government. Thanks to their Western education, knowledge of European language and their closer ties with the West through their churches and occupations (Vegetarian, 1993).

Under Jordanian rule in 1948-1967, Christians in Jerusalem and the West Bank enjoyed freedom of worship and religion, but did not achieve full equality. During this period, too, they were prominent in their economic, journalistic and liberal professions. They were also prominent in radical ideological organizations opposed to the Hashemite regime, such as the Communist Party. The Jordanian authorities limited the activities of the churches, especially in the purchase of land and in the management of educational and welfare institutions, as well as voluntary organizations and social and cultural activities. In the years when Muslim circles became more influential, the Christians were increasingly suspicious of and restricted to the Christians, and their institutions were often subjected to harassment by radical Muslims (vegetarian, 1993).

Today, Morris notes (2012), the rate of Christians among the Arabs of Palestine is steadily decreasing. Their number is steadily decreasing due to emigration to the West (mainly from the West Bank: Bethlehem is now a Muslim-majority city). The percentage of Christians among Arab citizens of Israel is higher, but here too it is decreasing in view of the higher birth rates of Moslems and the emigration of Christians. Thus, Morris (2012) argues that the Christian sector in Israel / Palestine is negligible and politically insignificant.

1.2.2.3. Family culture in Arab society in Israel

Although Arab society in Israel has adopted certain Western behaviors, such as members of the opposite sex, Western leisure patterns and employment in the free market, these groups have not yet assimilated into their social structure principles of social justice and gender equality and continue to impose limitations in various aspects in the life of the Arab man, especially towards women. Arab society managed to maintain a traditional and conservative society with a system of values and customs. Many researchers stress that the Arab population may have a strong identity based on ethnic, linguistic, religious, tribal, regional, and socioeconomic characteristics. Therefore, any attempt to explain and clarify potential common denominators in Arab society may sin against the truth, and any general statement will blur and neglect the differences. It is clear, therefore, that the conclusions and reports relating to Arab society are temporary and depend on conditions and place, but the picture is not one-dimensional. In addition to the lack of unity in this society, which stems from social and class differences and political or religious differences, Arab society shares many common characteristics (Ammar, 2013).

Differentiated from Western cultures that were influenced and still influenced by social, economic, political, historical and religious conditions that led to the development of cultural values such as freedom, independence, privacy, competitiveness and self-realization, Arab culture was influenced and influenced by different and different conditions that create a different set of cultural values (Ammar, 2013).

1.2.2.3.1. Extended family structure in Arab society

In Arab culture, the family still provides most of its members' needs, especially in times of crisis. A typical Arab family includes at least three generations living together and partners in debt and economic responsibility within the home. The dominant figure in the family is the older man, and the rest of the family, especially the women, takes care of the household and the raising of the children. Although urbanization has created a nuclear family, it is still emotionally and physically connected to the extended family of origin (Ammar, 2013).

The traditional Arab family is characterized by an extended and collective family (Dwairy, 2004). As mentioned, it usually includes three generations: the father and his wife, his married sons and their families, as well as the unmarried sons and daughters. Sometimes other family members are also included, such as single aunts and uncles or one of the grandparents or both. Most of the traditional families lead a joint life under

the father's leadership, and they function as one unit of consumption or production. Agriculture is often the source of livelihood for these families, and the family processes the land together, sharing a collective residential unit, managing a communal budget and dining together. According to custom, boys do not leave the family before marriage. After they are married, the father will build them a room or a few rooms, which will be added to the existing housing system. They work on the land, subject to a father who controls the economic resources, and their wives engage in housework for the whole family (Ammar, 2013).

The ties between extended family members are characterized as cohesive, supportive and based on mutual assistance, with each contributing his part to improving the family's status and living conditions. Family relationships are based on values that emphasize respect for the adult, preservation of family ties, and the collective view of the center. Abu-Baker and Dwairy (2003) argue that the phrase "all for one and one for all" symbolizes the nature of the relationship in the extended Arab family, in which the individual is asked to play down his personal needs and to place the collective ahead of his priorities. The collective, in a similar way, helps each member of the family and supports him. Family members are educated to develop relationships of emotional support, mutual concern, cooperation, practical help and commitment to the after. The sense of commitment is expressed in the fact that the family members share their successes and failures, as well as the joys and moments of the crisis (Dwairy, 1998; Saar, 2001). The achievements and success of the family member are considered to be the success of the whole, and immediately becomes the source of pride for the family. On the other hand, while a family member is in distress, the family mobilizes and enlists for him. Even when the same family member has committed improper acts, the family is held responsible for these acts (Baraket, 1993).

Another characteristic of the social connections of the extended family or the help of another. Neighbors and guests, for example, receive special treatment and preference, and Arab folklore is rich in stories and parables about figures who were famous for their help, generous hospitality and sacrifice for their guests, neighbors and acquaintances. However, some argue that family ties will always remain preferable to social connections (Haj-Yahia, 1995). It should be noted that the collective values underlying the extended traditional family influence the degree of independence of its members: the decision-making process is expected to be family and collective. Individual and independent decision-making may be perceived as resistance to the family, as a violation of cohesion, or even a lack of awareness of its welfare (Dwairy & Van-Sickle, 1996).

1.2.2.3.2. Choosing the couple, husband - wife relations in Arab society

Although the marriage tradition is rapidly disappearing, the process of choosing the partner is still influenced by the position of the two families. It is still expected that a man who wants to marry a woman will send his parents or representatives to her parents. The first referral is made, usually to the girl's mother and then to her father. Sometimes a "serious process of courtship" will not begin even without the approval of the families of both sides and without their "blessing" (Haj Yahya, 1994).

Despite the changes and processes of transformation that Arab society is undergoing in Israel, it is still a patriarchal society that places women in a low place in the family hierarchy. Indeed, the classical traditional Arab family is described as placing great importance on the authoritarian hierarchy in society and in the family. The division of roles and control of this family is hierarchically based on three main components: age, gender and birth order. The traditional father usually settles at the top of the pyramid and is perceived as having power, and his sons and wife are subordinate to him (Haj Yahya Abu Ahmad, 2006). He is held responsible for his family and for accepting most of the family decisions (al-Haidari, 2003). The husband usually assumes instrumental roles, serving as the main source of income for her family and her protector, while the women play the expressive roles as housewives (Haj-Yahya, 1994).

In contrast to the father and male characters, it is expected that the traditional woman will depend on her husband and will serve him and his family as a source of support (Kulik Varian, 2005). Thus, the status of the woman in the Arab family is generally lower and inferior to that of her brother (especially the older ones) and lower than that of her husband and both of his parents (Haj-Yahya, 1994).

The changes that took place up to the 1990s in the status of Arab women in Israel were more "quantitative" changes at various levels, especially in education and their return to work, rather than basic "quality" that changed their status within the family and in their relationship with their partner. Her roles as a wife and mother and the expectations that were expected from her remain as they were (Ibrahim, 1993). She was still responsible for all aspects of home care and was concerned that the family would continue to function as a single unit. The husband, on the other hand, is not required to undertake household tasks in the care of children. There is still a belief among many layers of Arab society in Israel that "the place of the woman in the kitchen" and the man's place outside, that is, at work (Avitzur, 1987).

There is no doubt that such division of roles allowed the woman to gain power behind the scenes, even though in livelihood she supported her husband's authority. Haj-Yihya-Abu-Ahmad (2006) adds that the indirect control of the woman and her becoming responsible for making daily decisions, especially in family life and children, are made possible, among other things, by the father's prolonged absence from home due to his work. It is important to remember that the Arab woman attaches more importance to her role as a mother than to her role as a partner. Assuming that children validate marriage and tighten them, mother's love is considered stronger than a woman's love for her partner (Barakat, 1985). Moreover, the intensive and direct contact between the mother and the children creates a great deal of closeness and dependence on the mother, which is greater than their dependence on the father (Haj-Yahya Abu Ahmad, 2006).

It should be noted that the changes that have taken place in the Arab society in Israel do not stem from a profound transformation in the structure of Arab society, and are not of high quality, usually resulting from certain changes in the economic trends. Agriculture and processing of the land has been pushed aside and lost its importance and livelihood is increasingly based on work in the Jewish market, especially in industry and services (Avitzur, 1987). The high level of unemployment among Arab Israelis also hastens the Arab woman's exit from work outside the home, and the phenomenon has already become obligatory (Haj Yahya, 1994).

Indeed, it is impossible to ignore the changes experienced by the traditional Arab family and the fact that these also led to partial changes in the couple's relations (Patrice, 2000). One of the most prominent changes relates to the partial independence of the nuclear unit, following the weakening of the extended family and the cessation of family management as a communal household, and the transformation of residential patterns into more independent ones. This is reflected, among other things, in reducing family-to-family involvement in marital relations, and in turning marriage into a more private matter, from choosing a spouse to family conduct and daily life (Haj-Yihya-Abu-Ahmad, 2006). Elkesir (1999) claims that part of a change in the traditional division of roles between the spouses after they were "released" from the guidelines and restrictions placed on them by the extended family, which almost dictated their way of life. The couple began making decisions about their family and solving their marital and family problems independently. Moreover, the achievements of the nuclear family no longer relate to their clan affiliation, but are perceived as a result of the personal efforts of the couple and the children (Sasson-Levy, 1990).

Another change affecting the nuclear unit is related to the changes in the status of Arab women in Israel. Recently, Khalifa's trade (in Oz, 2013) examined this change and concluded that the new Palestinian woman has become more educated over the years, and is aware of the need to release women. Therefore, the Palestinian woman broke through the walls and went outside to help supporting the family, contrary to the prevailing norm in the patriarchal community in which she lives, and entrusts this role to the man, who is head of the family. Today, the Palestinian woman is independent and self-confident, and sees herself as entitled to help herself and to the society in which she lives by the actions she takes. However, Oz (2013) stresses that Khalifa discusses her book on the Palestinian woman in general, but does not relate to the Palestinian-Israeli woman. Oz also claims that in some Arab and Muslim societies there is a deep disagreement regarding the issue of the status of women. This is because this issue raises social, political and ideological issues that have not yet found a solution in this society, such as democracy, pluralism and civil society.

Either way, the changes in society in general and in the extended Arab family in particular were a fundamental factor in the balance of power within the family itself, as women benefited from this split between the extended family and the nuclear family. Women began to integrate into the work force outside their villages, to contribute to the family's economy, and to study and acquire an education. The new reality of Arab society since the establishment of the State of Israel emphasized the resource of education and led to an accelerated increase in the rate of educated among the various populations including women. This is due to the fact that the traditional resources (especially the lands) have lost their confluence and employment (Swirski, 1990, Mazawi, 1995). Over the years, the acquisition of education by Arab women has become desirable, important and even preferred (Haj-Yahya-Abu-Muhammad, 2006).

1.2.2.3.3. Parent-child relations in Arab society

Relationships within the family are characterized by internal dependence. Children depend on their parents who become dependent on their children when they are old (Amar, 2013). However, Haj-Yahya-Abu-Muhammad (2006) argues that in Arab society, parent-child relations have not been adequately studied. The existing reference to parenting in the Arab family in Israel is generally limited to the claim that parental functions are influenced by the traditional characteristics of the family, and that these changes have undergone changes in the traditional family over the years (Barakat, 1993; Dwairy, 2004). Therefore, the knowledge about the parenting styles of the Arab family is

limited, as are the expectations of the children and the attitudes towards their growth, and the nature of the relationship between parents and children. . The ability to understand the differences between the generations is also limited, since almost no studies have been conducted to examine the changes that occurred in the relationship between a parent and a child in the Arab family (Haj-Yahya-Abu-Muhammad, 2006). The few researchers who did relate to parenting in the Arab family generally argued that parent-child relations, which are an integral part of the family, bear its characteristics and features. For example, patriarchy and partnership have clear implications for the nature of parent-child relationships, parenting, and children's expectations. The traditional father in the patriarchal family, located at the top of the pyramid, is described as having the authority and as one whose task is to set boundaries and codes of conduct, discipline and support his family. He is known for his tough relations with his adult children, but he expresses affection and love for them as a child. The father jokes with his children and loves to play with them, and he is relaxed in his relationship with the babies. However, when children grow up, the father is not expected to be their friend, so they will prefer to share their experiences and secrets with their friends or with their mother (Haj-Yahya-Abu-Muhammad, 2006).

In other words, parental functions in the Arab family are consistent with the norms and cultural determinants of husband-wife relations. While the father's role is to punish, control, and discipline, the mother's role is to support, educate, and raise and the baby's role is to obey his parents, surrender to them, and fulfill their expectations. The mother is dedicated to her children and devotes her time to them (Haj-Yahya, 1994). Arab parents are not expected to be friends of their children and do not expect them to be like that. They raise respect in their children and achieve this through complementary transactions. When there is a need to impose discipline, they may exert physical force, claiming that it is done out of love and concern for the infant (Haj-Yahya, 1994).

In addition, one of the characteristics that the Arab family considers to be the most positive is the involvement of the extended family in raising children in the nuclear family, in caring for their needs and in supervising their development. When first family members are required by parents to help with the basic duties of disciplining at home and supervising and they accept the request, they release the biological parents to other tasks and duties assigned to them as parents. As mentioned, due to the economic obligation imposed on the shoulders of the Arab father who is absent from home, the care and education of children is not hurt because other men in the family are directly related (uncles, brothers, grandparents, etc.) Thus, children always grow up among adults, not

only their parents, and it is very rare to find babies whose parents left them under the supervision of a babysitter or adults unknown to them (Haj-Yahya, 1994).

1.2.2.3.3.1. The change in parent-child relations in Arab society

The meager knowledge about the characteristics of parenting in the Arab family makes it difficult to understand the processes of change that have taken place in these relationships over the years. Habash (1977) was one of the first to address this issue, arguing that the process of disintegration and change in social frameworks and in the Arab family did not skip the relationship between a parent and a child. One of the most striking changes that affected these relations was the acquisition of economic independence by the boys, their departure to work outside their communities, and their separation from the communal home of the extended family. This change led to a reduction in the dependence of the boys on their parents and strengthened their status in the family. At the same time, the traditional father status was undermined, its power weakened and its functions limited (Hijazi, 2001).

Hijazi (2001), who calls the young people in the family the children of the dot COM, argues that in this era characterized by urbanization, industrialization and advanced technology, the child's status has been significantly strengthened. Children today control technology and follow them far more than their parents, who have begun to rely on them and trust them in everything related to computers and the Internet. His assumption is that these two resources have led to a change in the balance of power in the traditional parent-child relationship, in which the child is dependent on his parents and needs them (Hajazi, 2001). Alhaj (1983) agrees in part with these assumptions, and argues that the house of the father has indeed lost the basic elements of its existence, but its influence has not disappeared. The continuity of the influence of the father's home is a function of the continuity of the extended relationship between the family members, even after the acquisition of education and economic independence by the sons. Dwairy's (2004) study, which is one of the few empirical studies to examine parenting styles and their relationship to the mental health of adolescents in the Arab family in Israel, reinforces this claim. The study examined three parenting styles. The findings of the study show that Arab parents today use authoritarian style with girls and tend to be more authoritative with boys. Thus, for example, the parents negotiate with the girls about the rules of behavior and family laws, and adopt reasonable ways of dialogue and persuasion with support and encouragement. The boys, on the other hand, activate great supervision, require obedience, and limit their behavior with force and punishment. Thus, there is a

trend of change in the authoritarian parenting style that characterizes the parent-child relationship in the traditional family, but this trend is mixed.

Summary

This chapter defined the concept of culture in its various layers, focused on Israel as a country in which a multicultural society lives. This means that different cultures live side by side in one political framework and at the same time maintain a completely different way of life. The various cultures in Israeli society were defined as Israeli culture in general, and Jewish (secular and ultra-Orthodox) cultures and Arab (Christian, Muslim) in particular. We learn that Arab society tends to preserve a traditional lifestyle, as does ultra-Orthodox Jewish society. There have been quite a few processes of change related to the processes of modernization that are prevalent in multicultural societies.

The next chapter will discuss education in the historical, environmental and family aspects of the term, and examine how the family in general, and parents in particular, serve as educational agents for their children in various cultural societies and in the light of parenting theory.

2. The Family influence on the Educational Process

It is well established that parents matter greatly for their children's development and success both in and out of school while the concept of family involvement has consistently emphasized the importance of and need for family support in children's education. In the following chapter, there is an overview of the concepts of education, their development, and their meaning in modern society.

2.1. The importance of Education

All human societies, past and present, have a great interest in education, because of the ability of education to promote social and personal capital, and to lead both the individual and the whole to higher welfare and quality of life, and there are scholars who even claimed that the transfer of knowledge from teacher to student stands as the second oldest profession in the world. Although it is possible to discuss the level of resources devoted to supporting activities that will lead to the acquisition of education and the

establishment of educational institutions, all societies around the world are aware of the basic need to educate their members (Curren, 2007). The ability to read and write does not develop naturally, without careful planning and instruction, nor is he familiar with the social norms and cultural achievements of the community or society to which he belongs. However, humans are curious beings, and they are interested in learning and acquiring new knowledge. According to Vygotsky's Cognitive Development Theory social interaction is fundamental to cognitive development. The theory is composed of concepts such as culture-specific tools, language and thought interdependence, and the zone of proximal development. With the help of the teachers and adult people in his family (and with the help of the educational tools that have become available in the modern era. such as contemporary media and the Internet), the child will be able to acquire reading skills, writing, mathematics and behavior appropriate to his cultural environment. Some acquire these skills more easily than others, so that education also serves as a particular mechanism of social classification. If we simplify this, we can say that education at its best equips the individual who is living in society with the skills and independent knowledge that enables him to define and pursue his goals, and also allows him to participate in community life as an autonomous and experienced citizen (Dhavan, 2005). In other words, education and knowledge is a legitimate social tool for social positioning and for the individual to belong to a group with social power (Josipun and Shmeida, 2006). In further examination of the importance of education, it also has many implications for society in general and for individual life in particular. For many people, the process of acquiring education is a value in itself (Curren, 2007). In terms of the individual benefit, the advantages he gains are those who have acquired an education. Education is considered an investment for the future, since the individual educated also earns long-term benefits, primarily economic benefits such as better pay, higher employment, and a lower rate of unemployment. From an employment perspective, educated people enjoy greater satisfaction in work, and with careers that give them satisfaction and a sense of fulfillment and self-realization (Heise & Meyer, 2004). On the personal level, Enlightenment enables people to enjoy more of their lives, since it gives them the ability to appreciate literature and culture, making them more aware citizens and more socially involved. The education benefits for individuals also include good health and higher life expectancy, as have been proven in studies (Hill, Hoffman & Rex, 2005).

Although the impact of education is apparently quite individual, it would be right to relate to it from a social point of view as well. The social benefit of education is the

positive or negative consequences accruing to other details in society, except for the individual himself or his family. On the basis of these social benefits, the community makes decisions about the amount that it will be willing to establish and the budget of educational institutions. (Riddell, 2004).

The human capital theory also maintains that the institutions of education contribute to the economic growth of society by the fact that they create new knowledge and increase the number of citizens who will be able to implement new processes and technologies in a manner that will contribute to the improvement of the economy. It was also found that the social benefit from education, other than the economic one, is in the inverse relation between it and involvement in criminal activities. In addition, it was found that education is negatively related to economic dependence on welfare and public institutions, and hence investment in education reduces the need to invest in other public programs. A society with educated people gets better citizens, who are expected to participate in its political activities, to raise healthier children, to volunteer and to contribute their skills to society (NEA, 2003). Informed and involved citizens form the basis of a democratic society, and education helps them develop their democratic skills. Mortenson (NEA, 2003) provides an exhaustive list of activities and behaviors that are associated with people with academic degrees. The findings of his research point to a strong link between higher education and health, community involvement, and participation in cultural activities. It should be noted, however, that access to education depends on many factors. First, there are the factors related to the students themselves, and to the families in which they grew up. These include academic performance in primary and secondary education, as well as the parents' economic situation and the value they attach to studies. On the other hand, the company's policy regarding education, including the structure of the fees and the scholarship programs or the incentives given to the students, especially those that are considered backward groups. The third type of factor relates to the student's environment, such as the physical distance between him and the educational institution, and the quality of the education that encourages or discourages young people from advancing in it. Moreover, these influential factors are reinforced by other elements such as gender, ethnicity, religion, and race (Assié-Lumumba, 2006).

In this way, there are those who argue that pluralistic societies, such as Western democratic societies, may be groups that will not fully support the development of autonomous individuals as a result of acquiring an education, since these individuals may weaken the group's initial values. This is because educated people may be mindful of their own personal interests, thus challenging common norms and beliefs that exist in

society. For those groups that see themselves as threatened, formal education supported by the state is not necessarily a positive thing (Dhavan, 2005).

2.2. Social and demographic circumstances of families

The earliest description of the nuclear family is found in the book of Genesis: It describes Adam, Eve, and their children. This family is a model showing a couple made of two adults from two different sexes, who are connected in a continuous relationship, who bare children together, raise them on their own, and live together in a status that today would have been labeled under the name "a nuclear family". The 1949 sociologist definition of a nuclear family goes as follows: "The nuclear family is a unit of a man and a woman who are married to one another and their offspring. We find a bunch of the four functions that are immanent for the everyday life of the human society in the nuclear family: The sexual function, the financial function, fertility and education (Murdock, 1949, referenced in Bar Yosef, 1996, p.6). This structured model is perhaps drawn from the Judeo-Christian moral model of a family and it was regarded as universal though it does not match the familial structure of societies of various origins.

Today, trying to define what family is became a true challenge for researchers. This challenge generates from the social changes that have occurred both in the structure of the family and in its importance for the individual (Bar Yosef, 1996. Peres and Katz, 1991) and the changes in the perspectives and views about sex in western civilization (Ben Yosef, 1996). Today there are many different models of families beside the heterosexual one, and also the stages that a family goes through have changed significantly. Some stages are delayed, some transformed, some are disturbed, and some reoccur (Camacho & Hernandez-Peinado, 2009).

Still, researchers try to outline definitions and terms for the essence of the modern family. For example, Gernhardt and his colleagues claim that the modern family is first and foremost a system made of unique individuals. A system that among its main parts are: recognition, feelings, ambitions and preferences (Gernhardt, Rübelling & Keller, 2011). Some define the terms "Family" and "Homemaking" as fundamental structures of socialization and consumption in our society that are also characterized by shared living. The family is usually defined by marriage, joined living without marriage, or blood-relatedness. In most western societies, the nuclear family is constructed by a father, (who is traditionally the head of the family), a mother, and their children, who all reflect the traditional family. As opposed to the traditional family, which is described by Rowntree (at 1910, quoted by Bauer Auer-Srnka, 2012) as a family consisting of two to four

children, couples in modern society tend to bring one to two children. The term "Homemaking" stands for a unit of living in which the production and the consumption are built-in, which supplies shelter, a rooftop, and the children's upbringing and care. The meaning of the term does not refer to the physical connection, the blood connection, or the intimacy and closeness, between parents and their children, and among siblings. For generations, "Family" and "Homemaking" were considered to be synonymous in most societies. In modern society, familial patterns have changed dramatically since the 19th century. Today's families are not necessarily made of a cisgender straight mother, a cisgender straight father, and their biological children (Cherlin, 2010).

Another term one may use when trying to define "a family", is the term of "kinship". "Kinship" is a term, which developed in the Anthropological discourse. The term gained its popularity amongst Anthropologists in Africa: The Anthropologists, who wished to observe societies in Africa at the end of 19th century and the beginning of the 20th century, were surprised to find how millions of people in Africa are conducting their lives with no structures such as cities, states, and countries. The conclusion the Anthropologists had come to, that the connection between the African people was a connection based upon relations of birth, marriage and adoption. They gave these relations the title "kinship": Inspired by Darwin, the Anthropologists perceived sex and birth as crucial for the existence of the Human Kind, and ultimately, its financial, political and religious affairs. In later stages of Anthropology, the question of if kinships are indeed "Natural" arose, and today Anthropologists perceive "kinship" as a culture, and see it as less influential than they had formerly believed it is (Adar-Bunis, 2007).

Though "Family" itself is a term often used in demographic and social analysis, different streams in society grasp it in many different ways. Different attitudes derive from different views about gender roles, social and economic support of the spouses in one another, birth, Socialization of the children, etc. According to social norms and social values, there is a wide range of models to what a family is: 1. A married cisgender heterosexual couple, who live in one house with their children. 2. Two sisters who live together. 3. A single mother and her children who live together. 4. A gay (LGBT) family 5. A married couple with their children and their grandchildren wherever they might live. 6. A divorced couple and their children. 7. An extended family and many other groups. Moreover, it may be that the many models of what a family is do not have to fit to some official definition or another (Tillman & Nam, 2008).

When focusing on the well being of the individual, the family has a fundamental role in the physical, spiritual, and emotional well being of the family members. The discourse of

the emotional functions that families play begins with Freud. The contribution of families to our emotional well-being is regarded as circular: If our parents give us proper care we learn how to, as parents, give proper care to our own children (Guerin & Chabot, 1996).

2.3. Environmental circumstances of families

There is no doubt that love and parenthood are connected vessels. Combined, they ought to ensure and supply different human and interpersonal experiences, while ensuring shared and individual futures for both parents and children. It is not a matter of barter: that would reduce the parental essence. Parenthood is a very emotional role, since offspring are emotion-evokers, and parenthood is emotion-based. Love is the main emotion in parenthood and it is its main engine. Having said that, parenthood is also accompanied by negative feelings, angers, and disappointments, which are an inseparable part of being a parent, together with pleasures and joys. Parental love is based on trust, acknowledging the good in the child, and communication. Trust plays a double game here: a confidence in the child's abilities, and a confidence in one's own ability as a parent (Sutzkever-Cohen, 2002).

In our day and age, parents invest themselves thoroughly in an attempt to be "Good Parents". Still, it seems that the term is blurry and needs clarification. Some of this blurriness lies in our changing and sometimes contradicting values as members of the Western society (Shilo, 2008). In addition to that, difficulties and external criticism might reduce or crush the parents' faith in their ability to be good parents (Sutzkever-Cohen, 2002).

The public and media discourse of parenthood revolves around three central problems: The desired status of parents and parenthood in the social-educational field, The nature of optimal parenthood, and what is the parental role in modern society (Soutzkever-Cohen, 2002).

In the past, the familial model had an autocratic authoritative nature, and it was based on a clear hierarchy in which the child was ought to respect his parents, and children were supposed to be seen and not heard. Nowadays we may say that it is the parents who are standing still while children are definitely seen and heard loud and clear. Parents used to worry that they are spoiling their children, and now they are afraid to offend them. Permissiveness towards children became a common slogan, and it is also bound in the law, which protects children and forbids harming them. Shila (2008) claims that undermining parental authority had caused children increased difficulty in the different

infantile stages such as weaning of pacifiers, diapers, going to Kindergarten, and etc. Some parents find themselves debating with their toddlers on what should be the proper reaction for their misbehaving.

Shila (2008) believes that today's children are less dependent on their parents. She explains it through the frequency of immigration: Families move from one place to another and children tend to adjust to the new society easily whereas the parents meet great difficulties. She started a term she calls "Knowledge immigration": The fast shift from one popular technology to another crumbles the parent's authority as the source of higher knowledge. Children are less and less dependent on their parents as knowledge suppliers: Quite the contrary: The parents now need the child in order to access new technologies and the information held in them.

Neil Postman, in his book "The Disappearance of Childhood", (1986, quoted by Shila, 2008), claims that modern children have lost their childhood. Postman mourns the loss of a childhood in which adults would gradually pass on knowledge to their children, whereas today people joke of fathers who consult their teen-aged sons about new inventions and discoveries in the sex sphere.

Shila (2008) defines parenthood as an "exposed" situation. From the period of the pregnancy on, parents are exposed to different judgments. The perception that parents are omnipotent has weakened parental status. It seems that many parents begin their parenthood filled with guilt. Parents encounter endless models of parenthood, and are constantly compared by others to other "better" parental models. This internalized guilt and internalized judgment creates a parenthood that is both aggressive and defensive (Sutzkever-Cohen, 2002). Many parents are trapped inside this circle of guilt, defensiveness, and aggression, and find it hard to retrieve to the circle of love that is the source of their positive parental resources: they are possessed by a fear to fail as parents. Ehernsaft (1997, quoted by Shila, 2008) writes that parents perceive their parenthood as something external to them, which they fail in. To these parents, parenthood became something overbearing that is accompanied by stress and lack of spontaneity. These parents are afraid to trust their instincts.

Sutzkever-Cohen (2002) agrees that the discourse about parenthood in modern society is often judgmental and critical. Naturally, the main purpose of this kind of discourse is to warn about negative parenting that is neglectful, abusive and violent. Another purpose is to set the parental space in a way that will not change the existing status-que.

We can see a different take on the matter in Erez (2011) who quotes the conclusions of a study that observed kids at risk from the time they were in utero, until they reached

thirty. The conclusions of the study included the following words: "In the development of children, nothing is more important than the way their parents take care of them, starting from their earliest years. But, together with arguing that psycho-social factors, including familial experiences, influence children in an unperceivable way, we argue that parents are not to blame." (Sroufe et al, 2005, quoted by Erez, 2011).

Ne'eman (2012) stresses that in order to function in a healthy way, and in order for it to maintain its structure, a family should meet certain requirements: Parental behavior, parental communication, their mutual attitude towards one another, and their attitude towards their children, the quality of family they hold, including "domestic atmosphere". In order for parents to be able to guide their children out of unity they should cooperate with each other, also because a child needs both of his parents to be models of love and identification. When parents are not synchronized they make the child face contradicting models that are confusing, and this impacts the child's development. This becomes more imminent when there are major crises that might put the child in a dangerous identification with one side, while alienating the other side-parent.

2.4. Family and Education

Family is the single most important influence in a child's life. From their first moments of life, children depend on parents and family to protect them and provide for their needs. They are a child's first teachers and act as role models in how to act and how to experience the world around them.

The following will be about the importance of the family, the parents as educators in the various sectors in Israel, Jews and Arab.

2.4.1. The importance of the family

There are many sociological definitions of the concept of family, so, according to Turner (1970), the nuclear family is a unit consisting of a man and a woman related as husband and wife in a recognized marriage, and their natural and adopted children absorbed in that unit. Vogel Bizawi (1999) defines the volcanic family as one consisting of a breadwinner father and a legally married housewife and living under the same roof, the father and mother running a household, with their biological and/or adopted children living with them. Stacey (1990) defines the family however as a group of people who love each other and care for each other.

Diumon (1995) notes that a basic feature common to all forms of the family, from the classical family to cohabitation, to the relationship of life separately, is that they all constitute support systems for human beings. Mashunis (1999) sees the family as a social group of two or more people associated with closeness to blood, marriage or adoption, and usually living together.

The Central Bureau of Statistics in Israel defines the family as a nuclear family of two or more people who share one household and are related to each other as husband and wife, as parent and child, or as an unmarried couple. The definition also includes other relationships: grandfather and/or grandmother and grandson (without his parents), or siblings (without spouses and without their own children). A household can include more than one family.

The Basic Family Bill in Israel of 1999 defines the family in three different ways: married spouses, unmarried and unrelated adult spouses, who live together under one roof and run a joint home and have a mutual commitment to cohabitation: either - adult and minor who maintain A joint household, when he is a parent or guardian according to the law of the minor.

The theory of "Familial systems" is based on the studies and works of Bowen (Bowen, 1978. Quoted by Kaplan, Arnold, Irby, Boles & Skelton, 2014). The theory includes eight key terms: an emotional familial system, projection processes the standpoint of each sibling, etc. Bowen presumes that families aren't simply groups made of individuals who each operate independently, but rather; systems in which changes affect all members of the group, who all have a mutual affinity with one another within the system. According to this, we might say that when a certain family member changes his or her behavior, it might create within the other family members feelings of stress, anxiety, or positive responses (Kaplan et al, 2014).

According to Bowen, a family is a system in which each member has a role to play and rules to respect. Members of the system are expected to respond to each other in a certain way according to their role, which is determined by relationship agreements. Within the boundaries of the system, patterns develop as certain family member's behavior is caused by other family member's behavior in predictable ways. Maintaining the same pattern of behaviors within a system may lead to balance in the family system, but also to dysfunction (Kaplan et al, 2014).

The "familial systems" theory highlights the importance of the interactions between different family members, and among other things shows their influence on the child's development. The patterns of interactions between family members are characterized by

their adaptability, their homogeneousness, and the way they relate to one another. An example for this adaptability is when the family stumbles upon situational stress, or developmental stress, while demonstrating ability to change the rules of the hierarchy, the roles, and the relationships, in response to crisis. The unification derives from the emotional bond of the individual, and to what extent does the individual feel autonomous, in every specific family. (Dugger Wadsworth, 1995)

The "Familial Systems" are responsible for "managing" the "emotional climate" of the family, in a way that would promote the social and physiological well being of its members. The systems take care of these needs by fulfilling the needs of its members for intimacy, involvement, acceptance and nurture. This "social climate management" requires that the family will establish techniques of coping with conflicts, and with hierarchy. In every continuous relationship, there is conflict. Even still, conflict has the potential to seriously interrupt the functioning of the "Familial system". Because of that, the Familial System has to have strategies of conflict management. A problematic factor in Familial conflict management is that patterns of authority, control, and power have the ability to promote but also to suppress the unity and the corporation within the family is one of contributing factors to the experience of intimacy, and the emotional and psychological well-being of the family members. (Morris, Silk, Steinberg, Myers & Robinson, 2007).

There is no doubt that different events, which occur overtime, create a need for adjustment within the family. All the family systems should manage the need for change in their structure. The family is seen as an open system that must adapt to the changes that take place inside and outside it. An open system is considered a system of information processing. The information came to be used by the system to determine whether the strategies it uses to fulfill the tasks facing it are effective. In a sense, information processing uses a type of feedback information. The feedback tells the system if necessary change or reorganization. As an open system, the strategies, which the family uses, require realignment in response to new information, such as developmental changes of family members. This information is often experienced by the system as a form of stress. Who tells the system which patterns need to change. These changes create stress that can eventually lead to rearrange strategies and laws that are more suitable in light of the new circumstances of the family. Such recognition is a type of family adjustment system. (Morris et al, 2007)

Ne'eman (2012) lists the familial roles, and states that the characteristics of the Western world have turned the psychosocial purpose of the family to more relevant than ever.

Ne'eman claims that, primarily, the Familial system is based upon an emotional connection between spouses, and between parents to their children. She also highlights that the family is still the primal socialization agent, which also comes to show how fundamental family is. The family is defined as the only place where there is spontaneous intimacy. Ne'eman claims that in postmodern times, as society demands us as individuals to be more and more flexible and more and more adaptive, our need for our families increases. In our family circle, we develop psychologically and socially, and become better fit to live in society.

Minushin's model sees the family from a structural model, and treats it as a key living creature and changes according to the environmental conditions, and according to Minushin - it is an open social-cultural system in the making. This approach is characterized by respect for different forms of family life and a broad view of the concept of normalcy. The role of the family in society is to support, regulate, nurture and provide membership to its members.

The individual and the family are existentially connected to each other - the individual exists within the family in which he finds his place, and the family exists for the individual. The family is the pattern within which the identity of the individual is created (Minushin, 1982).

In order to promote the roles mentioned above, the family must be organized, maintain a bio-personal relationship, reciprocity and division of labor, maintain subsystems around certain functions (double subsystem, descendants subsystem), and set boundaries for the family system and subsystems- inside it. The hierarchy in a family structure is a way of dividing power in the family. The structural model sees the family in the dimension of time, in the process of adaptation and development. The life cycle and life transitions dictate changes in boundaries, organization and subsystem function, and changes in hierarchy. Minushin defines four stages: the stage of couple formation, the family stage in which young children, a family with school-age children and adolescents, and the family stage in which children are adults.

From the above, it is clear that the structural model is centered on the development of the children in the family (child centered) and directed by it. Additional demands for structural changes result from changes in the reality of family life. Such as moving from place to place (immigration, for example) or changes in the economic or health status of one of the family members.

Structure and adaptation are complementary characteristics necessary for the existence of the family, in a family with a dysfunctional disorder (dysfunctional) is expected to

have difficulty adapting or maintaining the structure according to the roles required in a particular chapter during its life.

For the understanding that education are important elements in a person's personal and social development, it is now necessary to understand how man's attachment to his primary and secondary attachment figures creates the way in which he assimilates the values of education. The chapter before us will discuss the concepts of attachment theory.

2.4.2. Attachment

Secure attachments between children and educators in an early childhood setting are important for children to feel safe and confident in the environment. Consistent, predictable, caring and supportive interactions help children develop positive internal working models about themselves and others.

Attachment allows children the 'secure base' necessary to explore, learn and relate, and the wellbeing, motivation, and opportunity to do so. It is important for safety, stress regulation, adaptability, and resilience. The length of childhood indicates the complexity of the task, and the breadth of the implications of dysfunctional attachment. A web of interrelating problems is characteristic; readily leading to vicious circles, of which poor self-esteem is an integral part (Rom, 2005).

Attachment is an initial connection, specific to one person, who is the main attachment character (usually the mother), and it is expressed in the toddler's need to maintain physical closeness with this character as well as the anxiety that arises in him if he is disconnected from it. The attachment gives the baby confidence to explore his environment and forms the basis for interpersonal relationships. In order to form a secure attachment, the main attachment figure is required - the mother, to be very sensitive to her baby's signals: consistent response to the baby's cries and sounds, emotional expression towards him, high tendency to hold him in his hands, adjusting the feeding rate to his eating rate (Shimoni, 2006).

The British psychoanalyst John Bowlby (1969/1997) wrote the theory of attachment. The original framework of the attachment theory was Ethnologic Evolution. It expressed notions that concerned the attachment between the baby and its main caretaker. The theory examined how this relationship projects on the baby's "self" and how he will later grasp the world around him. The attachment theory does not belong to the Psychoanalytic or Psychological disciplines which examine the relationships of the

object, but it has many things in common with these disciplines. Many studies have shown that the attachment theory clarifies substantial differences between people in different areas of life, in teen years (Rom, 2005).

"Attachment is a key factor for understanding the development of the child, the teenager and the adult. The recent development in this field expresses the changes in our understanding of development and highlights the social and inter-personal factor in mental development. This theory reveals the combination between the personal elements that a person is born with and the elements which he or she acquires (Elizur, Tiano, Munitz, and Neuman, 2010).

Elizur and his colleagues (2010) claim that the style of attachment is expressed in situations of stress in everyday life. This process crystallized in the time between the ages of two to seven months. This process allows the baby to develop a safe attachment process. In this safe attachment, the baby feels secure when it is with an adult, even when he or she is in a stressful situation. This security is expressed in being restless when the adult is away and being happy and delighted when the adult returns. This security is also manifested in the fact that the baby feels that in every new experience, the adult will encourage his or her curiosity. The baby has the confidence that the adult will caress him and will surround him or her with affection. There is a balance between the curiosity of the baby, and the baby's need for warm and loving touch. The connection between the parents and the baby creates in the baby's mind an inner representation of its parents. This representation is a synthesis of the cognitive system, the emotional system, the endocrine system, the central nerve system, and the autonomous system. This internal representation of the parents will evolve, but it is based on the first impressions the baby picks up.

Rivko (2005) adds that the attachment theory helps us explain a range of inter-personal relationships, romantic relationships, and familial and social relationships. Rivko comments that the theory does not discuss thoroughly the matter of inter-group relationships. She further states that studies, which examined attachment theory, have found that a safe base to depend on is an important factor in order to enable us to express emotions, share thoughts, and mold our behaviors in inter-personal relationships.

Bowlby defines three kinds of attachment: "Safe", "Unsafe" and "Disorganized". The "Unsafe" attachment is divided into two kinds: "Ambivalent", and "refrained". (Peled, 2005). People with "safe" attachment patterns have very positive feelings towards intimate relationships, are comfortable in relationships which involve dependency, have positive beliefs about intimacy, and function very well in long lasting relationships. They

have a pretty high self-esteem; they make themselves vulnerable to others in accordance with the level of intimacy in the relationship, and feel comfortable when others share intimate things with them (Peled, 2005). Accordingly, children feel safe in their relationships with the people they are close to, when they feel these people are available to tend to their needs, and are sensitive to their feelings and situation. Confident children 'use' their caretakers as a safe platform to return to, off of which they investigate the world while feeling sheltered and certain that their needs will be tended to. The attentiveness of the caretakers relieves stress that might be evoked in the child, and it allows him (or her) to conduct their safe routine. When the adults are not attentive and sensitive enough, the child would feel less sheltered and less safe (Brumariu & Kerns, 2010).

The "Unsafe" attachment is divided to two kinds:

The first one, people with an "Unsafe-refrained" attachment pattern scorn intimacy, do not feel comfortable with intimacy and dependency, are less inclined to communicate in inter-personal communication, and enjoy the communication less than a person with a "Safe attachment" pattern. They would believe it is rear to find 'True Love'. They will tend to spend time in solitude, will not like to make themselves vulnerable to others, and will have negative emotions towards others who share intimate things with them (Peled, 2005).

An adult with an "Unsafe-refrained" attachment will be a lenient adult. Parents who have this attachment pattern might reject the baby in stressful situations and not shelter the baby or support the child (Elizur and colleagues, 2010).

Children with an "Unsafe-refrained" attachment pattern tend to disguise their negative feelings, to engage with their care-takers in a way that is neutral in its emotional aspect, and not rely on their caretakers for support. This strategy, of relying on themselves, evolves as a result of rejection they experienced from the caretaker, especially rejection that they felt in stressful situations. By relying on themselves, these children avoid the re-occurring rejection (Brumariu & Kerns, 2010).

The second, "Unsafe ambivalent" attachment pattern can be found with individuals that tend to be obsessive in their approach to their friends and romantic partners, and tend to be possessive of her. Upon meeting new people, they will make themselves vulnerable in a way that is not in proportion of their closeness to others. Their frankness will be regarded as intrusive, arbitrary, and tiresome. They are bound to fall in love quickly and easily, and they fall out of love quickly as well. Their self-esteem is low and unstable (Peled, 2005). As adults, they will be troubled. Parents with an "Unsafe ambivalent"

attachment will be inconsistent in their approach to the child, especially when they are stressed. Their behavior towards the child will change without clear logic. The baby of a care-taker with this pattern will internalize the sense that his parent is not trustworthy and unstable.

Children with an "Unsafe Ambivalent" attachment are highly dependent on their caretakers, since they feel they are not constantly there for them (Brumariu & Kerns, 2010).

Elizur and his colleagues (2010) define the "Disorganized attachment" pattern as the pathological kind of attachment. The definition refers to parents who scare and intimidate their baby when they are stressed. They are afraid of attachment, and they do not give their baby intimacy and support. Certainly they do not encourage the baby to explore the world around it, and do not assist and support its curiosity. Brumariu & Kerns (2010) add that babies that are exposed to this neglect do not build a strategy to cope with stress in the presence of their care-taker. These children express contradicting, weird, inconsistent behaviors as a result of their paradoxical situation, in which the caretaker is a source of fear, but is also a source of comfort. Brumariu & Kerns also define three sub-groups of "Unsafe Attachment". Two of these groups are characterized by the "role switch" with the caretaker, where the children wish to have the control in their hands. Some of these children spend a lot of time entertaining their parents, or being hostile towards their parents. Disorganized attachment may occur when the caretaker is "absent" emotionally, or if the parent is missing, dead, ill, or non-communicative at all (Brumariu & Kerns, 2010).

To sum up the different kinds of "Attachment", we can look at Rivko's (2005) thoughts of Bowlby: Bowlby argued that positive interactions of an individual with a significant other that is accessible to him or her and is responsive to his or her needs will promote the individual's basic attachment patterns, which include a positive perception of the "Self" and of the "Other". Another way to phrase this notion will be to say that interactions with significant characters that are not accessible, and are not attentive to the child's needs, creates an unsafe attachment pattern, which molds a negative perception of the "Self" and of the "Other".

As we see, there is a tight connection between the Attachment Pattern of the parent, to the Attachment Pattern that their child will develop (Elizur and his colleagues, 2010). Over the years much research was done of the ways in which attachment patterns influence us as adults. The conclusion of these studies was mainly that we evaluate our resources and react to situations accordingly with our attachment pattern. In other words,

we may say that a Safe Attachment Pattern is a mental and emotional resource that has a positive contribution to the well-being of humans. Whether it is in times of crisis, or whether it is in times of routine, a person who has a Safe Attachment Pattern, has an optimistic point of view, and basic trust of others, and this gives him and her mental strength and many strategies to cope with life's challenges. People who have developed Unsafe Attachment patterns view the world in a pessimistic and negative way, while using coping strategies that are rigid and destructive; They cannot access their inner resources. This is relevant for both Refrained and Ambivalent Unsafe Attachment 'types', but the Ambivalent tends to be more helpless, overwhelmed with emotion, and has an ambivalent evaluation of the people around him or her. The person who has an Unsafe-Refrained attachment pattern has a narcissistic self (Rom, 2005).

We can summarize and say that according to Bowlby, the attachment system has two important functions. The first is to protect the baby and provide shelter during times of crisis or a sense of threat. When the baby feels that he cannot bear his stress level, he returns to the safe base of the mother or character. To provide the baby with a safe base from which to explore the environment, to be interested in other relationships with other people and at a certain point to disengage from his parents and establish new relationships on a safe basis. The ability to achieve functional independence and other interpersonal relationships develops on the basis of the safe foundation provided by the attachment system. As noted, Bowlby sees the quality of the child's experiences with the primary caregivers as having a significant role in shaping the child's personality, especially in his relationships with others, in the development of his self-confidence and in his level of trust and confidence in others (Leibowitz and Rez, 2002).

We were found to learn how important the parents are as the initial attachment figures of the child. Below we will further discuss the way in which parents serve as educators for him.

2.4.2.1. Attachment and Parenting Styles

According to attachment theory, early interaction between the child and the child's primary caregiver had formed some beliefs that are internalized and encoded as internal working models - cognitive/affective schemas, or representations - with predictive function interactions in close relationships later, responsiveness and willingness to trust in the partner relationship (Bartholomew, 1990; Shaver, Collins, & Clark, 1996). The initial central figure is the attachment primary caregiver (mother), but during the

development, age group (peers) and subsequently romantic partner become central figures of attachment to the person and directs attachment behaviors. Theoretically, the working model influence a person's expectations, emotions, defenses, and relational behavior in all close relationships and empirical evidence from longitudinal studies have led researchers to suspect that the effects of childhood attachment relationships extend into adulthood, where they can be seen in the domains of parenting and close peer relationships, including romantic relationships (Weiss, 1982; Main, Kaplan, & Cassidy, 1985; Shaver, Hazan, & Bradshaw, 1988; Bartholomew, 1990, 1993). Parenting is a specific behaviour – taken over or acquired – that a parent chooses to use in his/her child's care, raising, and education. The attachment and caregiving systems are often activated simultaneously. Darling and Steinberg (1993) distinguish between parenting practices and parenting styles. Parenting practices are defined as specific behaviors that parents use to socialize their children and parenting style as the emotional climate in which parents raise their children. Diana Baumrind (1967, 1978, 1991) categorized parents based on two dimensions, responsiveness and demandingness, and define three different kinds of parenting styles: Authoritative style has a high responsiveness and high demandingness; Authoritarian style has low responsiveness and high demandingness; Permissive style, which is labeled by high responsiveness and low demandingness. Responsiveness - refers to parental responsiveness to the needs of children, the degree of support, warmth and affection from parents to their children displays. Parents responsive, available, have a degree of unconditional acceptance of their children grew up, his praise and encourage their children while parents are less receptive lower grade children unconditional acceptance, a lower level of response to the needs children and are prone to criticize, punish or ignore and are less emotionally available to their children. Warm and receptive parent consistently associated with positive developmental outcomes such as emotional attachments safe, good relations with others, high self esteem and a strong sense of morality (Hoffman, 1970; Loeb et al, 1980; Janssens Gerris, 1992; Hastings et al, 2000; Ladd and Pettit, 2002). Demandingness - concerns that parents have requirements for their children to be mature and responsible, and the rules and limits established and applied by parents for their children. Positive parenting practices include more specific behaviors such as parental warmth and openness and constant support, constant monitoring and surveillance, a certain degree of autonomy, availability, setting limits and clear rules accompanied by inductive discipline, expectations and applications depending on the child's age. These parental practices are similar to secure attachment figure and authoritative style (high

responsiveness and high demandingness). Secure attachment in childhood occurs when a parent is responsive to the needs of the child. This allows the child to explore the environment safe, and it develops confidence in its ability to interact with autonomous world, to face challenges, and regulate their own emotions (Mikulincer, Shaver, & Pereg, 2003; Mikulincer & Shaver, 2004). Attachment security and the capacity to be a responsive caregiver, affords the parent the resources required to provide not only a safe haven in times of threat, but also as a secure base from which to explore. The provision of both safe haven and secure base is a fundamental component of authoritative parenting, which comprises a warm, child-centered approach, but with clear boundaries and democratic rules (Robinson et al., 1995). Neglect or failure to involve parents, indifference or brutal discipline leave their mark in emotional circuit and lead to adopt secondary attachment strategies, anxious or avoidant attachment. Collins & Feeney (2010) suggest that responsive caregiving for others in distress might be particularly difficult for those who are uncomfortable with emotional expression or who have difficulty regulating their own emotions. These difficulties are associated with attachment insecurity, which explains why both, avoidance and anxiety, are associated with lower levels of responsive caregiving. Anxious attachment develop in an environment that constantly maintaining proximity to a parent is inconsistent and need proximity (privacy) and approval of others. The adults with anxious attachment feel a chronic fear of rejection if they are not enough close or appreciated as person, and have high level of anxiety. Avoidance is a strategy caused by the suppression of pain, stress, by the frustration. The parent is distant, cold, or reject the child. Inhibition is a strategy driven by fear, anxiety, anger, sadness, shame, guilt. These emotions are associated as threats and vulnerabilities.

2.4.3. Parents as educators

Parents are their first teachers and they have a key role in shaping up their character. A balance of education at home and school moulds a student's actual learning. ... Parental encouragement has played a crucial role in successful students. Their role is not limited to home but involvement in school activities too.

Vygotsky's theory of learning has become the central theoretical framework for studying parent-child interactions during story sharing with books. With an emphasis on the inter-play between parent-child conversations and specific tools in the process of knowledge construction, Vygotsky's ideas provide 'a natural framework within which to view parent-child literacy interactions' (Neumann, Hood, & Neumann, 2009, p. 313).

Vygotsky was not interested in the child's intellectual ability at a particular point in time in his development, but emphasized in his theory the child's principled potential for growth and intellectual growth. He examined the relationship between development and learning at two levels: (1) THE ACTUAL DEVELOPMENT LEVEL: This level concerns the contemporary mental functions that the child has acquired in the past and knows in the present:

(2) THE POTENTIAL DEVELOPMENT LEVEL: This level pertains to the mental functions that the child has not yet acquired and will not be able to acquire on his own, but under guidance, according to which the pit is not filled by his vertebra. Between the two levels is the approximate area of development

Zone Of Proximal Development, which represents the distance between the level of actual development of the individual, which will be determined by problem solving on his own, and his level of potential development, which will be determined by problem solving under the guidance of an adult or child who has already acquired this ability.

Vygotsky argued that every child has an approximate range of development, and with the right guidance and education he can reach his touch. He assumed that good learning precedes the child's development and that in order to teach him one should rely on the near term of development, and not on functions that have already matured in him.

Vygotsky further argued that the lower threshold of learning and the upper threshold of learning should be defined and that only between the two would there be a maximum perception of instruction. The lower threshold is what the child can do on his own, without help, and the upper threshold is what the child can do under guidance, external to him. According to Vygotsky, what the child can do right now with assistance will slowly become what he can do on his own without assistance. Then the transition to a higher level of execution will occur, and so on. Only in this way will it be possible to use teaching to reveal the developmental processes that are now in the presumed developmental area. Understanding this mechanism led to a reassessment of the teaching and of the student.

Good learning, according to Vygotsky, will be in the presumed developmental area, and in fact, no task should be imposed on the child that he is unable to do, that is, that is not in his presumed developmental area. Any learning aimed at levels very far from the child's ability is ineffective because it is not in the range between the actual level and its potential level. Needless to say, imposing tasks beyond the learner's reach is not only costly, meaning they do not lead to a profit but are also (and mostly) harmful because the

tooth can undermine his self-confidence, frustrate him in idle efforts and throw him into unnecessary whirlpools of self-disappointment.

This theory reflects a general law for learning, for all learning - both children's learning and learning of high and advanced mental functions of adults, and perhaps even recommends it. College learning evokes a variety of internal developmental processes, and these can only be implemented when the learner, child or adult, interacts with the environment, meaning that learning is the result of interactions. Once these processes are directed, they will be part of the learner's independent developmental achievements, part of his informative, intellectual, mental, social and so on. This means individual growth. It is an expression of personal growth. The learner progresses in learning due to the thumb side: his interactive experiences give birth to personal assets for him, but in turn are in the ground for the growth of another acquisition of new assets, and so on as links in the endless learning chain. Learning is therefore not out of nothing, but it is always there from what there is.

According to Vygotsky, learning is, as mentioned, a change of discourse, and thinking is a form of communication, and speech should not be separated from thinking or the word from its meaning. His favorite metaphor in this matter is "water": just as if we separate hydrogen and oxygen, the essence will change, so too thought cannot be separated from speech. In this context, the unit of analysis in Vygotsky is the concept: term + meaning. In Vygotsky's view, teachers have a key role to play in guiding the learner, although the intuitive moves that exist in each and every child should not be undone. He argued that only a combination of these two moves, formal and intuitive, ensures effective learning, that is, in-depth and long-term learning. The great art of teaching, Vygotsky believes, is finding the right range for teaching, that particular and precise interval between existing ability and potential ability (Vygotsky, L. 2004).

Steinhour (1985) claims that from the day a child is born he begins molding his perception of "Good" and "Bad", "Right" and "Wrong" – by absorbing and internalizing things his or her parents do and say. By this process the children develop an ability to control their urges, and an ability to live according to the standards of these "Good", "Bad", "Right" and "Wrong" values. For this ideal situation to take place, the values of the parents and the values of the society in which they live need to match. When the values do not match, the education the child absorbs will not be useful for him or her when engaging in the community. Steinhour (1985) gives an example for a child who lives in a family who has ongoing clashes with the authorities – so he also becomes a child at risk of becoming an offender. Other examples for this situation we may find in

families of immigrants: Some parents who have immigrated into a new culture try to enforce the norms of the home culture upon their children, whereas the children reject these norms of the home culture and wish to adapt to the norms they are exposed to at school and generally in the community.

Steinhour (1985) claims further that in order for parents to be successful at their role as educators and pass on to their children the values which they find fit, they must be persistent in what they choose to teach their children, and persistent with the expectations they express. An effective connection requires coordination between the declared values of the parents and their actual behavior as much as possible. Values are internalized many times by what we see: Children imitate what they see, more than follow what they are told, and they identify more with what they see than with what they are told.

One of the most prominent figures in the theoretical development of moral consciousness in man is Lawrence Kohlberg (1927-1987) - Lawrence Kohlberg American psychologist. In his research and that of his successors over many years, (from the 1950s onwards) around the world in various societies, a scale of personal development "moral development according to Kohlberg" was formed. The basic premise is that a person wants to be moral. As humans develop in their intellectual understanding, so does his morality. Hence, it is possible in appropriate education to enhance the moral development of young people, in particular, cognitive development. Today, the accepted argument is much more complex than just cognitive development, but establishing moral development as cognitive is still the basis for this idea. The ladder is made up of three levels. Each level has two stages. And a hypothetical seventh stage, which has not been proven by research, but was published in the late days of Kohlberg as another stage that cannot be ignored in the development of moral awareness (halakhah) and moral (act) behavior (Rotem A. and stones E., 2010).

The best known moral dilemma created by Kohlberg is the "Heinz" dilemma, which discusses the idea of obeying the law versus saving a life. Kohlberg emphasized that it is the way an individual reasons about a dilemma that determines positive moral development.

After presenting people with various moral dilemmas, Kohlberg reviewed people's responses and placed them in different stages of moral reasoning. According to Kohlberg, an individual progresses from the capacity for pre-conventional morality (before age 9) to the capacity for conventional morality (early adolescence), and toward attaining post conventional morality, which only a few achieve. Each level of morality

contains two stages, which provide the basis for moral development in various contexts (Rotem A. and stones E., 2010).

Steinhour (1985) mentions other criteria needed for parents to be the educators of their children: Parents, writes Steinhour, need to be present in their children's life in order to fulfill their needs. Present not only in body, but in spirit. Also, they need to set a personal example and to enforce what they tell the child to do. Children, writes Steinhour, learn how to suppress their urges and to mold their behavior only if they feel they have access to their parents and their parents are attentive to their needs. With unattentive parents or with parents who are not present physically or emotionally, children will not have a parental model of behavior, and they might be uncivilized.

Hildshimer (2008) agrees with Steinhour (1985) and adds that when parents add warmth and feeling to their discipline, they make this process of value absorption easy and effortless. Hildshimer refers to it as a process of "shaping and molding a human being; a magnificent process" - she writes. The child, writes Hildshimer, hears the way his parents talk and imitates them, the way he imitates the language in which they speak, in his natural language acquisition process. When the child sees his parents being considerate and flexible he develops an ability to be flexible and considerate. The child then does not need to be *told* to be considerate and flexible. The child sees his parents reach out to help him and his siblings, and becomes used to the fact people reach out to help one another. A good atmosphere at home gives the child the feeling he or she belongs in the family, and that feeling of fitting in is the reason the child holds on to the family values. When a child appreciates his or her parents, they aspire to be similar to them and thus adopt their mature behavior.

Ben Pazzi (2016) refers to Levinas and his theory of the connection between instruction and parenthood. In his theory, Levinas wrote that the teacher somewhat simulates what a parent does, and that parenthood itself is not only biological, and that referring to parenthood as biological does not show parenthood in its fullest and deeper context. According to Levinas, parenthood is the "Self" opening into new possibilities, beyond the "Self". But this, writes Levinas, can only happen if the parents define their parenthood mostly as their responsibility as educators, and not as merely being the biological parents of an offspring. It is common to refer to a spiritual figure as 'as important' as a biological parent, but we can borrow the frame of reference of "a spiritual figure" and use it to expand and rebuilt our frame of thought about parenthood. We could do so if we consider the moral meaning of being a parent, and the responsibility it involves. As oppose to a regular moral situation, where the voice of morality is external,

pregnancy and parenthood confront the parent with an internal moral voice. Parental education is based upon internalizing aspects of pregnancy and parenthood: taking the full responsibility of the child and of her or his education. This is in a way claiming biological responsibility. This idea expresses the moral meaning of parenthood.

2.4.3.1. Parents as cultural educators

The research literature in the field of education doesn't deal much with the role of parents, if ever, with the parents' perceptions of their roles towards their children. Most of the studies were done from the point of view of the professionals who are dealing with the school world. One of the areas examined is the relationship between parents and the school is about rights, division of authority, patterns of involvement and intervention, and the influence of parents on the educational achievements of their children. Parents are perceived as consumers, clients, or partners of the formal education system and their interface with the educational establishment is usually the focus of research (Kroeker & Norris, 2007; Glanzer, 2008).

Studies comparing parents in different cultures indicate that there are some common concerns for all parents: concern for the physical integrity and physical health of the child, concern for the material existence of the child in the present and future, and concern for the child's education and culture. The response to these concerns differs from culture to culture. In the field of education and initiation into culture, the development of children is considered to be largely dependent on the family context and cultural choices made by the adults who influence them among different cultural possibilities. In many societies, especially in modern and Western culture, this role is perceived primarily as the role of the parents and is perceived as the first influence on the transformation of children into members of culture. The "cultural language" that the children will acquire depends to a great extent on their parents' choices of what to emphasize and what to give up in the cultural context in which they live (Bornstein, 1991). These parental choices are affected, among others, as Lariau (2003) points out from the family's socioeconomic status. According to Laurie, the social status has a formative effect on various aspects of family life, including the style of parenthood, which in turn affects the cultural capital available to children as adults. Studies in the field of socialization of values between parents and children report various variables that are considered to affect the transfer of values between parents and their children, including the nature of the values, the perceptions and attitudes of the children regarding the values held by their parents, the age of the children and the quality of parent-child relationship (Maccoby, 1992).

In the 1960s, theories of socialization were prevalent that perceived the process as unidirectional and as occurring from parents to children. The parents were perceived as coaches or cultural communicators and the children were perceived as "empty containers" gradually filled with the required social repertoire. Over the years (from the 1940s until today), there has been a shift to socialization concepts that see the process as bi-directional and interactive between parents and children. As a result, the transition from search to direct connections between parents' practices and children's outcomes has led to the construction of models based on reciprocity and interaction between the partners.

These studies assume that children undergo socialization mainly through their participation in interactions with close partners (family or friends) and that these interactions are fundamentally different from interactions with strangers. The perception that attaches great importance to the role of parents in mentoring to culture does not contradict the knowledge that parents are not the only factors influencing the socialization of their children and their initiation into culture, and that processes of socialization and re-socialization can be eradicated at any time throughout life (Maccoby, 1992; Whitbeck & Gecas, 1988).

We were found to learn the role of parents as educators. The contemporary concept over their role and contribution in this regard, in a way, rejects the so-called single direction of influence of the parents over their children's development. This interaction is constantly being seen as a mutual influence and process moving from the parent to the child and the other way around, which as such triggers a variety of factors which in one way or another may impact the children's development and education.

Below we will refer to the way in which parents serve as educators of their children in Jewish and Arab culture in Israel.

2.4.3.1.1. Parents as educators in the Jewish family

Levin (1989) believes that the parents must take care of their children, a clear and positive sense of belonging to the group of Jews, and that will contribute to the establishment of land belonging, security and balanced behavior of their children in the future. However, one must distinguish between two approaches of parents as educators in the Jewish family in Israel - the secular approach and the religious approach.

2.4.3.1.1.1. In secular Jewish society

Regarding the secular approach, in a historical perspective, many of the secular Jews who live and raise their children in Israel today can be seen as descendants of the Zionist revolution. The Zionist revolution was to affirm a secular self-identity as a nation along with, or even in place of, traditional religious and communal self-identity for the Jewish society (Ben-Meir, Y. 1995).

Their parents or grandparents, who shared the revolution, rejected two patterns of Jewish identity. One is the desire to maintain a community life in the Orthodox religious spirit and the second is the aspiration to assimilate completely into Western culture. They attempted to form a secular Jewish national identity by connecting to the modernity project, with a great deal of detachment from the religious Jewish sources and negating the Jewish Diaspora past (Goodman and Jonah, 2004). For three or more generations, the goal of education in Israel was to implant man in the homeland. In this context, Zionism defined the biblical text as a central and important element and rejected the texts it identified with the Diaspora and Diaspora. Over the generations, the knowledge of the Bible and its status in the eyes of the generation of the sons and grandchildren - today's parents - is completely different from its status at the beginning of the road. Israelis who grew up in Israel during these decades generally saw themselves first and foremost as Israelis. The most prominent elements of their identity were the attitude toward the state and the country. Their attitude toward the Jewish religion and the Jewish people was reserved (Oron, 2010).

The self-image of the mythological sabra and its self-confidence began to deteriorate after the Yom Kippur War. The impact of the wars and the ongoing occupation since the Six-Day War illustrated basic questions in the Jewish-Israeli experience. Since the 1980s, the Jewish component, along with the Israeli component, has begun to identify with the secular national identity and to become more interested in renewing the connection to Jewish sources (Oron, 2010, Sheleg, 2010; Sagiv and Lomsky-Feder, 2007). The interest expanded gradually and was expressed in a variety of ways: secular batei midrash for learning Judaism, marking holidays and life rituals in new variations that maintain an affinity with the traditional ceremony, the existence of secular prayer communities, the work of media personalities in Judaism, the allocation of time for dealing with issues of faith, Piyutim from medieval poetry and their performance on popular radio stations, creating and enhancing the connection to Judaism in various fields such as social Judaism, Jewish ecology, Jewish psychology (Sheleg, 2010, Sabra Ben Yehoshua and Sorek, 2012).

However, very little has been studied about secular parents in Israel to this day. Amzal-Bahar and Wolf (2003) studied participants in secular seminaries. In response to a question regarding the motivation to study in the beit midrash, 59% of the respondents answered that they want their children to "preserve somewhat" the Jewish tradition and therefore have an interest in deepening their personal knowledge. The respondents in this case are secular who study in batei midrash, which does not characterize most of the secular, and therefore it is difficult to deduce from this study regarding the general rule. What can be learned from this research is that within the studied population group, motivations related to parenthood are a profitable motive for participating in the activities of the batei midrash. It should be noted that the population of students in the beit midrash is high middle class and it is possible that the motivation associated with parenthood is associated with a class social aspect.

Hamo (2012) focused on her groundbreaking study of secular parents. She investigated the educational expectations of secular parents in Tel Aviv in the field of Jewish identity. From her research we can learn about the perceptions of the secular identity of the interrogees and their expectations of the education system in the field of Jewish education. Hamo points to a variety of expectations raised by the parents, including clarification of identity, deepening of traditional Jewish knowledge, strengthening of belonging to Israel, education of humanistic and pluralistic Judaism. In her research, Hamo focused on her parents' expectations of the school, and her research shows that the parents she interviewed see the education system and those in charge in this system as the primary custodians of their children's education in the field of Jewish identity.

2.4.3.1.1.2. In ultra-Orthodox Jewish society

Orthodox Judaism treats the institution of the family as sacred, and therefore the main events in religious life are family events such as a Shabbat meal, circumcision, and bar mitzvah. Jewish family life is based on religious values, which are expressed in a whole system of laws and mitzvot that derive from the family institution, and in the absence of the family institution they cannot exist. From here, one can understand the ideal of ultra-Orthodox society, which is the growth of large, cohesive families around an ultra-Orthodox way of life (Engelsman-Prins, 2012).

The model of the ultra-Orthodox family in Israel is unique, because the scale of values accepted among the ultra-Orthodox in Israel is different from that of fathers of breadwinners and caregivers. Interaction between fathers and children in the Haredi family is not an innovation or a result of social struggles and revolutions, but rather a

religious practice (Marks & Plakovitz, 2007). However, the claim that religious societies rely on functional structures and are guided by essentialist concepts provides only a partial explanation for the conduct of the Haredi family. A family structure based on gender-adjusted roles in the classic Western Standard, was adapted to many Haredi homes until about two decades ago. Between the years of the fifth and the late 1980s, men who studied were financially supported by their wives, who dealt with various fields of teaching and education (Leosh, 2014). This arrangement enabled the women to run a home and a family alongside work for their livelihood. During these years the contribution of the Haredi student to the family came from the halakhic and spiritual leadership of the home and emotional support for the woman (Kaplan and Stadler, 2012). Today, due to the saturation in the field of education, many yeshiva students are employed in jobs that do not coincide with the children's time, and a gap is created that is filled by many Haredi fathers. The period of time that Haredi fathers devote to their children is considered significant (Leish, 2014).

Another important point is that parenting in Israeli Haredi society is inseparably integrated into community life. The education of the children is done within the framework of the community to which the parents belong, and there are not many choices regarding educational institutions. Every stream educates its children in its own institutions, and it is therefore very difficult to transfer an institutionalized child even when he has social or educational difficulties. Moreover, the parents' willingness to criticize the educational institution is minimal, since such action may be seen as undermining the authority of the establishment and the community. However, in recent years Haredi parenting has coped with exposure to the secular world, and parents often find themselves confronted with questions that the Haredi value system is not interested in dealing with. The ultra-Orthodox parent also faces the demands of self-realization of the youth, who wish to express their uniqueness and refuse to be "like everyone else" and therefore engage in areas of interest that are not acceptable in Haredi society (Greenberg, 2015).

The ultra-Orthodox education system is thriving today in Israel. It includes thousands of educational institutions from early childhood to post-secondary education and the number of students in them has increased more than in any other education system in Israel in decades recent: In the years 2001–2019, it increased by 98%, compared with a 52% increase in Arab education, 30% in state-religious education and 14% in state-Hebrew education (Kahaner and Malach, 2019.) Tens of thousands of families deposit their sons and daughters in the institutions of this education system, which differs from

the state education in the country. The parents this gives expression to their ultra-Orthodox religious worldview and are proud that their children are winning to study in the ultra-Orthodox educational institutions.

Usually in early childhood care settings, between birth and age three, there is no gender segregation in school settings. At these ages parents choose between arrangements that cost money for paid care and free family care. The services provided in these frameworks are basic, and it is important for parents that the caregivers and the physical environment be adapted to the accepted ultra-Orthodox norms (Gilboa, Y. 2016).

The ultra-Orthodox family sees a fundamental value in the education system and in the institutions it sends to their children. Parents struggle to get their children educated in perceived educational institutions as good and quality, consistent with their view and the community to which they belong.

The assumption is that education should impart values and habits that are consistent with parents' perceptions, and perhaps more so with their aspirations and desires. The educational institution 94 One in five students in which the children study also affects the status and social position of the rest of the household and the girls. The parents attach great importance to the admission of the boy or girl to a proper educational institution in their eyes (Gilboa, Y. 2016).

2.4.3.1.2. Parents as educators in the Arab family

In order to examine the activities of Arab parents as educators, it is impossible to ignore the relations within the Arab family, which are characterized by internal dependence. Children depend on their parents who become dependent on their children when they are old (Amar, 2013). However, Haj-Yihya-Abu-Muhammad (2006) argues that in Arab society, parent-child relations have not been adequately studied. The existing reference to parenting in the Arab family in Israel is often limited to the claim that parental functions are influenced by the traditional characteristics of the family, and that these changes have undergone changes in the traditional family over the years (Barakat, 1993; Dwairy, 2004). Therefore, the knowledge about the parenting styles of the Arab family is limited, as are the expectations of the children and the attitudes toward their growth, and the nature of the relationship between parents and children. The ability to understand the differences between generations is also limited, as there have been almost no studies examining the changes that occurred in the relationship between a parent and a child in the Arab family (Haj-Yahya-Abu-Muhammad, 2006).

The few researchers who did relate to parenting in the Arab family generally argued that parent-child relations, who are an integral part of the family, carry its characteristics. For example, patriarchy and partnership have clear implications for the nature of parent-child relationships, parenting, and children's expectations. The traditional father in the patriarchal family, located at the top of the pyramid, is described as having the authority and the task of setting limits and codes of conduct, discipline, and support for his family. He is known as an aggressive and tough man in his relations with his adult children, but he expresses love and affection with openness toward them while they are minors. The father loves to play with his children, joke and having fun, with babies he enjoys the quiet atmosphere beside them. However, when children grow up, the father is not expected to be their friend, so they prefer to share their experiences and secrets with their friends or with their mother (Haj-Yahya-Abu-Muhammad, 2006).

In other words, parental functions in the Arab family are consistent with the norms and cultural determinants of husband-wife relations. While the father's role is to punish, control, and discipline, the mother's role is to support, educate, and raise. The baby's role is to obey his parents, surrender to them, and fulfill their expectations. The mother is dedicated to her children and devotes their time to them (Haj-Yahya, 1994). Arab parents are not expected to be friends of their children and do not expect them to be like this. They raise respect in their children and achieve this through complementary transactions. When it is necessary to impose discipline, they may exert physical force, claiming that it is done out of love and concern for the infant (Haj-Yahya, 1994).

In addition, one of the characteristics that the Arab family considers to be the most positive is the involvement of the extended family in raising children in the nuclear family, in caring for their needs and in supervising their development. When family members are required by the parents to help with the basic tasks of disciplining the home and supervising, accepting the request, release the biological parents to other tasks and duties assigned to them as parents. As mentioned, due to the economic obligation imposed on the Arab father who is absent from home; the education of the children rests on other men who are related to the family (uncles, brothers, grandparents, etc.) Thus, children always grow up among adults, not only their parents, and it is very rare to find babies whose parents left them under the care of a babysitter or adults they do not know (Haj-Yahya, 1994).

2.4.3.1.2.1. The change in parent-child relations in Arab society

The study of Israeli society indicates that it can be considered a family society, in which there are close interactions between different generations in the family (Bar Yosef 1991; Peres and Katz 1991). Historical factors (e.g., the Holocaust) and social factors (e.g., the dominance of religion and tradition), intertwined with everyday existential realities (e.g., military service and terrorist acts), contribute to the unification of the family unit in Israel. However, we are witnessing changes in Israeli society, which is shifting from an ideological and collectivist society in nature to a consumer society with a more individual tendency than before (Almog 1997, 2004; Smuha, 1999). Vogel-Bijou (Vogel Bijou 1999), which studies the Israeli family, argues that the processes of democratization, pluralization and individualization that have taken place in Israel in recent decades are clearly reflected in the nature of the Israeli family. Individuals in the family become more autonomous and more emphasis is placed than ever on their individual desires and aspirations. According to Vogel-Bijou, today the perception is prevalent that the family should meet personal interests and provide the conditions for the individual growth of its individuals.

Despite these changes, studies conducted in recent years indicate that Israeli society remains collectivist compared to societies in Western Europe and the United States. And that despite postmodern influences on the family, '(SCHWARTZ' 1994 in Meisels 2001).

'Family' is still the normative framework of the family institution in Israel (Vogel-Fijui, 1999) According to Levitsky (2006), the Israeli context sharpens the tension between norms of family and norms of individuality. The Israeli blend of Western individualistic culture and first-rate family culture may intensify the dynamics between close and intergenerational relationships.

The meager knowledge about the characteristics of parenting in the Arab family makes it difficult to understand the processes of change that have taken place in these relationships over the years. Habash (1977) was one of the first to relate to this issue and claimed that the process of disintegration and change in social frameworks and in the Arab family did not skip the relationship between a parent and a child. One of the most striking changes that affected these relations was the acquisition of economic independence by the boys; they're leaving to work outside their communities, and their withdrawal from the communal home of the extended family. This change led to a reduction in the dependence of the boys on their parents and strengthened their position

in the family. At the same time, the traditional father's position was undermined, his power weakened and his functions limited (Hijazi, 2001).

Hijazi (2001), who calls the young people in the family the children of the dot-com, argues that in this era characterized by urbanization, industrialization and advanced technology, the child's status has been significantly strengthened. Children today control technology and follow them far more than their parents, who began using them and rely on them in everything related to computers and the Internet. His assumption is that these two resources have changed the balance of power in the traditional parent-child relationship, in which the child is dependent on his parents and needs them (Hijazi, 2001). Alhaj (1983) agrees in part with these assumptions, and argues that the house of the father has indeed lost the basic elements of its existence, but its influence has not disappeared. The continuity of the influence of the father's home is a function of the continuity of the extended relationship between the family members, even after the acquisition of education and economic independence by the sons.

Dwairy (2004), one of the few empirical studies to examine parenting styles and their relationship to the mental health of adolescents in the Arab family in Israel, reinforces this claim. The study examined three parenting styles. The findings of the study show that Arab parents today use authoritarian style with girls and tend to be more authoritarian with boys. Thus, for example, the parents negotiate with the girls about the rules of behavior and family laws, and adopt reasonable ways of dialogue and persuasion with support and encouragement. The boys, on the other hand, exercise great supervision, require obedience, and limit their behavior with force and punishment. Thus, there is a trend of change in the authoritarian parenting style that characterizes the parent-child relationship in the traditional family, but this trend is mixed.

2.4.3.2. Parents' influence on the development of their children

Every child upon earth needs a family to take care of him or her, and give him or her a continuous and meaningful parenthood, that would encourage him or her to fulfill his or her potential to the fullest extent. Children develop many relationships, but their most meaningful relationship is their relationship with their parents. If the connection between the biological parents and their children is a constant, ongoing relationship, it becomes not only a biological connection but also a psychological connection (Steinhour, 1985). The newborn has a most basic and primal need for assurance in its caretaker. This assurance is crucial for the normal development of the newborn. The newborn has to be assured that he/she and the caretaker have a bond. This caretaker will usually be the

mother (Steinhour, 1985). The newborn arrives into the world completely dependent and it has no visual memory. But he or she is responsive to the intimacy between them and the mother. This responsiveness will soon become a bond based on pleasure, satisfaction and safety. In the first weeks of a baby's life, one can see how the touch of his parents provides the baby with a sense of secureness (Fryberg, 1974). For this reason, parents ought to provide their baby with quality care, full availability, warmth, and sensitivity to the baby's needs (Erez, 2011). Once there is a solid bond between the parents and their child, the relationship exists for the child even when the parents are not around (Steinhour, 1985).

According to Piaget theory, the baby is born with a developed motoric system, and it needs the parents' assistance in order to further develop, evoke and enrich its motoric skills. A baby that will receive external stimulations from its surroundings in general and specifically its parents, will be able to develop its brain, that will later on pass more complex messages to the muscles, which will create a closed circuit in which one system develops and stimulates the other systems (Carmon and Levian-Elul, 2008).

In the first year of its existence, a baby grows from about three KG, to about 10 KG. This means that in the first year of its life, the baby triples its weight, and consumes a lot of food. The baby has a sucking instinct that enables it to eat, and whenever it feels an inconvenience, it can solve it by crying for his mother (Hildshimer,2008).

From the second year to a child's life, parents also need to provide suitable boundaries and guidance for normative behavior. It is assumed that children who experienced patterns of Safe Attachment will tend to cooperate with their parents and will turn into well-disciplined children, more so than children who have not experienced Safe Attachment patterns with their parents.

As children reach the ages of Kindergarten, they are able to do more things on their own. At this stage, the parents are then expected to give their children the space and the independence to experiment with some challenges on their own. Warmth, support, and respect for the child's needs and opinions are still fundamental, together with gradually granting the child with more responsibilities, set limits, help and support when they are needed (Erez, 2011).

In more advanced stages in the child's development, he (or she) moves from complete dependency on their parents to increasing independence. There is a tight connection between the child's growing independence to his or her motoric skills. The child begins to do things on his own that he used to need his parents to do for him. Other elements in the child's growing independence are his or her intellectual ability, imagination, and

initiative. As the infant becomes a child, his thoughts are very concrete. He (or she) has no abstract thought. The infant believes only what he sees. What he cannot see, he can't perceive. At this stage, the parents hold the child accountable for more and more of his (or her) actions, and they install the first signs of conscience in the child: "Look at what you've done!", "Why did you hit the baby? Now you made the baby cry!" (Hildshimer, 2008).

The child has different needs as she (or he) gets older. Reasonable parents realize that and adapt their parenthood according to the child's exceeding independence and acquired skills. The devotion that so far fulfilled the baby's need for a bond, if continued will be experienced as over-protectiveness, a fixation on treating the child as a baby, and in extreme situations this will interfere with the child's progress, with his growing individuality (Steinhour, 1985).

When children become teenagers, they go through changes that also influence their status in the Familial System and specifically their relationship with their parents. Many parents experience great difficulty in their relationship with their young teens. These difficulties derive from the tension between the young teens' need for increasing independence, and the fact that they are still in many ways dependent on their parents. Another issue is the rules that the parents set. In this stage of early teenage years, parents and teenager's battle around the autonomy that a teenager can pertain. Whereas the parents believe that autonomy means taking responsibility, teenagers define autonomy as freedom from the authority of adults or rebelling against the lifestyle and values of their parents. In their rebellion teenagers demonstrate their strive for freedom to choose their own lifestyle (Tourel, 2003).

These gaps between teenagers and their parents lead to a decline in the quality of their relationship and increases conflicts in the family. Often, the decline is minor and temporal, but teenagers have periods of inner turmoil, and a need to redefine their relationship with their parents, and the parents, on their end, are concerned that they will completely lose their relationship with their child. Out of this fear to lose their child, parents try to avoid confrontations with their children, and feel like they cannot influence them. Some parents regard conflicts with their children very negatively and believe that their relationship with their child is detreating. The professional approach, on the other hand, assumes that parent-child conflict promotes adjustment on both sides to the developmental changes the teenager is going through (Tourel, 2003).

The family life cycle stages perspective is probably the most famous part of family development theory.

Evelyn Duvall's (1971) classification table lists eight stages of the family life cycle:

1. Early married stage (married couple without children)

In this stage, the couple has just been married and has not had children. This stage usually lasts for 2 years. The task family development that is generally faced are adapting to the newly formed family life, preparing for pregnancy and becoming parents (Brooks, J. 2011).

2. Stage of family with baby (birth of the first child)

This stage the family has a baby can be one or two children. This stage usually lasts for 2.5 years. The family development task faced are preparing for the baby's development, managing income and expense to care for the baby, providing a comfortable home for parents and babies (Brooks, J. 2011).

3. Family stage with preschool children (oldest child 2½–6 years)

At this stage the family has children with preschool age. The task of family development faced is setting the income and expense fit for their children's needs, and stimulating their child's growth and development (Brooks, J. 2011).

4. Family stage with school-age children (oldest child 6–13)

This stage usually lasts for 7 years. The task family development faced is to prepare themselves to be good parents, to set additional income and expenses to fulfill children's needs, manage physical, social, emotional, intelligence development and education of school-age children (Brooks, J. 2011).

5. Families with teenagers (oldest child 13–20)

At this stage the family has children aged teenagers. This stage usually lasts for 7 years. The task of family development faced is to prepare themselves to be good parents, balance freedom with responsibility and emancipation in her teenage children, maintain family harmony for mental development, emotional and intelligence of teenage (Brooks, J. 2011).

6. Family stage with children leaving family (family as launching centers)

At this stage one by one the child leaves the family. Starting from the oldest child and terminated by the smallest child, usually lasts an average of 8 years. The task of family development faced is to prepare themselves to be left behind by children, prepare themselves to

communicate with children as adults, further improve husband and wife to prepare themselves to be good in laws, grandfathers, grandmothers (Brooks, J. 2011)

7. Stage of middle-aged parents (empty nest to retirement)

At this stage all the children have left the family, the only husband and wife middle age, the average lasts for 15 years. The family development task that must be carried out is to prepare yourself to enter retirement age, to prepare yourself to be good in laws, grandfather, grandmother, to rebuild husband and wife relationships (Brooks, J. 2011)

8. Stage of elderly families (retirement)

At this stage the husband and wife are old aged until they die, lasting on average for 10-15 years. The task of family development that must be carried out is to prepare yourself to live alone, fill retirement with useful activities, arrange expenses according to pension money, prepare to lose a partner and deal with diseases and generative disorders (Brooks, J. 2011)

To summarize: There is no doubt that parenthood and parental resources are fundamental and crucial for a child's and a teen's normative development, both mentally and physically. Ill-parenthood is a major factor in a person's acquiring of violent behavior, addiction, anxiety, depression and low motivation. A good parenthood which benefits the child is a valuable asset children, teenagers, and society in its entirety (Sutzkever-Cohen, 2002).

2.4.3.3. Types of Parenting

A type of parenting is defined as the holistic collection of beliefs and approaches that lay the basis for the environment in which the parenting takes place (Darling & Steinberg, 1993).

Baumrind (1968, 1991) discusses two aspects of parenthood: parental responsiveness and parental demandingness;

Parental responsiveness - the parents' immediate and dependent responses to the children's discovery and communication activities towards them. Parental responses are considered immediate when they follow the child's action within a short time frame and are considered dependent when its dependent on the child's actions (LeMonda et al., 2014).

Parents' demands - also called "behavioral control" - refers to the demands that parents demand from their children regarding their integration into family life as a whole,

according to their matriculation requirements, supervision of their children, their efforts to discipline the children and willingness to confront a child who does not obey them (Baumrind, 1991).

A combination in changing levels of both aspects creates four common parenting styles. Baumrind had described three of these styles: authoritative, authoritarian, and Permissive (Baumrind, 1968). Maccoby and Martin (1983) followed Baumrind's footsteps and added a fourth style: Intervening parenthood (Maccoby and Martin, 1983).

Authoritative parenthood represents parents who are very demanding, and are also very responsive. These parents have explicit demands of their children, but they also express great warmth for their children and support them fully (Baumrind, 1991). Authoritative parents spend a lot of time to understand their children, and to discipline them: from an authoritative point of view disciplining a child when the rules are logical and explained is an educational act more than it is a way for the parent to control the child. One might argue that the authoritative parenthood type has a balance between discipline and expressions of care and empathy (Baumrind, 1991). This parenthood type is regarded as assertive, but not rigid. Authoritative parents are usually flexible and responsive to the child's needs, and they combine it with the standards they set for the child to reach (Baumrind, 1991). The authoritative parenting style offers a balance between warmth and control, and highlights the communication and the conclusions between children and parents (Knox & Schacht, 2007). Authoritative parents will express warmth, responsiveness, reliability and consistency. They will share the logic behind family rules with their children, and will work to understand why their children object to certain rules. Authoritative parents are similar to Authoritarian parents in the sense that they set clear boundaries for their children and they enforce these boundaries. In oppose to authoritarian parents, they are open to listen to the children's questions and criticism and they are open to discuss these with them. An authoritative parent will wish that his children will grow to become assertive, balanced, and responsible people (Conrade & Ho, 2001).

Authoritarian parents are very demanding of their children but they are not quite responsive to them. They are regarded as very controlling of their children, but they do not support them in their struggles (Baumrind, 1991). Authoritarian parents hold rigid and unreasonable discipline in the household, in order to enforce their demands of their children, and in order to set rules for them. According to Baumrind (1967) authoritarian parents try to mold, control and analyze the child's behavior and attitude in order to mold into the boundaries of a child's conduct they find fit. Parents of this type appreciate

surrender when they feel the actions or beliefs of the child do not fit their own. The authoritarian parenting style is restrictive, demanding and non-responsive to the child's needs or explicit desires (Gould & Martindale, 2009).

Instead of focusing on the child's needs and demands as an individual. The authoritarian parent focuses on making the child obedient to the parental demands. Authoritarian parents do not tend to invest much in encouraging or praising their children, and they believe that children should get their decisions and words as absolute truth.

Authoritarian parents are sometimes not so affectionate towards their children (Baumrind, 1966).

Permissive parents are not so demanding of their children, and they are highly responsive. They do not set clear and high expectations of their children and they express a great deal of warmth towards their children and support them (Baumrind, 1991).

Permissive parents are often described as parents who wish to be friends with their children, as opposed to a parental figure. According to Baumrind (1966), permissive parents are more responsive to their children, but they do not set the proper limits for their behavior. Baumrind (1991) reported that permissive parents do not demand the child to act maturely, avoid confrontations with their children, and demand little of them. Permissive parents tend to perform as a resource for the child; that he might use when he needs them. Permissive parents enable their children to guide themselves, without demanding them or encouraging them to obey to external standards or limitations (Baumrind, 1966). Baumrind analyzes that children who grow up with permissive parents do not have much faith in themselves, have low self-control and are unhappy. Boys who have permissive parents tend to reach a low amount of achievements at school, whereas girls who have permissive parents function well at school (Baumrind, 1966).

Examples: When a child is running around in the Supermarket, and takes off items from the shelves, or is being disruptive in class, a permissive parent will enable him (or her) to do so. They will respond positively towards the child's actions and impulses. The permissive parent will avoid confronting the child, so he (or she) is likely to drag the child out of the store but not to stop he's behavior in the store while it is occurring. He or she will avoid setting limits for the child's behavior. When authoritative parents will find themselves in the same situation they will set limits for the child's conduct, and they will explain to the child what he or she are expected and demanded to do. An authoritarian parent in these shoes will simply demand the child to stop. The authoritarian response will revolve more around controlling the situation, than around giving the child an

opportunity to learn what is the conduct he (or she) is expected to follow and to connect the dots between misbehaving and the behavior that is expected of him (or her) (Baumrind, 1966; Baumrind, 1991).

Undemanding parenthood was defined by Maccoby and Martin (1983) as non-interfering parenthood. These parents are characterized by having almost no demands of their children and very little responsiveness to their needs. These parents have minimal involvement in their child's life, and as a result of their negligence their child is more prone to risk behaviors, crime, etc. (Hoeve, Dubas, Gerris, van der Laan, & Smeenk, 2011). There is congruence between permissive parenthood and undemanding parenthood (Baumrind, 1971) but permissive parenthood is more complex (Baumrind, 1971). In order to show the complexity of permissive parenthood, Baumrind outlined two models of permissive parenting: Negligent-permissive and lenient-permissive. The negligent-permissive parent is the undemanding one, and he (or she) responds little or not at all to their child's needs and manner (Baumrind, 1971). More recent studies have expanded this definition of a negligent parent as a parent with few demands of his (or her) child, low responsiveness and scarce communication with the child (DeHart, Pelham, & Tennen, 2006). Negligent parents live their lives separately from the lives of their children.

The lenient-permissive parenting style is characterized by a parent that constantly "gives up" and lets the child do and act as he or she wishes, showing attentiveness to the child's current needs but does not help the child to find a way to adapt his behavior and impulses to a more social and age-appropriate behavior.

Zakki (2008) states four kinds of abnormal parenting:

"Absent parenting": (partial parental capability) which causes specific deprivations in the child.

"Deficient parenting": which causes specific damages to the child.

"Temporal parental incapability": reparable

"Chronic parental incapability": Irreparable

As the Arab society is collective, so too is Arab parenting, with fathers, mothers, and other adults taking part in child rearing and socialization. This collective educational unit is called Ahel and is responsible for caring for and disciplining Arab children and adolescents according to the collective paternal values (Weller, Florian, & Mikulincer, 1995). Within this context, mothers adopt and enforce the paternal rules in the case of both boys and girls. In a previous study (Dwairy, 1997), when methods of socialization adopted by Arabic mothers and fathers were compared, only minor differences were found in the selfreport of Arab mothers and fathers concerning their methods of

socialization. No significant differences between mothers and fathers were found in 13 out of 15 methods of socialization (Dwairy, 1997). Based on these cultural features, we decided at this initial stage of research to focus on the collective parenting of Ahel, and we therefore used one form pertaining to both parents instead of one each for mothers and fathers. This Arabic form of PAQ has been validated and used in two research studies conducted by the first author. The distributions of 21 (73.3%) of the items' responses were normal and do not show an acquiescent response set. The other 9 items (4 permissive, 3 authoritarian, and 2 authoritative) show either high or low scores. For further information concerning the two way translation and the validation of the scale (Dwairy,1997).

2.4.3.3.1. The parental types and styles among children

There are vast studies, which document how different parental types and parenting styles affect children. (For example, Furnham & Cheng 2000, Noack 2004 and Timpano et al. 2010). It should be noted however, towards the impact of parenting styles and results among children are not always clear. Some studies have taken a bottom up approach, and claimed that different children **evoke** different parenting styles (Collins, Maccoby, Steinberg, Hetherington, & Bornstein, 2000). Other studies have taken a top to bottom approach like the ones we have viewed so far. Another factor is that different cultures produced different educational views. Having said all that, still, in most studies, the authoritative parenting style was found to be the most affective parenting style when it comes to the child's benefit. Authoritative parenting was usually found correlative with high self-esteem of the child, a positive self-image of the child, the child's happiness, feeling of self-worth, and low amounts of juvenile delinquency (Furnham & Cheng, 2000; Hovee et al., 2011).

Another connection was found between children who grew up with authoritative parents to high achievements in school (Noack, 2004; Pong, Hao, & Gardner, 2005).

Authoritative parenthood was also found influential on the child's positive familial image, social and academic image among young children (Martinez & Garcia, 2008).

However, compared to authoritative parenting style , authoritarian parenting connecting to childhood issues like children's low self-esteem, low self-worth, high levels of anxiety and obsessive-compulsive syndromes (Furnham & Cheng, 2000; Timpano et al., 2010).

Chinese studies that examined parenting styles have found authoritarian parenting as having a positive influence on the academic achievements of the child (Stevenson, Lee, Chen, Stigler, Hsu, & Kitamura, 1990).

The conclusions of what are the outcomes of permissive parenting were much more obscure, and culture-dependent. Recent studies have completely contradicted Baumrind, showing that children of permissive parents are very happy compared to other parenting styles he explored (Furnham & Cheng, 2000) and they enjoy a high self-esteem, and a high social and academic esteem (Martinez & Garcia, 2008). A study that was held among teens in Spain showed that permissive parenting is the best kind of parenting, based on parameters of self-image, emotional adaptiveness, social adequacy, and behavioral problems amongst children Garcia & Garcia, 2009). We see slightly different results in the study of Furnham & Cheng (2000) that found that permissive parenting results low self-control and low self-confidence.

Whereas permissive parenting had resulted different conclusions amongst different researchers, undemanding parenting was found to have a direct negative influence on children, for example, in Hovee et al. 2011 research that found direct correlation between undemanding parenthood to child delinquency (Hovee et al, 2011).

As we have mentioned, there is a tight connection between the child's mental health and the parenting style he or she are exposed to (Timpano et al., 2010)

Huta (2012) has found positive levels of ego-mania among children of authoritative parents. This may suggest that children of authoritative parents are happier than other children, but a different research finds that authoritative parenting, that most studies regard so positively, is connected with obsessive-compulsive behavior. Authoritarian parenting was found related to obsessive-compulsive behavior in a greater extent (Timpano et al, 2010).

Alongside general results among children, there is evidence to support that different parenting styles are related to the types of individual interior values during childhood, adolescence and adulthood. (Hardy et al., 2011; Heaven, Ciarrochi, & Leeson, 2010). Heaven et al (2010) conducted a research in which they examined religious values of parents, parenting styles and religious values in the children, who ranged from 7th to 10th grade. The findings show that the child perceptions about the parental authority in their early childhood years has predicted positive values and the way they would later perceive religious faiths and values.

Martinez and Garcia (2008) have found that there is a correlation between how teens responded to authoritative parenthood, and the way they accepted the Christian notion of Universality, which determines that all people are destined to believe in Christ. The same correlation in these teenagers was found between their responsiveness to authoritative parents and their inner sense of confidence, mainstreaming, and accepting the Christian

tradition. Carlo, Mestre, Samper, Tur, & Armenta (2010) have found that pro-social values and behaviors are also correlated with parental warmth, which is in turn correlated to authoritative parenthood. The conclusions of studies have come to be contradicting, showing that authoritative parenting might advance **or slow down** pro-social behaviors and values.

Baumrind (1991) has found that parenting styles have a direct influence of the child's conduct as a student. Baumrind found that children of permissive parents tended to pretend in the classroom, and to sense entitlement. This behavior is promoted by the lack of parental guidance, and lack of clear boundaries. The child has no model of proper conduct to implement in the classroom. Children of both authoritative and authoritarian parents tend to be more socially involved. But children of authoritative parents, especially boys, tend to be more aggressive. Both authoritarian and permissive models of parenthood narrow down everyday conflicts, the first by oppressing them and the later by meeting the entire child's demands. Authoritative parents set behavioral standards without reducing the child's autonomy, assertiveness, and individuality.

Stipek, Recchia, & McClintic (1992) have found that by the age of two, children are capable of imitating their parents and using them as a role model. At this stage they also begin to mold their sense of "Self". A better understanding of the connection between parenting styles and the sociability of the child may help both children and parents to begin their joined path in a better way.

In short, Baumrind's studies of parental styles helps us to understand the connection between the education and models a child is exposed to and his later abilities in academic and social life, and also the child's self-esteem.

Summary

We can summarize and say from the chapter that the influence of the family and parents on the educational and socialization processes of the children developing in it is great. Thus, various theories dealing with the family system and educational processes and cultural acquisition processes emphasize the importance of these roles. One of the main and classic theories according to Bowlby, the attachment system has two important functions. The first is to protect the baby and provide shelter during times of crisis or a

sense of threat. When the baby feels that he cannot bear his stress level, he returns to the safe base of the mother or character. To provide the baby with a safe base from which to explore the environment, to be interested in other relationships with other people and at a certain point to disengage from his parents and establish new relationships on a safe basis. The ability to achieve functional independence and other interpersonal relationships develops on the basis of the safe foundation provided by the attachment system. As noted, Bowlby sees the quality of the child's experiences with the primary caregivers as having a significant role in shaping the child's personality, especially in his relationships with others, in the development of his self-confidence and in his level of trust and confidence in others (Leibowitz and Rez, 2002).

The next chapter will address the importance of education and education in the social and personal aspects, in which man applies his ability to become an integral part of society, and contribute to it by its potential, expressed in the way it acquires and implements education and practice.

3. Essential Emotional Resources in the Family and Positive Psychology

Families are the first and most important influence on a child's emotional resources development. For the most part families naturally fulfill this responsibility by simply being responsive to their child's needs and providing a safe environment to grow and learn. Family influences on the development of emotion can be seen in parenting practice, emotional family climate, and different emotional learning experiences. Particularly, supportive parenting and parental involvement play an important role in the development of emotional competence of children.

3.1. Potential Emotional Resources

Every emotion has a meaning, and that for every emotion there is a particular situation where it can make sense to feel and experience it. In order to be capable of action, it is important to understand emotions as resources.

An emotion is a more concrete description of an emotional need that pushes humans in a particular direction, which is not automatically the case for physical sensations.

Emotions, as the word "emotion" suggests, give humans the strength to move in a particular direction, to do things or not do things. They help to register important events in people's lives, to evaluate them, and to gain the strength to move.

Emotional resources involve the process through which children and adults acquire and apply the knowledge, attitudes and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish positive relationships, and make responsible decisions.

Emotional resources are:

3.1.1. Sense of humor as an Emotional Resource

Much research was done about humor, so the definitions of it are endless. Martineau (1972, quoted by Romero & Pescosolido, 2008) defines humor as a communication between people that is amusing. Crawford (1994, quoted by Romero & Pescosolido, 2008) assumes that humor evokes a positive cognitive or emotional response from the surrounding society. Polimeni & Reiss (2006) stated that the ability to create or understand humor is a biological process that is a phenotype cognitive characteristic,

which is usually dependent on genetic compatibility, which is based on a neurological foundation. They claim that humor existed since the beginning of mankind.

Yanko Hadad (2007) describes humor as a phenomenon, which exists in every human society, in every culture, and at every age. She prefers the simple definition of humor, which defines humor as any arousal, which causes amusement, enjoyment, and laughter. Though it is difficult to put our finger on what exactly 'humor' is, Yanko Hadad reckons that any person could tell you what makes them laugh. Hadad affirms that humor is composed of three parts: laughter – which is the physical and behavioral response, wittiness – that is the intellectual part, and amusement – which is the emotional response (1994, Sulztaff, quoted by Yanko Hadad, 2007).

Polimeni, & Reiss (2006) note that even though humor and laughter are interconnected, they are not the same. Humor is the cognitive development, which usually leads to laughter, while laughter is almost uncontrollable, and can be resulted by a humorist incentive, or by incentives such as tickling. Tickling shows that a person can laugh without a humoristic incentive, and experience humor without laughing. Yanko Hadad (2007) partially agrees; she believes every part of humor can be experienced separately, but only a combination of the three is 'humor'. She adds that humor is subjective, and different people laugh from different things, in different situations. To conclude, humor is culture dependent, time and place dependent, and is also dependent on the participants and the situation.

The importance of humor was acknowledged by scholars such as Aristotle, Kant, Darwin, Freud, and Bergson (Provine, 1996, quoted by: Hawkins, 2008). Three basic theories about humor are the Incongruous juxtaposition theory, the superiority theory, and the relief theory. The theory of incompatibility, which was developed by Kant (1790, quoted by Dvořáková, 2012) was built around the assumption that humor is an intellectual response to an improper situation. Kant thought that sometimes there is a need to present things in their absurd level, in order to evoke a full-hearted laughter. Laughter is an action, which is caused by a great anticipation for something, which is abruptly ended with nothing at all. The Incongruity or incompatibility is the lack of symmetry between what was supposed to happen and what actually happened. In order for the unsuitability to be funny, there must be a compromise in logic, it must be enjoyable, and it must contain some social rules.

Philbrick (1989, quoted by Hawkins, 2008) proved that there should be a point in the incompatibility theory that will differentiate humor from nonsense humor. Katznelson (2010) finds that people of low intelligence or people who are very rigid will not quite

perceive the lack of symmetry, which leads to humor. This may be resulted by a difficulty to concentrate, which will make the comical lack of symmetry boring or not comprehensible.

The roots of the superiority theory in humor are in the writings of Hobbs (1651), who believed that humor happens when the laughing people feel superior over the person their laughing at. The sudden situation that generates laughter is the sudden superiority that one feels when he is face to face with the flaws or misfortunes of the other. The spark of this thrill is ignited also by comparisons that glorify the listeners, and degrade the subject of the joke (Sover, 2009). An assumption is this theory is that an aggressive use of humor towards low-ranked individuals stresses out the superiority of the person who is making the joke (Hawkins, 2008). Such jokes maintain the existing social structure by stressing out the difference between the people who hold all the power, and the people who hold no power (Yarwood, 1995, quoted by Hawkins, 2008).

Cohen (1994) affirms that according to Hobs' definition we are ridiculing the ugly, the inferior, but not the painful. The conclusion is that the laughter comes out of favoring ourselves over the subject of ridicule, and not out of the contradicting factors in it.

Katzanelson, on the other hand, believes that through humor we express frustration, anger, or rather: create our own superiority. Therefore, in every joke and in every slap you can find a use of an aggressive factor, which humiliates the other side. Ethnic jokes that revolve around people origin, jokes that express superiority on other ethnic and religious groups, about other socio-economic classes, or other genders, are some examples for such condescending jokes, which we can describe as fitting to the superior theory of humor.

Katzanelson (2010) finds some disadvantages of superiority based humor and concludes that building your own self-esteem through humiliation of others is an unworthy way of getting ahead. Becoming powerful through stepping on your inferiors is not a respectable way to progress. Children can see through this model and absorb it. Also, she notes that the people who were the subjects of humiliation might feel growing hostility towards those who tried to crush them. Taking advantage of your superiority in order to degrade others enforces existing stereotypes, creates inner stresses in society, and hurts the fragile texture of the community. It only creates consolidation within the 'superior' group, but it evokes hostility in the marginalized groups. It is interesting to mention that in 2010 there was a law initiative to outlaw ethnic jokes (Katzanelson, 2010).

The relief theory was developed by Spencer (1860), which wrote that different expressions of emotion lead to a muscular response. Spencer had argued that perhaps

humor takes place when we let go of energy and feelings that were oppressed until that very moment (quoted by Sover, 2009). Nevertheless, Spencer introduces a safeguard to his claim by writing that this only describes some humorist situations, and that redundant neural energy may also be realized in other ways, without any muscular activity.

In the same way, Freud (1950) addresses humor as a defense mechanism published in 1905, which protects the society in its entirety from discomforts (1905, quoted by Hawkins, 2008). Freud describes this defense mechanism as a way to express subconscious impulses in a way, which is considered socially acceptable (Katznelson, 2010). But humor is not always a successful sublimation of our aggressions, and it might just conceal them (Ziv, 1981, quoted by Katznelson, 2010).

3.1.2. Happiness as an Emotional Resource

It is possible to say that all humans aspire to be happy. Happiness derives off a sense of enjoyment and satisfaction, which gives a good general feeling, as a result of success.

With that said, there is no one formula for happiness, since each individual may define happiness differently. These variations depend on one's character, desires, ambitions and abilities. Theories of happiness show that happiness is made of a sequence of small pleasures, successes, achievements or joyous events that the individual experienced in the course of his life; joined together, these make the basis of happiness (Shapira, 2009). Seligman (2005) stresses that in order for a person to experience a sense of happiness and satisfaction; he has to be satisfied with his past, and to accept him or her-self. A person who accepts his or her past, with the decisions that were made and their consequences, creates a sturdy foundation for happiness. A person who accepts his or her past experiences can be more optimistic about the future. And vice versa: A person, who is constantly worried about his or her past mistakes and failures will not gain anything from it and will not achieve happiness. Seligman (2005) states the importance of gratitude, forgiveness, and the ability to forget. He believes that these assist the individual to come to terms with his/her past and to feel contentment with their current life.

Seligman developed the PERMA model based on his notions of happiness. PERMA states for: positive emotion, engagement, relationships, meaning, and accomplishment. But Seligman's most up-to-date well-being theory explains that positive emotion, engagement, and meaning are not sufficient foundations for well-being, because well-being also requires positive, supportive and resilient relationships, and to set personal

goals, a belief that they can face these goals, and self-fulfillment once they had achieved them (Seligman, 2011).

Most Researchers find that there is not enough scientific knowledge about mechanisms behind happiness. It seems that there aren't theoretical integrative formula, which can manifest what happiness is. Also, many questions about happiness remain unanswered; Such as – what are the connections between happiness and the environmental, social and demographic variables. Many researchers are occupied with the question of 'can happiness which is also caused by external things can be regarded as absolute happiness' (Yang, Hsee & Zheng, 2011).

Valiant (2003) suggests that happiness may be addressed to a state of illusion, so it is more efficient to say 'subjective emotional well-being'. He believes that this alternative definition will solve some of the problematic of using the term 'happiness'. For example, Valiant gives the happy sensation achieved by drug-use.

Diener (1984, quoted by Lower, 2014) wrote that in everyday life we often use the terminology of 'happiness', and this explains why the meaning of happiness became vague from a theoretic point of view. The line that stretches between Diener and Valiant teach us that this ambiguity about 'what happiness is' remained open for at least fifteen years, and those researchers adopt alternative definitions such as subjective emotional well being. In conclusion, we see there is a need to create more solid definitions of positive psychology, in order to reach a consensus in our terminology and preserve it. Over the years, there has been criticism of the attempt to draw conclusions regarding a person's happiness or to compare the level of happiness of different people. This critique is based on the assumption that the things that cause happiness among human beings vary from individual to other. Happiness, which is a subjective thing.

Different people respond to the same events or stimuli differently. According to this line of thought, things that cause happiness in one person will not affect another in a similar way.

Current measurement methods and recent research findings drop the ground under the claim that happiness is essentially a subjective matter. In other words, people are quite similar in terms of activities that contribute to or harm their happiness. (Aslman N. and Bachar Q., 2012).

3.1.3. Hope as an Emotional Resource

Grofman (2006) wrote in his book "Anatomy of Hope" because "Hope is a sense of elation that we experience when we envision a way to a better future." According to the Webster Dictionary, the definition of hope is: trust or confidence; the desire and expectation to achieve the desired and the belief that it is attainable (Merriam, 1971).

Hope gives man the strength to face circumstances, even if they are not easy, and try to deal with them. According to Fromm (1968), one should be allowed to fulfill his or her hope and to take the potential for action into the duty of this hope. People with thoughts of hope achieve their goals more than people who are hopeless (Sydner, 2000).

Hope has importance in human adaptation, and it is a significant component in therapy (French, 1952). It affects the psychological and spiritual development of human (May, 1991), and its absence can lead to depression, sociopathy and suicide (Hanna, 1991).

Hope is associated with recovery from physical illnesses (Good et al., 1990). The explanation for this is chemical substances called endorphins and enkephalin in the brain, which are similar in composition to opium and morphine. Faith and expectation, which comprise hope, may block the pain by releasing these substances in the brain, thus imitating the morphine effect. This conclusion has been verified in a scholarly manner. For example, Amanzio et al (2001) conducted an experiment, which caused pain by applying pressure to a volunteer's hand. In response to the pressure, the heartbeat and blood pressure of the volunteer increased, he began to sweat and his muscles contracted. The investigator informed the volunteer that he would give him morphine to ease the pain, and then he tightened the pressure again on his hand. This time the volunteer did not respond with pain and his body measurements remained intact. The next time the researcher informed the volunteer that he would inject morphine again before applying the pressure, but injected a saline solution. Although no morphine was injected, the volunteer showed no signs of tension and his body measurements did not change. The researchers hypothesized that the anticipation of morphine and belief created a signal for the production of endorphins and enkephalins in the volunteer's brain, which then regulated the pain. In another experiment, the volunteer Gloxon (a drug that blocks the endorphins and enkephalins receptors), which prevented the endorphins and enkephalins from regulating pain, was given to the volunteer. Therefore, although the volunteer believed that morphine was injected, the pain and physiological parameters increased (Amanzio & Benedetti, 1999).

The cases show a link between brain biochemistry and hope, faith, and expectation. A study conducted by the Trauma Unit in England examined the healing and rehabilitation

processes of people with orthopedic damage. Hope was found to be a central component of the healing process. The patients described their hopes of returning to their former lives. Hope was built on the basis of expectation, building realistic future goals and the way forward, as well as encouragement from the therapeutic staff (Tutton et al., 2012). It was found that hope is also a significant component in coping with cancer (Good et al., 1990) and in coping with mental illness (Herth & Van Nieuwenhuizen, 2010).

Hope expresses man's perception of his ability to achieve future goals. A person with great hope is a more effective person in achieving goals and finding a way to achieve them (Synder et al., 2006). For example, students who had a lot of hope knew how to measure goals in a focused way, were more motivated, and were open to trying new ways to succeed (Sydner et al., 2002). Hope has three components: one, goals, people with great hope are able to set challenging objectives and goals. Goals may be purposeful (e.g., health improvement) or avoidance goals (avoid obstacles to heal). On the way to the desired goal there are sub-goals whose motivation to achieve depends on the level of hope that a person has. For example, a person who has a heart attack wants to get well and go without help. A sub-goal in the road may be stick walking. The second element is the way. The way expresses one's sense of ability and belief that he is capable of drawing a path for himself to reach his goals. You can achieve any goal in a variety of ways, but you have to choose a way that is effective and positive. The third is measures. The means reflect the cognitive motivation and effort that the person is willing to invest in paving the way. The belief that he can achieve the goal increases the chances that he will follow in this way (Sydner et al., 2006).

To feel hopeful, one has to see the connection between goals and future outcomes. Future results should be meaningful and relevant to the person (Lazarus, 2001). Other components found to contribute to the hope are future expectations, opportunity and social support. Expectations for the future: A person's ambition is that the situation will improve and be better. Providing opportunity and social support: Good communication with others, social and personal support will create a sense of opportunity in a person with a message of hope (Chadwick, 2014).

Hope is a multifaceted human attribute. Typically categorized as a positive emotion, it often occurs in the midst of negative or uncertain circumstances. It is decidedly cognitive, yet has a unique affective¹ quality that provides us the motivation to pursue future outcomes. Like many other emotions, its experience is often beyond our control. Just as we are *seized* by anger and *overcome* with joy, we often *cannot help* but hope, even though we may try to suppress the emotion for fear

we will be disappointed if the hoped-for outcome is not realized. At the same time it is a state we intentionally experience or maintain. We *decide* to hope or *refuse to give up* hope for fear of actual, psychological, or even moral consequences that may occur if we do not hope. And the types of outcomes we hope for are as varied as the emotion is complex. They range from hopes of this world such as getting a promotion or recovering from an illness to the divine hope rooted in God's promise.

Hope can be classified as a positive anticipatory emotion. That is, hope is a positive emotion experienced in reference to an outcome that has not yet occurred. For example, as I write, the state of California is experiencing its worst fire season on record. While hundreds wait for the opportunity to return to the homes they were ordered to evacuate, many hope they will find their house with little or no damage. Thus, the emotion of hope includes the process of waiting. In contrast, the positive emotion of joy is a reactionary emotion; it occurs in response to an event such as returning to a home that has been untouched by flames or smoke.

Other positive anticipatory emotions include desire, wish, want, and optimism. It is this last state with which hope is often used interchangeably in everyday discourse: "I am hopeful/optimistic that I will get that job promotion" or "I am hopeful/optimistic my family will be able to visit for the holidays." It may be that hope and optimism are merely synonyms, or they may be distinct psychological states experienced under different circumstances with implications for diverse behavior. If the latter is true, then understanding these distinctions would be important for clinicians and pastors who work with individuals struggling to maintain positive feelings for the future (Averill, J. R., Catlin, G., & Chon, K. K., 1990).

3.1.4. Spiritual Values as an Emotional Resource

Positive thinking is based on a spiritual basis. People who think in a positive way hold some faith in the world and believe that everything in life happens for a certain reason. These people know that there is a purpose and meaning to the world, and that they were put in the world in order to serve a certain purpose. They know opportunities can be taken, and that they could make the most out of any situation, since each situation has a specific purpose to it, and this purpose helps them to get closer to their ultimate goal. Kirkegaard Weston (2005) believes that terms of faith, religious belief, and spirituality, are pretty overlapping. Faith is defined as certainty in beliefs that have no empirical evidence (Corsini, Simpson & Weiner, 1989, quoted by Kirkegaard, 2005). In this context, people who think positively have faith in nature, in the continuity of the world, or in God. They stick to a certain aim, that will help them to achieve their higher

purpose, and they hold on to this faith without seeing evidence for it. Spirituality is the subjective experience of something holy, divine, or greater than reality (Corsini, 1999, quoted in Kirkegaard, 2005). The main aspect of internal recognition in positive thinking is setting a higher purpose, which is connected to something spiritual. Often, positive thinking relates to religion, but it can also be based on other things. Anyhow, religion is a tool that is often used in order to strengthen faith, and spirituality. Spirituality is considered to be moral and emotional by nature, and it involves an understanding and an appreciation of man's place in the world, to the existence of a soul, and to the role of God. Established religion supplies rituals and customs, which can supply a tool to achieve spirituality (Rothberg, 1993, as quoted by Kirkegaard-Weston, 2005).

In this context, people who think positively know their purpose and know that they constantly strive to reach the moral, encouraging, positive, constructive, optimistic, happy aspects of everyday life. While they are striving these goals, they need to somehow sync their outer and inner environments. Religion often supplies all these things for man, having that when someone is connected to the spiritual, it would help him to cast off the doubts he has in his path to reach his goal, thus helping him to focus on the goal and finally, achieve it (Kirkegaard-Weston, 2005).

However, individuals and groups can express spirituality in religious and non-religious ways. A spiritual point of view, religious or non-religious, is the worldview and ideology of the individual or of the group anchored in spirituality. Spirituality always has a private and individual expression in human life. People may or may not identify their spirituality with distinct public private expression or with participation in groups (such as religions or informal spiritual support groups). However, a person's spirituality always has effects on relationships. Spirituality can or may not penetrate the daily life of the individual and the culture of the group. Transcendence can include, for example, a sense of divine revelation, awareness of the immanent holiness in the "I" or in nature, breaking the boundary of the body or the "I" through expanded consciousness, a great sense of clarity and wonder in the midst of ordinary activities, deep intimate connection with people and the natural world to ideals of peace and justice without attribution to the divine or the sacred. Being a universal characteristic of people and cultures, everyone has spirituality. But there are differences between people in the extent to which they focus on it.

Healthy spirituality encourages people to develop a sense of meaning, purpose, personal integrity, wholeness, joy, peace, satisfaction, a consistent worldview and overall quality of life. It promotes transpersonal experiences, the growth of transpersonal planes in consciousness and an expanded sense of identity and connection. Healthy spirituality

nurtures human virtues, such as compassion and justice, as well as systems of relationships based on caring, respect, and outward support for other people and other entities. It encourages groups to develop mutual support, philanthropic practice, respect for diversity of opinion and actions for the benefit of society as a whole and the world. Unpleasant but authentic feelings (such as existential despair, but or remorse), developmental crises or emergencies (such as disruptive transpersonal experiences) and difficult group dynamics (such as action to gain mutual understanding and reconciliation in times of conflict) can be significant and valuable components of healthy spirituality. Unfortunately, spirituality like any characteristic of human behavior is not always revealed in healthy ways. Spirituality can be distorted and deceived, leading to beliefs, attitudes, and behaviors that hurt the "I" or others, such as inappropriate guilt, shame, hopelessness, discrimination, and oppression. At the collective level, informal religions and spiritual support groups may not help their members realize their spiritual potential. They may be hostile to their peers or to others outside of them who do not conform to their worldview (Zohar Sykes N. and Kearny D. 2015).

3.1.5. Self –Esteem

Rosenberg (1965), one of the pioneers in this domain, stated that self-esteem refers to an individual overall positive evaluation to the self. He added, that high self-esteem consists of an individual respecting himself and considering himself worthy. In a similar vein, Sedikides and Gress (2003) stated that self-esteem refers to individual's perception or subjective appraisal of one's own self-worth, one's feelings of self-respect and self-confidence and the extent to which the individual holds positive or negative views about self.

Some believe that the roots of self-esteem are in our physiological system. Which draws on social and environmental cues that indicate a decline in relative assessment (such as disinterest, dissatisfaction, rejection) and warns the individual when he identifies such clues. This theory assumes that people are not interested in leaving their self-esteem as it is, as one might imagine, but that they wish to raise their self-worth and social acceptance while using self-esteem (Leary, 2005).

Different definitions for 'self-esteem' address a person's subjective estimation about his or her personal worth. 'Self-Esteem' theory is based on a phenomenological approach, which determines that people do not automatically respond to reality. Rather: they interpret it subjectively, and in accordance with their interpretation, they react to their

surroundings and surrounding events (Donnellan, Trzesniewski, & Robins, 2011; MacDonald & Leary, 2012, at: Orth & Robins, 2014).

Celik, Cetin & Tutkun (2015) argue that the definition of self-esteem includes both self-worth and self-capacity, and therefore self-esteem becomes one's emotional and judgmental towards himself. Jindal-Snape and Miller (2008, in Celik et al., 2015) argue that the two-dimensional nature of self-esteem also suggests that the more likely a person's self-esteem depends on a particular case, the more emotional it will be. The two additional measures of self-esteem were also confirmed: self-competence, and self-love as subjective evaluation.

To conclude, self-esteem is a dynamic phenomenon, and it is open for change (Mruk, 1999, quoted by Celik et al, 2015). According to Mruk (1999), 'self-esteem' is made of three elements: 1. a connection between ability to worth 2. Self-esteem is both cognitive and affective 3. Self-esteem is a dynamic phenomenon, which is unstable compared to intelligence or personality characteristics. Self-esteem is more a perception, than it is objective. Self-esteem is a person's belief about his or her intelligence or attractiveness, but it does not reflect whether this person is intelligent or attractive in other people's eyes. People's beliefs shape their actions in many important ways, and in turn these actions shape their social reality, and the social realities of the people around them.

Alexander (2001, quoted by Orth & Robins, 2014) believes that self-esteem is a syndrome and a series of signs, which shows one's level of well being. Ideal self-esteem is a full acceptance of oneself, unconditionally. This means in other words, acceptance of one's negative and positive potential. This acceptance enables a man to be responsible for his own actions, and to be responsible for his own life. This also means to be more realistic about his achievements and failures. Such optimal self-esteem can be achieved more easily through experiences of success, and maintaining it through avoiding failures, and setting reachable goals. Optimal self-esteem is ability-oriented, and dynamic.

Alexander (2001, quoted by Orth & Robins, 2014) differentiates between self-evaluation of one's abilities, which reflects confidence or abilities in a specific field, such as work or sports, and an overall evaluation that is not connected to certain abilities and skills.

Rosenberg (1965, quoted by Orth & Robins, 2014) contributed to the definition of self-esteem by presenting the idea of "worth". Worth is the self-judgment of man, his determination of whether he is good or bad. A feeling of self-worth contributes to a person's positive behavior and a lack of self-worth affects a person negatively.

It is important to note that self-esteem does not necessarily reflect an individual's abilities or objective abilities, or even the way he or she is valued by other people.

Moreover, self-esteem is generally defined as a person's feeling that is good enough, and therefore people with high self-esteem do not necessarily believe that they are better than others (Rosenberg, 1965; Orth & Robins, 2014). It is therefore possible to say that self-esteem includes a sense of self-acceptance and self-respect, and that excessive self-esteem and self-esteem narcissistic personality (Orth & Robins, 2014).

The self-esteem that a person adapts to himself is an important factor in shaping his behavior and is gradually built up in the course of his actual actions and accomplishments. The self-esteem includes the expectations and demands that a person has of himself, his abilities, his skills, the value he attributes to his qualities and actions. Hence, the gap that man feels between his expectations and demands of himself and his actions and achievements.

3.1.6. Emotional Intelligence

The study of human emotions is broad and diverse. Emotional processes and cognitive processes were perceived up until recently as two separate concepts, and even as two contradicting human processes (Mayer, 2001, quoted by Sanchez-Nunez, Fernandez-Berrocal & Latorre, 2013). In general, "intelligence" and "emotions" are often perceived as two different and even contradicting things. In the common discourse, people who speak of "intelligence" often refer to IQ, whereas emotions are connected to the spiritual and mental spheres of man's existence (Keidar and Yagoda, 2015).

The hypothesis of Emotional Intelligence is not new: There is basis for it in the writings of Darwin (1872); Edward Thorndike (1920), who described emotional intelligence as the art of understanding and management of other people, Wechsler (1940) who described the effect of the non-cognitive factors on human behavior and stated that an attempt to draw a model of the human intelligence would not be complete without an in-depth description of these factors (Dolev, Tadmor, Attias, Reuven-Lalong, and Roffe, 2016. Keidar and YaGoda, 2015).

It appears to be that even though the mainstream tendency in the studies of Human Intelligence revolved around cognitive aspects such as memory and problem solving, there were some researchers who identified the importance of non-cognitive aspects (Keidar and Yagoda, 2015).

The discipline of Emotional intelligence had started to form in recent decades. If in the 20th century cognitive abilities were regarded as the main criteria for acceptance to educational institutes, job positions and promotion, in recent decades there is a growing understanding that a person's cognitive abilities are only one aspect of the whole sum of

his or her abilities, and that other capabilities may be more significant to his or her success and to his or her well-being. The archaic notion that feelings are a redundant factor, an interference with work and life, is being replaced in the notion that feelings are a key factor for success, decision-making and problem solving (Tadmor and colleagues, 2016).

The study of emotions is gaining its place as a new scientific field, and human behavior, together with personal and inter-personal interactions, is becoming more dominant in the way in which we analyze the world (Keidar and YaGoda, 2015).

The first researchers, which used the term “Emotional Intelligence”, were the therapists Peter Salovey and John Meyer in 1990. They used this phrase in order to describe emotional abilities which are key elements for success: Empathy, an expression of emotions and understanding emotions, self-control and anger management, independence, flexibility, being likeable, problem solving ability, perseverance, friendliness, and respect (Shapiro, 1999). Mayer and Salovey had defined the term Emotional intelligence as the ability to grasp, appreciate and express emotions accurately, combined with an ability to evoke emotions that help one think, and also, as the ability to understand emotions and emotional knowledge and to tune in emotions in order to promote intellectual and emotional growth (Mayer and Salovey, 1997, quoted by Sanchez-Nunez et al, 2013). By connecting the emotion to our recognition we can adjust ourselves to cope with daily conflicts while using both our intellectual and emotional skills (Sanchez-Nunez et al, 2013).

The person who made the term Emotional Intelligence a widespread term was Daniel Golman; in his 1995 book "Emotional Intelligence". The book was a best seller, and brought the concept of EI to the cover of "TIME" magazine. The term became a hot topic in classrooms and boardrooms. The implications and importance of EI had even reached the White House when President Clinton praised Golmans' book (Shapiro, 1999). Golman (1995) had addressed the matter of EI as a matter of managing one's emotions. Golman believes that this ability is important not only for individuals, in order to be true to themselves and run a healthy way of life, but also for the maintenance of personal and constructive relationships. EI is also an important tool one needs in order to adapt to the modern way of life, and in order to be a productive member of society. Bar On (1997) defined EI as a collection of emotional, personal and social abilities, which affect a person's ability to cope with life's challenges (quoted by Tadmor and colleagues, 2016). Tadmor and his colleagues (2016) write that in the past the term EI was challenged, criticized, and its definition as a form of intelligence was doubted, the

tools, which measure it were questioned, and the studies, which supported it, were harshly judged. Today, they add, there is a consensus that the term is valid and significant. There are many studies, which confirm the connection between success, mental health, physical health, maintaining good relationships, and low involvement in risk behaviors, to EI. In summary, though EI became a known term in every household in the West only in recent decades, the study of it is not new. In the past seventy years thousands of studies on the IE of children were conducted, and unfortunately only a few of them were implemented, due to the deep gap between the theoretic sphere and the educational systems (Shapiro, 1999).

Shapiro (1999) states that it is not wise to raise children in a parenting style based only on intuition and politically correctness; In his view, just like we do in science and medicine, we should base our parenting styles and teaching styles as parents and educators on the information we have, in order for us to make the right decisions , decision which will influence the happiness of our children.

3.1.6.1. The components of Emotional Intelligence

Mayer et al (2004, quoted by Tadmor and his colleagues, 2016), the pioneers of emotional intelligence, published the first articles in the field and validated the term. Their work was based on Gardner's work from 1983 on multiple intelligences and interpersonal abilities. Mayer et al had defined emotional intelligence as "the way of the individual to identify his own emotions, the emotions of others, to tell the difference between them, and to apply this knowledge on the thoughts and actions of one's own and of others." Mayer et al proposed a model that is made of four elements of descending importance: sensing feelings, using feelings, understanding feelings, and managing feelings (Tadmor and colleagues, 2016).

In 1995 Goleman (quoted by Tadmor and colleagues,2016) published "Emotional Intelligence", a book which made the term a familiar term in every household in America, and made it a popular subject in the field of research. Goleman had defined EI as a person's ability to understand his or her own emotions and the emotions of others, and suggested a wide model of emotional abilities, which was designated to the business world. The model had included the following fields: understanding one's own feelings and managing them, understanding other people's feelings and conducting a relationship. Another model of EI is Bar-On's model (1997, quoted by Tadmor and colleagues, 2016): Bar- On suggested the following model of EI assessment:

3.1.6.1.1. The interpersonal field

Self-Assessment and self-acceptance: The ability to be aware to your personal strengths and to your weaknesses. To have a high, and yet realistic, self-esteem. To accept yourself, and to respect who you are, and acknowledge the fact you are a good person.

Emotional self-awareness: The ability to identify your emotions, to tell the difference between them, and to understand what evokes your emotions. A person's ability to understand his or her inner world and in what ways do his emotions influences him and his performance, to know where he's heading and why.

Assertiveness: The ability to express thoughts and opinions openly, clearly and unambiguously, without being aggressive or defensive. To know how to protect your rights. The ability to contribute to the group in group debates, to know who you should turn to in order to complete your mission successfully and how to approach them.

Independence: The ability to work, thinks and make decisions independently, and initiate things. The ability to independently control your own thoughts and actions, and be free of emotional dependence.

Self-Fulfillment: A person's ability to see his or her potential and to aspire to fulfill it. This component leads to efforts of progress, which lead to a full, rich and meaningful life.

The Inter-Personal sphere Empathy: The ability to be aware of, understands, and appreciates other people's feelings and thoughts. To understand other people's point of view when in a group and use these points of view in order to create a more affective working environment.

Social responsibility: The ability to be a constructive group member, who cooperates with others and contributes to the group. The ability to be a devoted, loyal and responsible worker who is committed to the organization and its purposes.

Inter-personal relationships: The ability to build good relationships and to work successfully with others. To create and maintain relationships which are satisfying for both sides, and are characterized by mutual intimacy, caring and affection.

3. Stress management

Endurance to high-pressure situations: The ability to work effectively under pressure, to tolerate pressure without collapsing, by coping with it positively and actively.

Self-regulation: The ability to think things through and not be impulsive or aggressive. The ability to face your urges and impulses.

Adaptability:

Facing things at fact level: The ability to see things objectively, and to focus on the objective and practical side of a given situation. Meaning: The ability to compare and contrast the subjective experience to the objective facts.

Flexibility: The ability to adjust: to adjust one's emotions, thoughts, and behavior, and to respond quickly to changing situations and terms. The ability to work and function effectively in changing and dynamic situations.

Problem solving: The ability to generalize and implement solutions. The ability to identify, define and solve problems successfully, effectively, consciously, and methodologically. This ability is based on self-discipline.

General mood:

Optimism: To be fully motivated to reach your goals, to look on the bright side of life, and to have a positive attitude even when facing difficulties.

Joy: The ability to feel satisfied with your life and with your work. To enjoy yourself and to enjoy others, to be energetic and to enjoy life fully.

Table one: Bar-On's model, which displayed a wide model of social and emotional abilities. The model is divided into five spheres which include fifteen abilities overall (Source: Tadmor and colleagues, 2016).

Keidar and Yagoda (2015) also believe that EI includes components such as empathy, decision making processes, the ability to convey verbal and non-verbal messages, and to decode the two, the ability to resolve conflicts, self-awareness while coping with various emotions at a given moment, the ability to analyze emotional processes by recognizing the emotion, defining it, expressing it, understanding the actions and behaviors which were caused by the emotion, and having the skill of emotional process by using meta-cognitive processes, and finally: the ability to behave ethically and morally.

Elfanbaum (2010) divides EI to three categories: Self-awareness, empathy, and empowering language:

3.1.6.1.1.1. Self-Awareness

Elfanbaum divides the category of 'self-awareness' to four sub-categories: the moral aspect, the cognitive aspect, the emotional aspect and the physical aspect. She adds that a person's self-awareness includes his or her awareness to their own assertiveness.

The moral aspect in Elfanbaum's theory includes the revealed and concealed values, which lead a person's choices and actions. The cognitive aspect is the way a person

thinks, interprets, remembers, and imagines the events of his life. The emotional aspect is the most elusive element, and the physical element is the way a person feels and senses things. All the four aspects are used simultaneously in our everyday lives (Elfanbaum, 2010).

When a person acts in accordance with his or her values, thoughts and feelings, he experiences balance. The emotional aspect is what makes EI so important and meaningful in everyday life. We experience the world through our emotions, and though we have no ability to control them, we certainly can manage our reactions, and by doing so, gradually improve the way we feel. Goleman describes emotions as elements that appear uninvited, and usually grab a hold on us in the moment where we least expected them. We react upon our sneaky emotions with no control over our reactions, and usually we regret our inappropriate behavior (Elfanbaum, 2010).

Elfanbaum's conclusion is that the existence of emotions is a fact, and the question is who runs who. Whereas some people may feel ok about their IQ, many a times they will not feel so comfortable with their own emotions: People are taught not to show their true feelings and not to express their feelings the way they really are. People with a developed emotional ability can be authentic and live life to the fullest; to experience them, for better or for worst; to regulate them at any given moment according to the values which lead them and to know that their behavior is under their full responsibility, even if the price to pay for it is sometimes a costly one.

3.1.6.1.1.2. An empathic ability

The second element which is characteristic to people who possess an emotional intelligence, according to Elfanbaum (2010) is their empathetic ability to sense how others feel, to be present for them, and then to make a decision, which is based on a broad and holistic perspective. She states that in a complex world such as ours, the ability to be creative and innovative, and to lead an innovative life, is resulted by observing your surroundings, listening to the needs of people around you, and being attentive to the dynamic nature of your environment, and **it is less** resulted by trying to get on the top of things. Elfanbaum (2010) quotes studies which have shown that people who are innovative in their field have a high endurance for obscure situations and a tendency to think out of the box. These people have learned how to adapt themselves to feelings of uncertainty, embarrassment, joy, discomfort and a lack of control.

"Before the birth of curiosity, the person has to go through the labor of chaos. Many people do not perceive themselves as creative or innovative because they aspire to be in a power position, in a position of control, and to cling to certainties. When people are teaching themselves EI skills, one of the first things they need to learn is flexibility: the flexibility of one's mind, emotional flexibility and physical flexibility. Emotional flexibility encourages the individual to recognize the patterns in the base of his or her experience; Patterns, which can weaken us, or strengthen us. A person who can understand his interaction with himself and with the people around him can choose how to act and which road to take at any given moment; weather this road is an easy or a challenging one (Elfanbaum, 2010).

"Emotional Intelligence gives us an opportunity to grasp the world holistically, in a moral, cognitive, emotional and a physical way. It also provides us with the opportunity to act accordingly, out of our holistic perception; [...]of the self, and of relationships; this helps us to be emphatic and to see things from other people's point of view" (Elfanbaum, 2010).

3.1.6.1.1.3. Empowering language and coefficient communication

Elfanbaum's (2010) third criterion of EI is what she refers to as 'empowering and pro-active language', as oppose to a re-active language. Language and words have an immense power on our feelings. Using pro-active language has an elevating effect on our listeners, who suddenly feel more motivated to chase after their wildest dreams. Keidar and Yagoda (2015) address a person's communicative ability as a standard to determine one's EI. They refer to elements such as communicating messages such as thoughts, feelings, experiences and behaviors in a verbal and non-verbal way which is efficient, clear, cohesive, and that would create a sense of trust in the listener. They add to that the ability to identify and decode messages (feelings, behaviors) of others while being involved and engaged listeners who are empathetic. Another part of the communicative ability of the emotionally intelligent person according to Keidar and Yagoda, is developing assertive behavior – expressing one's thoughts, desires and emotions without hurting or threatening the desires and feelings of others. This means that the emotionally intelligent person needs to open his thinking channels, emotional channels and behavioral channels, to get rid of stigmas and stereotypes, and to change attitudes and approaches, which are based on prejudice and bias. Another criterion of EI in Keidar and Yagoda's approach is developing the skills of giving and receiving feedback so the

feedback will be helpful and will promote change and development. Ultimately, this will lead to the opening of helpful communication skills in relationships in different spheres of one's life.

3.1.6.2. Parental Emotional Intelligence

Some parents say to their young children: "Think rationally", "Be smart about things", "Don't be so emotional". Being emotional and expressive about your feelings is not regarded so positively as being rationale, and acting rationally (Keidar and Yagoda, 2015).

Even though some parents may not appreciate their children's high sensitivity, research has shown that EI should be nurtured in the familial circle. Salovey, Bedell, Detweiler, & Mayer (2000) have detected that parents who were attentive and sensitive to their child's needs helped their children become more emotionally intelligent. Other research has shown that there is a connection between the parents' ability to regulate their own feelings and their children's ability to regulate theirs. One of these studies for example is a study held by Cumberland-Li, Eisenberg, Champion, Gershoff, & Fabes, 2003. These studies have also determined that the parents' beliefs about different emotions and the sense of value they give to their children guides the children's' socialization processes and the way they would teach their own children in the future how to express, label and control their own feelings (Dunsmore, Her, Halberstadt, & Perez-Rivera, 2009).

By setting a personal example of the appropriate responses to emotionally charged situations, parents assist their children to learn the process of decision making, and regulating their own emotions (Snyder, Stoolmiller, Wilson, & Yamamoto, 2003).

Children who developed EI skills are usually socially adaptive and have social skills (Zhou, Eisenberg, Wang, & Reiser, 2004).

Shapiro (1999) differentiates between loving children, and answering their every demand. Positive nurturing gives children emotional feedback, and support, and they deeply sense it. This kind of parenting is not solely made of giving praises for a good grade, or kissing and hugging children "good night". Rather, it includes being an active partner in the child's emotional life. Practically, this means to play with young children, or to take part in the activities of older children, in a way that is perceptive and attentive – just like a therapeutic process between a therapist and a child.

Shapiro (1999) points out that different studies have shown that a caring open relationship with a child has a long lasting effect on the child's self-image, his coping ability and also his physical health. Linda Rusk and Gary Schwartz, both therapists, have

found (1996, quoted by Shapiro, 1999) that positive relationships with parents have an immanent influence on the child's future. They refer to a research, which began 35 years earlier, which had asked 87 Harvard students, all of them 20 years old, to evaluate the caring and support their parents have invested in them. 35 years after this question, the study relocated the students, who were now in their 50's, and found that the ones who reported of loving and caring parents were less ill, had a lower risk of heart illness which are caused by stress, and all of this – no matter what was their familial and genetic history, their smoking history, or their age. The students who described their parents as rigid and unloving had many medical issues when they reached middle age.

Shapiro (1999) claims that these kinds of studies reassure the importance of parents as the nurturers of their children's physical and mental health. He adds that a trend among therapists is to teach parents how to play with their children. Bernard Gurni created in the 1960's a pioneer method, which was aimed to teach parents of children with emotional difficulties how to take on the role of a therapist. He did this assuming very wisely that many children with emotional imbalances do not have "bad parents" or "neglectful parents" but because their parents lack the social and emotional skills needed to maintain a positive relationship with their children.

Shapiro (1999) quotes Dr. Russel Berkley who is an expert of therapy for children with emotional deprivations. Berkley's suggestion was that parents to children with these deprivations will spend every day 20 minutes of quality time with them, this, to unsure positive emotional nurturing. This is also meant to balance-out the negative feedback these children usually get from teachers, classmates, and family members. Shapiro (1999) adds that Berkeley's idea is optimal for children with no deprivations as well.

3.1.6.2.1. Legal definitions

Trigger (2010) explains the Israeli law approach to parenthood as follows: The right to parenthood is a basic and natural right, which is based on human nature. The right to parenthood is a major part of a man's dignity and self-fulfillment. Judge Cheshin wrote: "The right to parenthood is in the base of all rights, in the base of all basis', it is the source of human existence, and it is the aspiration of every man, and certainly every woman. It is such a powerful right, that hardly any law can defy it."

The right to parenthood was also acknowledged in the international law: For example, in the American law it was recognized directly and indirectly in a series of verdicts which ruled out racial laws that prohibited marriage of black and white people – determining that these laws are anti-constitutional. Verdicts and laws that defined the right to

parenthood have also defined the freedom to reproduce – meaning: biological parenthood. These do not cover adoptive parents, and the right to adopt is not regarded as a basic right (Trigger, 2010). The basic and natural right to parenthood is a part of the cultural concept which regards the yearning for children, and especially women's yearning for children, as "natural" and "biological" and as a part of the human nature of reproduction (Trigger, 2010).

Gottle (2012) takes a step back and reflects on the different situations in which one becomes a parent. He defines four such ways: The two parents are a couple, adoption, artificial insemination, and a surrogate mother. Halperin (2002) writes that in polygamous relationships, in which the woman has more than one partner, the identity of the biological father is not always known – so a social and legal fatherhood takes the place of the biological fatherhood. Halperin (2002) also states that there are some societies in which the mother is deprived of her natural or social motherhood. Animals can give us some extreme examples of parenthood and family structure: Fish for example do not function as parents at all, and sometimes feed on their own children. Doves and pigeons are completely monogamous, so much so that they had become a model and a symbol of monogamy and loyalty in ancient civilizations. Chimpanzees are polygamous: The female has many partners and she bears children of different fathers, and the male has different partners and he is a father to children of different mothers. In the chimpanzee world, the mother 'mothers' the children whereas the father does not have a parental role.

In monogamy between humans, parenthood is based on status or on biology. In polygamy, there is an ambiguity when it comes to knowing who the father is. It may be the interest of different people to define a legal differentiation between the legal rights of the parent, and biological parenthood. One approach to this conflict could be to stick to the biological definition of parenthood, while in fact determining that whoever takes care of the child and is considered the partner of the child's mother – is in fact the child's parent. The second approach is to disregard the biological parenthood and to replace "the biological family" with "the legal family" (Halperin, 2002).

In ancient Rome, and the Roman Empire, "the biological family" was replaced by "the legal family". Children who were a result of love affairs were considered "bastard children" and had no legal rights. This legal approach is a base to define the legal rights of adoptive parents. The concept behind adoption laws is to disconnect the biological parents from the rights on the child. Instead, the legal connection is between the child

and the adoptive parents – a connection that is just as strong as the legal right of biological parents (Halperin, 2002).

3.1.6.2.1.1. Functional and educational definitions

Tir (2013) defines the parent as the primary, main, and most significant educational figure for the young child. Tene (2016) suggests that in the basis of parenthood there is faith in the future. A faith that nurtures parents, and gives them oxygen and strength to cope with the difficulties they meet along the way.

Hook (1979) claims that the academic world does not know enough about the experience of fatherhood. She finds that the experience of motherhood is internal and different for every mother. She finds that the experience of motherhood is a reciprocal relationship, which evolves overtime between a mother and her child. Hook (1979) differentiates between "Motherhood" and "Motherliness". She refers to "motherhood" as the everyday care of the child, and taking care of his-hers physical needs. "Motherliness" for Hook (1979) is the feeling that comes with being a mom. Together, these things make the holistic experience of motherhood.

Hook is interested in motherliness – in the different ways in which the child and superficially the baby influence the mother. To give an example for such an influence: When a mother feels she understands the needs of the baby and she's able to fulfill them, while being comfortable, she builds her self-trust in her ability to be a mother. She enjoys taking care of the baby and she feels satisfied doing so. Influenced by her, the baby feels it can trust his-her mother, senses the goodness of the world and feels confident that his-her needs will be fulfilled.

The essence of good mothering, according to Hook, is giving, without expecting an immediate reward. When the mother is adaptive and responds to the baby's needs (Winnicott 1964, quoted by Hook, 1979). For the baby, the mother represents the world, and specifically, the desired and wanted object in the world (warmth, food, rest). The baby and mother have a loving relationship, which is unique, unprecedented, life-long relationship, which is a prototype for loving relationships in the future.

This relationship helps the baby to refine his abilities of delayed gratification, to cope with inevitable frustration, and later on, accept the different standards of socialization that the mother will present him with: controlling urges, anger managing, softening aggression, etc. The child will acquire skills that are essential for a healthy mental and cognitive development. Through the child's relationship with her-his mother, she-he

learns not only how to love, but also how to be mad, how to hate, how not to be consumed by fear, how not to be afraid of intimacy, or of rage. As human beings, the love and devotion we receive from our mothers teaches us how to give love and devotion to others (Hook, 1979).

Whereas Hook writes exclusively about mothers, Sara Iwanir and Shulamit Lutringer (1981) write of couples, and how can a couple move from being "a good couple" on to being "good parents". They define several stages a couple needs to go through before becoming parents: Creating an intimate relationship, Creating a relationship that is based on equality, successfully go through the stages of adolescence: to build an autonomous identity, to submerge with each other, to become parents as an extension of this submersion. Erikson (1950; quoted by Iwanir and Lutringer, 1980) writes that a good evidence for a couple's readiness for a child is their mutual willingness to regulate their work hours, to choose the right time for having a baby, in order to ensure a proper development of their children and of the family. As oppose to them, a couple which – separately and as a couple - did not build an identity, and are still searching for their place in the world, and are holding on to unconcise values; a couple which – separately and together- are not focused on specific goals, are bound to develop principals and prejudice which are meant to be a wall between the person, and any opportunity or encounter that may shake their undetermined 'self'. People who are at this standpoint in their lives will not cope with childbirth and parenthood well.

3.1.7. Parental Sensitivity

In early childhood, parental sensitivity is an important aspect of parenting (Hallers-Haalboom, Mesman, van Berkel, van der Pol, & Bakermans-Kranenburg, 2014). Parental sensitivity, which is considered a basic construct in preschool parenting research, refers to the ability to understand the signs transmitted by a toddler, to interpret these signs correctly, and to respond to them in a timely and appropriate manner (Ainsworth, Bell, & Stayton, 1974).

According to attachment theory, a sensitive therapist fosters a secure attachment style, as the toddler will experience the same therapist as a safety to whom he can turn in times of distress (Bowlby, 1969/1997; Goldberg, Grusec, & Jensen, 1999). The empirical literature in early childhood parental sensitivity also emphasizes the importance of reactivity in signs of stress by the toddler as influencing positive developmental outcomes (Higley & Dozier, 2009; Leerkes, Blankson, & O'Brien, 2009; McElwain &

Booth-LaForce, 2006). However, studies that focus specifically on maternal sensitivity to toddler distress are few, as most studies have examined mothers and toddlers in play situations that do not involve distress and in which a small number of toddlers have expressed negative feelings. In addition, none of the research tools used in these studies specifically addressed the mother's ability to distinguish between different types of distress.

Ainsworth and her colleagues noted that infants with "unsafe avoidance attachment" apparently did not receive adequate contact and adequate closeness from their mothers. This finding is therefore related to inconsistency in the mother's reactions to the baby's signals and needs. However, infants with "ambivalent avoidance" attachments were probably given the lowest level of involvement in their needs.

Ainsworth's explanation for these patterns that develop in an infant is the child's need to adapt to the attachment figure. These patterns in fact indicate that the mother has failed to meet the optimal needs of the child, and therefore no normal attachment development has been created.

Ainsworth believed that the degree of sensitivity of the mother to the developmental tasks and needs of the baby, during his first year, is the main factor that will determine the degree of confidence of the child in his engagement with her. The newborn sees the mother as a kind of safe anchor, from which he can come out with a sense of security to explore and discover the world and those around him.

Parenting that is less sensitive is associated with higher levels of behavioral disinhibition (lack of inhibition) in childhood (Alink, Mesman, Van Zeijl, Stolk, Juffer, & Bakermans-Kranenburg, 2009; Mesman, Stoel, Bakermans-Kranenburg, van IJzendoorn & Juffer, 2009). This may be explained by the fact that less sensitive parents are able to contribute less effective emotional regulation to the child, leading to such behaviors. Alternatively, lower levels of parenting characterized by warm, sensitive, and reactive parenting may serve as a non-adaptive social model, or lead to internalizing negative internal work models that instill in the child negative behavior (Weinfield, Sroufe, Egeland, & Carlson, 2008).

The behavior of children also affects parenting. For example, uneducated or compulsive children are expected to receive less heat and parental sensitivity, thus creating a negative closed circuit (Smith, Dishion, Shaw, Wilson, Winter, & Patterson, 2014). In addition to the direct effects, cumulative evidence also supports the interactive relationship between parental sensitivity and children's genetic tendencies toward childhood inhibition (Bakermans - Kranenburg & van IJzendoorn, 2011).

3.1.7.1. The Parental Sensitivity as the base for developing Emotional Intelligence among parents

Katznelson (2005) believes that parent-children relationships are a complex weave made of countless components. Some of these components are connected to the parental aspect: the parents' personality, biography, needs, and values they carry as a family. Another aspect are the children: how many children are there in the family, their ages, temperament, their psychological, cognitive and emotional needs, and above all – the place of the nuclear family in the wider context of the extended family, the community, and society. Katznelson (2005) states that each parent brings into the relationship his and her memories and experiences from their original families; the good ones and the bad ones. Even though parenthood is a hard job, it is a job one should do well in order not to cause damage. A parent that can learn from the mistakes her or his parents once made will profit from it. Mostly, her or his children will profit from it. A parent that is unaware of the mistakes his parents have made, or a person who did not cope with these mistakes well, may repeat problematic patterns and cause distress to him-herself and his-her children. In conclusion, optimal relationships between parents and children are measured not only by a good atmosphere in the family, but also in how open are the different family members, in willingness to seek help within the family, and in the basic sense of appreciation and acceptance that the different family members have for one another. Katznelson (2005) adds that it is important that parents will have a high self-awareness. Without understanding ourselves, she writes, it will be hard to understand others. In every person there are different layers of unawareness and self-awareness: No person is fully and constantly aware, and no person is constantly opaque. In order for a parent to be able to listen to her-his child, and respond out of experience and reason, he or she has to be aware of themselves and to the people around them.

An aware parent knows what he expects of himself, what makes him feel fear and anxious, and what triggers harsh memories and feelings in him, and this self-awareness helps parents to identify their motives, desires and beliefs, and take all these things into account. A sentence like: "It's for your own good, I only want what's best for you" – is a fine example for an unaware communication. An emotionally aware sentence sounds something like this: "I know you think differently than I do, but I want to get my message across, and I'm ready for your feedback."

Rosental, Gat and Tzur (2008) address different factors, which influence a parent's ability to be an "emotional coach" for his or her children. This ability is of course dependent upon the parent's own EI. They outline an ecological model of EI to describe what the different components of parental behavior are:

Characteristics of the child: "Some children are less challenging than others. 'Easier' children signal their thoughts and feelings in a way that is simple to understand, they often smile, they react and respond often, and people want to interact with them. More "challenging" children are often inclined to bad moods, they are restless and often cry. A patient parent, who can regulate his-her feelings, that are not stressed by the child's anxiety, is better inclined to teach his children how to regulate their own feelings, than a temperamental parent." (Rosental and colleagues, 2008).

Characteristics of the parent: Ongoing emotional difficulties, and difficulties to regulate one's emotions, influence the parents' ability to be attentive to the child's needs, and to tend to the child's negative emotions sensitively. The emotional climate of the family is dependent on both children and parents. Parents who can regulate their feelings, and who do not deal with great inner negativity, can demonstrate a better parental ability and their children evolve better (Rosental and colleagues, 2008).

The current circumstances of the parent's life: The circumstances of the parent's life (and family life as a whole) have a decisive influence on his or her behavior with his or her children. Circumstances of life that cause stress and distress (severe stress at work, threats of dismissal, divorce struggles, spouse death, or persistent chronic illness in the family) impair the ability of the parent to respond sensitively and appropriately to his children. This harm is even more severe if the parent cannot rely on the support of the extended family or friends or on the support of social services in the community. On the other hand, it was found that alleviating distress by creating jobs and living sources for poor families makes parents more involved with their children, which improves the children's mental state and social adjustment (Rosenthal et al., 2008).

Understanding these factors and circumstances is an important reminder that may perhaps ease the guilt of many parents who fail to be "perfect parents." They did not choose the temperament with which they were born or the way their parents raised them. They did not choose the temperament with which their child was born. They are not always responsible for circumstances that cause mental stress, which sometimes eliminates any good intention of treating children with understanding and sensitivity. Every parent wants to allow his children to develop emotional and social abilities that will ensure his good adjustment and success in life and society. These remind parents

that there are situations and situations in which they are likely to have difficulty in realizing this desire (Rosenthal et al., 2008).

3.1.7.1.1. Maternal sensitivity

Ainsworth's Measurement Scale (Ainsworth et al., 1974) describes maternal sensitivity or sensitivity that when the toddler expresses dissatisfaction she realizes that he will soon have to eat, and perhaps even gives him a snack if she does not want to give him his regular meal at that moment. On the other hand, the unresponsive mother tries to educate the baby when hungry, plays with it when tired, or feeds it when trying to socialize. This seems to mean that it is necessary to have accurate knowledge of the reasons leading to the baby's reactions in order to respond to it sensitively. However, the further definition of Ainsworth assumes that the adequacy of the responses is derived primarily from the results of its intervention. Ainsworth states that a mother who has a high sensitivity also has the right circle with her baby, so their interaction is comfortable, and both the mother and the baby feel satisfied with each other. Alternatively, the insensitive mother may respond inappropriately to the baby's communication, and even cut off communication with him when he is still not satisfied. Thus, a positive influence on the mood of the baby should be a guiding resource of information when it comes to the proper interpretation and responsiveness of the mother.

Bowlby seemed to be aware of this when he wrote that there are several ways in which the mother identifies the causes of the baby's crying. When he is in pain, his type of crying is likely to give her a clue. When there is an external stimulus, it can detect the event that caused the baby's distress. When he is hungry or cold, the circumstances make a difference, and the supply of food or heat can be an effective test of its accuracy in assumptions. When it is not about one of these things the mother may be confused (Bowlby, 1969/1997). Bowlby's assumption is, in fact, that sensitive therapy is a repetitive process guided in part by contextual cues as well as by facial expressions and sound. Mum is unlikely to be able to draw conclusions about the toddler's needs from a single source, but she will have to use all the information available to her and try different strategies to calm the baby.

Studies have repeatedly pointed out the protective value of appropriate maternal sensitivity in a child's development (Planalp & Braungart-Rieker, 2013; Jia, 2014; Mi-Sung, 2012), especially with regard to its social-emotional development (Salomonsson, Sorjonen & Salomonsson, 2015; Briggs-Gowan, Carter, Irwin, Wachtel, & Cicchetti, 2004; Mi-Sung, 2012) and mental health (Sidor, Fischer, Eickhorst, & Cierpa, 2013).

However, this association is not linear, as Bouvette-Turcot, Bernier & Leblanc's (2017) study suggests that maternal psychological imbalance, together with the presence of high parental sensitivity, will not be associated with symptomatology with sensitivity in this case, as having a protective role for the child's mental health as a companion phenomenon.

Several other studies conducted in non-Western countries have highlighted the importance of maternal sensitivity regardless of cultural and ethnic norms. Researchers from countries such as Thailand, China, and Japan, for example, have reported that maternal sensitivity predicts a safe attachment style (Chaimongkol & Flick, 2006; Ding, Xu, Wang, Li, & Wang, 2012; Vereijken, Riksen-Walraven, & Kondo-Ikemura, 1997). A study in Turkey also found that high maternal sensitivity is associated with better emotional regulation in preschool children (Yagmurlu & Altan, 2010). Similarly, Mesman et al (2012) found that among cultural minorities living in the West, high parental sensitivity was associated with socially, emotionally, and cognitively positive development. Moreover, effective interventions designed to increase parental sensitivity in Western countries have also been effective among cultural minorities living in the West. For example, in the randomized trial study by Yagmur, Mesman, Malda, Bakermans-Kranenburg & Ekmekci (2014), the researchers found that video feedback interventions provided to Turkish mothers living in the Netherlands were effective in increasing maternal sensitivity. Thus, although there are claims of cultural tendencies regarding parental sensitivity, most research in the field supports the universal applicability of the 1979 Ainsworth Parental Sensitivity Structure.

Indeed, Posada, Gao, Wu, Posada, Tascon, Schöelmerich, & Synnevaagl (1995) found that mothers from seven countries defined similar preferences with regard to behaviors with a safe base of children. This means that mothers share a common perception about the characteristics and goals of sensitive care. A later study found that mothers from different ethnic backgrounds living in the Netherlands demonstrated similar attitudes about how a parent with parental sensitivity should behave (Emmen, Malda, Mesman, Ekmekci, & van IJzendoorn, 2012). Extensive research has modeled attitudes about the ideal mother among 700 mothers from 26 cultural groups in 15 countries (including mothers from cultures considered more collective such as Japan, Zambia, China, Indonesia, etc.). Consistent results were found to indicate that mothers from a variety of cultures generally agree on the characteristics of maternal sensitivity.

The prevailing attitude is that the security of the relationship is built in a relationship in which the parent is sensitive and responds to the child's needs. Accordingly, "maternal

sensitivity" has been extensively studied and research support has often been found to link maternal sensitivity to the child's attachment pattern (De Wolf and van IJzendoorn, 2012).

The way in which adults respond to children with different characteristics of self-control and extroversion in early childhood predicts the future social adaptation of children to the frameworks of education and society (Bakermans- Kranenburg & van IJzendoorn, Belsky, 2007).

3.1.7.1.2. Comparison of Maternal sensitivity and Fatherly sensitivity

Although the value of parental sensitivity to child development and mental health is well established among clinicians and researchers, it is understood that the triple dynamics of father, mother in their interaction with the child, have been less studied. Recent studies describe the variance and differences between parents, pointing out that socioeconomic status influences the sensitivity of both parents (Lickenbrock & Braungart-Rieker, 2015). In the same way, parents' differences in ability to respond and interpret their child's needs were also assessed, and mothers were found to more positively value expressions of joy and other intense feelings of their children (both positive and negative) compared to fathers (Parsons, Young, Jegindoe, Stein & Kringelback , 2017).

Admittedly, there is less representation of fathers in studies that examined parent-child interaction in early childhood. However, there is some evidence to suggest that parental sensitivity by fathers predicts child developmental outcomes similar to that found among mothers (Lucassen, Tharner, Van IJzendoorn, Bakermans-Kranenburg, Volling, Verhulst, & Tiemeier, 2011; Tamis-LeMonda, Shannon, Cabrera, & Lamb, 2004).

Therefore, parental sensitivity, both from the mother and the fathers, is considered to be an important factor in promoting optimal child development. This does not imply that mothers and fathers exhibit identical levels of sensitive parenting. There are a number of reasons to assume that this is the case. According to Role Theory, fathers are traditionally viewed as family caregivers, and mothers as the primary caregivers of children, and those responsible for household maintenance (Lamb & Lewis, 2010). Role theory assumes that social roles are in fact common norms and expectations about how the individual should behave in certain situations (Biddle, 1986). As this theory suggests, the different roles and responsibilities that mothers and fathers have within the family may also lead to differences in their interactions with their children.

Should be remember that in recent decades there have been changes in the patterns of gender roles in Western societies. The participation of mothers in the labor market has

consistently risen, and fathers are also taking a more active role in their children's socialization processes (Cabrera, Tamis-LeMonda, Bradley, Hoffert, & Lamb, 2000; Lamb, 2010). However, although the parental involvement of fathers has increased, parental involvement of mothers remains higher, and mothers still spend an average of two or three times the time that fathers spend on personal interaction with their children, especially in early childhood. Thus, and consistently with role theory, mothers are still the primary caregivers of young children. Given that parental sensitivity relies heavily on the correct interpretation of the signals from the child, the more a parent spends more time with his or her children, this will lead to a more accurate understanding of his or her needs, resulting in higher levels of sensitivity by mothers and fathers.

In addition, gender role theory (Sex Role Theory) assumes that the different characteristics of mothers and fathers may lead to differences in parenting between mothers and fathers (Bem, 1974). For example, women are more capable of deciphering nonverbal social and emotional information compared to men (Hall & Matsumoto, 2004), especially with regard to deciphering delicate emotional expressions (Hoffmann, Kessler, Eppel, Rukavina, & Traue, 2010). This skill gives mothers an advantage over fathers when it is expressed in sensitive behavior towards their children. Fathers, on the other hand, may feel that they are, for example, responsible for choosing the direction of play, which can lead them to less sensitive behavior when interacting with their children (Power, 1985). Meta-analytically, fathers are found to have more guiding, more informative speech, and they use the most information questions and requirements compared to mothers, leading to the assumption that fathers are more goal-focused with respect to mothers (Tenenbaum & Leaper, 2003). It is possible that the use of instrumental speech users interferes with the child's activities in some intrusive way.

Currently, studies comparing maternal sensitivity and fathers' sensitivity to young children are scant. However, most studies have shown that fathers express low levels of sensitivity to children compared to mothers. In a 1985 study, Power showed that mothers were more responsive to their toddlers' cues for attention compared to fathers. Later studies have replicated these findings, confirming the assumption that mothers have more parental sensitivity to their children during free play (3 to 24 months) than fathers (Barnett, Deng, Mills-Koonce, Willoughby, & Cox, 2008; Schoppe-Sullivan, Diener, Mangelsdorf, Brown, McHale & Frosch, 2006). These differences between mothers and fathers occur in a variety of contexts, leading to the assumption that the differences between mothers 'and fathers' parenting do not necessarily depend on the state of

parental interaction with the child (Volling, McElwain, Notaro, & Herrera, 2002).

Contrary to the findings of the above studies, other studies have concluded that fathers have parental sensitivity just as much as mothers to their young children (4 to 36 months of age) (John, Halliburton, & Humphrey, 2012; Tamis-LeMonda et al., 2004).

3.1.7.1.3. Parental Sensitivity effectiveness on children

According to Boyer & Nelson (2015) parental sensitivity, which is characterized by warmth, support and appropriate responses to the needs of children, is considered a precursor to a child's social competence. There are many theoretical mechanisms that can help explain the relationship between parental sensitivity and cooperative social behavior of the child. When parents respond flexibly and appropriately to their children's needs and requests, children can learn from this cooperative social behavior. This is because children notice and take a personal example from their parents (Rice & Grusec, 1975). In addition, because parents with parental sensitivity are able to read their children's cues, they may be particularly adept at building their children's social cognitive awareness and drawing attention to each other's cues and needs (Krevans & Gibbs, 1996).

Despite the almost universal agreement that emotional expressions on the face, voice and body of the toddler are associated with adaptation on a biological basis, which plays a critical role in early social and emotional development, there is ongoing discussion about how emotional expressions among toddlers and young children are, and the relationship between emotion-based moods. Theirs and behavioral goals (Camras, 2010; Oster, 2005).

When children have a high ability to read and respond to their friends' social cues, they will be more likely to develop common goals and work with their peers to achieve those goals. From the point of view of social interdependence theory (Johnson & Johnson, 2005), children may also learn about social cooperation from their relationships with their parents because these relationships are interrelated with dyadic influences and the need for each other. This need may promote positive common goals, such as fulfilling family obligations and promoting relationships, which they need to share. Thus, the child's relationship with his parents is considered to be the basic context in which children develop social skills (Krevans & Gibbs, 1996), and those that give children the opportunity to develop cooperative social behavior, which they will later apply to their friends. Particularly collaborative social behavior is considered to be a skill that is

expected to develop as a result of parental feelings, due to how sensitive parents can convey clear goals of interdependence and help their children achieve these goals. Another assumption is that parental sensitivity leading to responsiveness to the child's vocal and behavioral broadcasts also promotes the child's language development, in two ways. First, parental sensitivity is expected to encourage a child's motivation to develop a language by supporting mutual interaction with interpersonal interactions, thereby facilitating children's understanding of language as a tool through which they can express their desires and intentions to others (Tamis-Lemonda, Kuchirko, & Song, 2014). Second, sensitive parents are expected to encourage their children's abilities to understand and create language by providing them with a greater amount of verbal input, which aligns with their interests and developmental abilities (Tamis-Lemonda et al., 2014). Consistent with these ideas, it has been found that parental sensitivity reliably predicts early language expression and absorption (Hoff, 2006 and Tamis-Lemonda et al., 2014).

Thus, for example, maternal susceptibility of mothers to 36-year-olds was positively associated with early children's ability to express and absorb language, among 1016 families participating in the study (Raviv, Kessenich, & Morrison, 2004). Similarly, maternal responsiveness of mothers during their interactions with their children aged 6, 15, and 24 months was positively associated with early 36-month vocabulary expression and reception abilities among 1123 families studied (Vernon-Feagans & Cox, 2013).

3.1.7.1.4. The impact of parents' sensitivity on their children

Stover (2003) writes that the child's ability to regulate his feelings develops alongside with his cognitive skills. But a child's ability to regulate his (or her) feelings is not solely dependent on his cognitive skills; the child's social environment and especially his parents, have an important role in the emotional development of the child. The ways in which parents react to their children will influence their children feelings, and their social behavior. Stover states that many modern therapists have written about the ways in which parents teach their children about emotional abilities, and the connection between these messages to the emotional abilities and the social status of their children. Therapists who investigated these issues had concluded that parents mold the emotional abilities of their children by direct processes such as communication, discipline and learning, and indirect processes such as empathy, setting a personal example and imitation. A lack of parental response can create in the child's behavior negative patterns of communication with their age group, and thus having a low social status. A different

aspect in the child-parent communication is warmth: When parents are warm to their children, children tend to relate more to the rules set by the parents, and to follow them – and vice versa.

Stover (2003, quoted by Mojgan and Ma'arof, 2011) writes that children are highly affected by their parents' social behaviors, and also by their own interactions with their parents. This meaningful interaction begins in the minute the child is born into the world: Of course, at this stage, the person leading the relationship is the caretaker of the baby. If the caretaker is highly attentive to the child's needs, there is what we can call a natural and flow relationship between the caretaker and the baby. This sensibility to the child's needs is drawn both from the caretakers' potential as such, and from his or her personal experience, current situation, etc. A caretaker or a mother with sensibility can develop a considerate and rich relationship with her baby (Tsujino & Oyama-Higa, 2007).

There are observations about the nature of fathers' parenthood: Stover (2003, quoted by Mojgan and Ma'arof, 2011) has shown how different factors in fatherhood have a crucial effect on the cognitive, social, emotional and behavioral development of the child. Lamb and Levine (quoted by Mojgan and Ma'arof, 2011) find that fathers have begun to be more active in the home, and that the concept of 'fatherhood' is going through major changes: More than ever before in Western civilization, fathers are more involved in parenting, and in being emotionally supportive in their children. Stover finds that when fathers adopt an "emotional coaching" parenting style it significantly and positively affects their children (Stover, 2003, quoted by Mojgan and Ma'arof, 2011).

For years, researchers have noticed that sensitive, responsive parenting is linked with better cognitive outcomes for children. For example, infants learn language more rapidly when caregivers respond promptly and contingently to what babies do (Tamis-Lamonda et al 2014).

Young children develop better problem-solving ability, attention skills, and school readiness when their parents are sensitive and responsive (Landry et al 2003; Landry et al 2006; Yousafzai et al 2016)

But there may be important health benefits, too. Research suggests that sensitive, responsive parenting can protect children from chronic disease, premature aging, and toxic stress.

Sensitive, responsive parents make children feel safe. They make kids less suspicious of other people, and therefore more relaxed. Secure, relaxed children experience fewer spikes of cortisol, and when they do get stresses, they recover more quickly.

In addition, by teaching their kids how to regulate their own emotions, parents help children develop effective self-soothing mechanisms. Kids learn how to cope, even when their caregivers aren't around (Landry SH, Smith KE and Swank PR, 2003).

3.1.8. Optimism

3.1.8.1. Definition of Optimism-

A modern definition of optimism can be a tendency to have positive expectations of the future. One could relate to optimism as an emphasized version of hope. People tend to use the two words simultaneously. A different concept of 'optimism' is the philosophical concept of 'optimism', but this concept is not in frequent use in everyday culture. A more common definition of what 'optimism' is would be Tiger's definition (1995, quoted by Bennet, 2011). Tiger defines optimism as a mood or an approach in one's expectations of the future....

Peterson (2000) writes that optimism is a state of being condensed with powerful emotions. In other words, the imagined future is not a neutral thing – it is charged with desires, values, and emotions. Optimism is also an expression that there is still a chance – a hope that the desired future might really happen (Bennet, 2011).

Other definitions of 'optimism' are; "a tendency to expect to best possible turnout", "a tendency to stick to the positive and helpful aspects of a situation", "to have a positive approach about anything, and to always believe that what's currently going on will turnout for the best", or "to believe that wishes will finally come true" (Soukanov 1992; Corsini 1999, quoted by: Kirkegaard Weston, 2005).

Positive thinking is the route for optimism. The popularity of the word "optimism" is perhaps derived from the fact that optimism is the **expression** of positive thinking. Positive thinking is an internal thinking process, and optimism is its external expression. The main difference between optimism, hope, setting goals and a positive emotion is that optimist expectations are shaped by different external elements, while the other terms are crystalized and set inside the person's soul (Seligman, 2001). Positive thinking is also internal (Kirkegaard Weston, 2005).

Optimist people are considered 'people with pink glasses' who look at the world through them. They are also perceived sometimes as people who are detached from reality and live in their own imaginary bubble. But in fact, optimist people, who have a strong base of positive thinking, simply choose to find the positive things in their lives. People who

think positively know that there are bad things in the world, but they have faith that things will turn out the way they should. They know that they are still trying to achieve their goals, and that's why they must hold on to their optimist approach (Kirkegaard Weston, 2005). Therefore, optimist people are people who expect good things to happen to them (Smelser & Baltes, 2001, quoted by Kirkegaard Weston, 2005). For this reason, optimistic people are not naïve, since they believe in their ability to guide themselves through difficulties to achieve their goals. If the same faith will lead these people in severe situations of distress it could protect them from anxiety and disappointment (Goldenson 1984, quoted by Kirkegaard Weston, 2005).

3.1.8.2. Evolution of optimism

Studies point to a number of factors that influence the development of optimism, and they have been divided into several groups (Ellen et al., 2004). The first group is related to the role of early relationships, especially the psychological availability of the mother. The assumption is that these have a great influence on the child's later development, and this has been well documented by attachment theory researchers (e.g. Bowlby, 1989). At the same time, maternal depression affects the child's future emotional well being by the way a depressed mother perceives or evaluates the behavior of her children (MacKinnon et al., 1993). Mother's depression during pregnancy also predicted low levels of male optimism, even 31 years later. However, mother's depressive feelings during pregnancy did not predict their daughters' lack of optimism after a similar period of time. It was also found that the desire and acceptance of pregnancy were strong predictors of optimism between both sexes, especially among men. Unwanted pregnancy probably led to a negative or affectionate interaction between the child and his mother in the same way that depression during pregnancy affected this interaction (Ellen et al., 2004). These findings are consistent with the assumption that low maternal-fetal attachment may result in a hostile attitude towards subsequent childbearing (Matejcek et al., 1980). Moreover, for those children who were desirable, all the positive experiences they experienced later improved their level of optimism, although this is true only for the educational achievements and employment of those who were born unwanted. Despite the success in these areas, their level of optimism was not as high as that of those who were born welcome and were successful in these areas. This accumulation of optimism reinforces the assumption that success in previous developmental tasks leads to happiness and success in later tasks in life (Havighurst, 1972). Although late success compensates to some extent for the inferior circumstances of labor, those who had a

better start were still more successful in subsequent developmental tasks (Ellen et al., 2004).

The other factor in the development of optimism is social achievement in adolescence and early adulthood. The findings of Ellen et al (2004) reveal that the socioeconomic situation in childhood is critical to optimism. People whose families were in high socioeconomic status and stable from childhood to adolescence, and whose family's socioeconomic status rose, were more optimistic than others when they reached their early adulthood. Unexpectedly, the family structure at the age of 14 did not predict significantly the level of optimism in early adulthood. According to the findings of this study, long-term responses to parental divorce were associated not only with individual and family stressors (Guidubaldi et al., 1983), but also with uncontrollable changes in environmental and social stability (Hetherington et al., 1989).

As Ellen et al (2004) assumed, achievements in school and professional education were strong predictors of the level of optimism in early adulthood between both sexes.

Seligman (1988) reported promising results from interventions aimed at promoting optimism and reducing depressive symptoms in children who did not experience success at school. The results of Ellen et al (2004) point to the effectiveness of such interventions, especially for girls, in promoting children's performance at school, thus providing them with feelings of control and competence. In fact, the strongest predictor of optimism in young adulthood was indeed employment education among women, and recent employment history among men. For both sexes, higher education and successful transition to working life improve the level of optimism among those born as unwanted babies.

When young adults are at a stage in their lives when they focus on building a career, it is not surprising that failure in this area can lead to feelings of pessimism. In the past, unemployment has led to low self-esteem (Goldsmith et al., 1997) and causes psychological distress (Broomhall and Winefield, 1990) among young adults. A British longitudinal study found that continuing unemployment predicted unhealthy behavior such as smoking and problematic drinking among 33-year-old men (Montgomery et al., 1998). In another study population, a low level of optimism was also associated with a series of unhealthy habits of men and women. The findings of Ellen et al. (2004) suggest that a lack of optimism can at least serve as a mediator to the emergence of unhealthy lifestyles among people with long periods of history of unemployment.

A fundamental social element in the evolution of optimism seems to be a success in completing age-appropriate developmental tasks. This is especially related to the

personal control experience related to social achievement. This connection between a sense of control and a level of optimism may explain at least part of the connection between social status and depression. For people who live under conditions, efforts are needed to promote optimism, and to build a sense of control and acceptance. The findings of Remes & Sovio (2003) indicate that intervention programs are needed for the benefit of young adults and to promote their successful transition to the work world. For the unemployed, uncertainty about the future is one of the main causes of stress. The preservation of optimism may therefore become a very significant challenge, especially if the unemployment period is prolonged. Interventions designed to improve job search and coping skills were found to increase the pessimistic symptoms among the unemployed (Vuori et al., 2002). Similar interventions are also expected to promote optimism, because optimism, according to Ellen et al (2004), is the result of positive social experiences and a sense of self-control.

3.1.8.3. Influence of optimistic parenting on children

The prevailing approach in the theoretical and research literature assumes that people with higher levels of optimism have better abilities and skills in coping with the stresses and challenges posed by parenting. Some studies have suggested that mothers with an optimistic worldview would be expected to use parenting methods that promote their children's abilities, which predict higher cognitive abilities among children as well as social abilities and psychological adjustment over time (Brody & Flor, 1997; Brody et al., 1997). , 2002, in Castro-Schilo, Taylor & Widaman, 2013). For example, Jones et al (2002; Castro-Schilo et al., 2013) found that maternal optimism was associated with positive parenting, and that positive parenting was associated with lower levels of introverted or extroverted behaviors of children included in the population study that was examined. Taylor et al (2010, in Castro-Schilo et al., 2013) found that maternal optimism predicts lower levels of symptoms of maternal invertebrates, higher levels of child adjustment, and a moderate correlation between economic stress and internalized symptoms among single-parent families And both parents.

It was also found that optimism strengthens the relations between parents and children. Hjelle et al (1996; Castro-Schilo et al., 2013) reported that an optimistic character was associated with a positive correlation to maternal warmth and acceptance, and a negative correlation with aggression, hostility, neglect, apathy, and rejection during middle childhood. Kochanska et al. (2007) found that optimistic parents remained warm and affectionate toward children despite experiences of high demographic risk, although

demographic risk was lowered from the positive parenting level of low-optimistic parents.

Jones, Forehand, Brody & Armistead (2002) claimed, that the effect of optimism has not been sufficiently studied, or, alternatively, the effects of optimism in general and parental optimism in particular have been made by recognizing the destructive consequences of parental pessimism, which has considerable material in the literature. In this way, depressive symptoms in parents are considered risk factors for poor parenting. Mothers with clinical depression or depressive symptoms, compared to mothers in a control group with no symptoms of this type, showed less positive interactions with their children, negative punishment strategies, less emotional expression when solving problems, and greater indulgence.

The influence of parental optimism has been extensively studied in the medical aspect of parents coping with sick children. For example, the work of Fotiadou et al (2007) suggests that optimism can serve as a basis for assessment and intervention among parents of children with cancer, due to the association of optimism with other positive health outcomes. However, Mack et al (2007) emphasizes that parents may often be too optimistic about the prognosis of their cancer-causing children, which causes difficulties in communicating the outcomes of the disease between parents and doctors. Sung et al. (2009) shows that highly optimistic parents perceive their children's prognosis as excellent, even in the face of a poor prognosis by doctors.

3.2. Positive Psychology

Positive psychology has been described in many ways and with many words, but the commonly accepted definition of the field is this:

“Positive psychology is the scientific study of what makes life most worth living” (Peterson, 2008).

Positive psychology is a scientific approach to studying human thoughts, feelings and behavior, with a focus on strengths instead of weaknesses, building the good in life instead of repairing the bad, and taking the lives of average people up to “great” instead of focusing solely on moving those who are struggling up to “normal” (Peterson,2008).

3.2.1. The components and effects of Positive Psychology

The phenomenon of positive psychology has already been found in Greek and Eastern philosophy, in the Bible, and has a great importance in the creation of human power. Schimmel (2000, Naseem & Khalid, 2010) noted that psychologists who work with positive psychology should explore its roots, as expressed in ancient philosophy and religious writings. The roots of positive psychology are also rooted in human psychology, which focuses on unique human issues such as self-fulfillment, hope, love, health, creativity, individuality, and meaning (Naseem & Khalid, 2010).

Psychology began to exist as a distinct scientific field only about a hundred years ago in the Faculties of Medicine and Philosophy (River, 1992). The development of psychology during this period can be seen in Clarkson's proposal in the "Conclusion of the Three Schools of 20th Century Psychology" (Clarkson, 1994).

The first is Freud's theory of psychoanalysis, which began with the publication of his book *The Interpretation of Dreams*. This theory points to one large stream in psychological thinking and psychotherapy. "This thinking tends to emphasize determinism, and to see humans as first and foremost influenced by sexual and aggressive impulses." The purpose of psychoanalysis is inquiry and understanding or "insight" and not necessarily a change (Shiloah, 1997). The second major group derives its lineage from the physiologist Pavlov, who studied conditioned responses and other learning behaviors. His followers and mentors are learning theorists, behavioral designers, and more recently cognitive-behavioral therapists. Their emphasis is on conditional reflexes and biology and their purpose is adaptation (Shiloah, 1997). The third group, which represents the existentialist humanistic direction, is the third-power

psychology (River, 1992), which Clarkson (1994) is based on biological and social needs and creative, self-realization.

In the term of modern science, they tried to systematically organize the understanding of man's inner self. The initial observation was directed at its instincts and materiality, while attributing importance to finding a balance that would enable continued functioning and survival. Step forward when an emphasis was placed on the environment, in which the person lives, in the technical aspect of stimulation and response, then in aspects of interaction (Exclude or merge). Further more was built when looking for meaning as a leader in the person's inner and behavior; some add parapsychology as a second floor in psychology. Perhaps because of the feeling that there is another dimension in the person should also be reached (Shiloah, 1997).

If so, the term "Psychology" can express different things. It is necessary to clarify whether they are contradictory and / or complement each other. In the term "psychology" we refer to three areas: theories, research and treatment. The first two are content, while the third is a tool. The content is academic - deals with theories and research. The tool is the techniques, skills and senses developed by a psychologist to look and listen more qualitatively, and to allow others to develop these skills towards themselves and others. Prima facie, a distinction between content and tool makes clarity possible, but this is not the case. In fact, it only distinguishes between an open statement and a hidden statement regarding "values," i.e. the worldviews and behavior of those involved. For example, the statement that a theory defined as content in which a person holds a connection to his values is much more understandable and accepted than the statement that the therapeutic tool is influenced by the person's values (Shiloah, 1997).

Freud's statement that the design of a person's personality ends at the age of five clearly expresses an approach that has already been determined and dwarfs the person's ability to change. But what about this theory? Doesn't classical psychoanalysis express a similar thing? Psychoanalysis is a search for an understanding of events rather than searching for a change. Anyhow, pessimism is also implicit in the ability to change, as in the theory from which it emerged. In the behavior flow, the basis of the theory is based on stimulus and response without a place for meaning. The tools of the behavior flow will express this in a similar way.

The emphasis will be on the process of rating the behaviors and controlling the change in the behavioral symptom without sharing the control of norms, values, and meaning. In the third school of thought there is a greater place to express the human spirit and the meaning to his world. However, many of the researchers and writers have adopted the

values of the Western world. Thus, the psychology, which presented to us, has Western values (e.g., self-realization before the value of altruism), although we reiterate that psychology has no values (Shiloah, 1997).

Precisely because of this, the psychologist personal values may influence the way he analyzes the case and how it is treated. If so, in the therapeutic technique as in the theory from which it is derived, the values of the analyst will necessarily be expressed (Shiloah, 1997).

Positive thinking plays an important role in positive psychology (Naseem & Khalid, 2010), which is field of research that focuses on optimal human functioning and which was developed with the intention of balancing the traditional preoccupation of psychology with pathological states of mind (Rousseau-Netzer, 2012).

Indeed, the positive psychology approach is based on the assumption that people are interested in living their lives with satisfaction and meaning, nurturing and developing their best, improving their quality of life, and promoting their love, work and their leisure. Research in this field deals with the study of the virtues of person, and the conditions and processes leading to the prosperity and best functioning of people, groups or institutions (Rousseau-Netzer, 2012).

Similar to the discipline of human psychology (Rogers, 1957, Joseph & Murphy, 2013), positive psychologists are interested in "good life," and argue that the mainstream of psychology has been overly concerned with distress and dysfunction, instead of welfare and optimal functioning. Therefore, human psychology can be refer to as a kind of positive psychology (Joseph & Worsley, 2007; Joseph & Murphy, 2013).

In many Western countries, positive thinking has become self-evident in terms of the desired way of life. Some argue that positive thinking is a characteristic of American culture, in which optimistic self-promotion is particularly prevalent, and is even perceived as a way of survival in a contemporary competitive and individualistic society. Positive thinking, speech and behavior shape all the important areas of Western culture and personal identity, including careers, politics, medicine, religion, family, consumerism and leisure. Being a positive person sends a message about his personal strength and self-confidence. Positive thinking is considered the key to professional success, prosperity and health, and the pursuit of happiness (Collinson, 2012).

Positive psychological approaches also gives an emphasis on mental strength, and convey the focus from what makes people psychologically sick to what keeps them healthy. Positive psychology focuses on three characteristics: Positive Emotions, Positive Individual Characteristics, and Positive Organization.

Seligman (2007) describes positive emotions as such, including past satisfaction, happiness in the present, and hope for the future. Personal characteristics include strengths and virtues, love, work, encouragement, compassion, strength, creativity, curiosity, fairness, self-awareness, restraint, and intelligence. The idea of positive organization surrounds the study of strengths and encourages better communication, such as justice, responsibility, parenting, nurturing, work ethic, leadership, teamwork, purpose and tolerance.

Mental strength usually exceeds the boundaries of personality traits. It is a process that combines the interaction between an individual, his experiences in the past and his current life context (Lepore and Revenson, 2006). Luthar et al. (2000, Meredith et al., 2011) note that there are still contradictions regarding the various conceptualizations of resilience as a personal characteristic compared with a dynamic process. Masten (1994, in Meredith et al., 2011) recommended that the concept of resilience be used to describe a process of adaptation after a significant experience of distress. This recommendation is based on the assumption that the branding of a person as having or lacking in mental strength carries the risk that certain people will feel that they lack appropriate coping resources.

Emotional resilience is very important in Military context, since it preserve the soldiers and their commander's qualifications and protects the health and well being of military families. The resilience approach is most prominent in military culture, partly because it may fill the gap that stigmas create for those in need of psychological assistance or experiencing behavioral problems (Meredith et al., 2011).

Positive thinking involves several components, the most prominent of which are: Inner conviction, Faith, and Relationships (Kirkegaard-Weston, 2005).

3.2.2. Inner conviction

The cognitive process of positive thinking is target-based. The person's goal, the reason for which he lives he's or her life, is what moves forward the inner recognition, or the inner thinking process. A goal is defined as "something that someone intends to do, a purpose, an aim, the object that sets the action, the pursuit, being determined." (Agnes, 1999, quoted by Kirkegaard-Weston, 2005, p. 8). In order for the person to be inspired, he or she needs to feel a burning desire. This inspiration will lead the person to act – when the act is thought-based – and the internal thinking process leads to an external action. When the person has a purpose, which guides him and evokes his daily thinking

process, the internal recognition will keep him focused on his goal (Kirkegaard-Weston, 2005).

People, who think positively, stick to their purpose and to the environmental factors, both internal and external, which serve their purpose. They do not cling to the negative, to the barrier. The situation going on and the internal world should live in harmony with one another, in order to bring the person closer to his or her goal with each action he or she takes (Kirkegaard-Weston, 2005).

Gabriele Oettingen, a professor of psychology, is a lecturer at New York University and a motivational expert who has examined, through many studies, whether positive thinking is indeed an effective way to achieve goals, and if so, in what areas. Oettingen summed up her conclusions at a book that came out in 2014 under the name: Rethinking Positive Thinking: Inside the New Science of Motivation "Reconsidering Positive Thinking: An Inner Look at the New Science of Motivation. She argues that optimism can help us alleviate immediate suffering, but in the long run, does not create the effort it takes for people to achieve their goal. These people will eventually feel less successful and more depression.

Prof. Todd Kashdan and Robert Diner, both experts in positive psychology. In their book: The Other Side of Your Dark Side, "The Upside of Your Dark Side", they show that the human race needs self-belief, optimism and gratitude but also anger, sadness and fear. Beyond that progress and concentration solely on the good, in fact ignores the evil and the difficulty. Hence this field is not suitable for people dealing with difficult life situations such as mourning or extreme living conditions.

Positive psychology is concerned with self-improvement for the masses, but in practice the application of ideas exists almost exclusively in rich Western countries. In general, this is a field of research for seventy and fertile people who do not have "real problems", psychology for the "top decile".

Another point is the myriad studies in the field that repeatedly prove that money is not as important as love and meaningful experiences, but from the authors of these studies, these academics charge tens of thousands of dollars for running and become millionaires themselves and stars in the field. Positive psychology has broken out far beyond laboratories and scientific research. It is an academic discipline that has actually become a big movement; broke out all at once, and from the very first moment has been associated with the entrepreneurial spirit and big money.

3.2.3. The Importance of Relationships in Positive Psychology

The relationships, which affect the person, can be divided into three types: his relationship with himself, with his religion and with his family. Close, supportive and binding relationships are the sign of a good life (Myers 2000). A person who is involved in such relationships proves that there are people or entities that help him throughout life. People do not hold the weight of the world on their shoulders alone, but there are always others who will guide and support them. Positive relationships with meaningful others help a person get the meaning and purpose of his life (Kirkegaard Weston, 2005).

The first significant relationship is the person with himself or herself, which connects to the internal recognition and purpose, as well as self-confidence. Person should be at peace with himself or herself, both in the inner sense and in the external sense of expression. The manner in which a person feels inside must conform to what appears outward, otherwise there will be a constant struggle in the inner consciousness. If there is something that bothers the person inside, then he can not focus on the main purpose of his life, and it can not be the one who leads him. The inner consciousness of a person must be free, so that he can think freely (Kirkegaard Weston, 2005).

The second relationship is with God, which is related to faith and often to religion.

For Kirkegaard Weston (2005), many people believe they do everything alone.

People who have no relationship with God will seek the answers to their questions alone, but often they will not be able to find them. People who rely only on themselves may have no direction and purpose. On the other hand, people who hold faith are usually connected to a religious group. Such communities generally provide supportive and close relationships, and sometimes even serve as a family, which forms the basis of the third relationship.

The third important aspect of relationships includes the family. A person's family includes those who have blood ties, marriage or adoption, and belong to the same tribe. It is also about the deceased and ancestors. In modern life, family relationships also include corporate relations (Kirkegaard Weston, 2005).

Summary

This chapter examined various aspects related to psychology in general, and positive psychology in particular. The focus of the chapter was on the implementation of these

aspects in the family context, especially with regard to the relationship and influence of the relationship between parents and children, when the parents transmit emotional resources and optimism to their children. We learn that the importance of parents' emotional resources, as well as the optimistic transmission that they transmit to their children, may affect the course of their lives and the children's point of view for both short- and long-term life.

The next chapter will deal with the subject of self-esteem in its different aspects, and the parents' ability to influence the self-esteem of their children for the better.

4. Children Self Esteem

Following is the chapter on self-esteem, which discusses various aspects of self-esteem in general, and of children in particular. It also included ideas related to the development of self-esteem among young children and the influence of parents on the development of their children's self-esteem. I have assigned the variable self-esteem a separate chapter, because it is one of the main research variables.

4.1. Definition of Self Esteem

For years, the concept of "self" has focused attention on psychoanalytic discourse. The most obvious thing about the concept of "self" is the contrast between its centrality and the vagueness in which it is defined by various theorists, On the other hand, there is a clear distinction between the meanings given to it and the lack of agreement regarding its boundaries and applications. In general, self-esteem is a concept that attempts to explain various and complex mental states in which people evaluate themselves, but there are many definitions of the concepts of self-esteem. Some see self-esteem as an individual assessment of each other by self-judgment, and believe that self-esteem is the confidence in your ability to think. Some define it as an overall assessment, which gives value to the human being (low or high). This assessment is based on positive or negative self-perception (Kurtz, 2010).

Some define self-esteem as a collection of many elements, reflecting what the individual knows, feels and thinks about himself in different situations, activities and times. Self-esteem is the reflection of man himself as reflected in his performance and his interaction with the environment (Shilansky, 2014). According to Zergari (2014), self-esteem is an organized system of evaluations that the person attributes to himself and acts accordingly.

The self-esteem that a person adapts to himself is an important factor in shaping his behavior and is gradually built up in the course of his actual actions and accomplishments. The self-esteem includes the expectations and demands that a person has of himself, his abilities, his skills, the value he attributes to his qualities and actions. Hence, the gap that man feels between his expectations and demands of himself and his actions and achievements.

Cohen, Roth and Yurek (2008) bring a definition of self-esteem as interactions between interpersonal factors (self-identity and self-satisfaction) and interpersonal factors (self-esteem in the family and social spheres). In other words, self-esteem is a frame of reference through which man communicates with the world around him. Additional definitions of self-esteem refer to a person's subjective assessment of his personal value. Self-esteem theory is also based on a phenomenological view that people do not automatically respond to reality, but interpret it subjectively, and according to this interpretation they respond to the environment and events. Hence, self-esteem influences the relationship of man to himself and the relation between man and his environment (Orth & Robins, 2014).

Celik, Cetin & Tutkun (2015) argue that the definition of the concept of self-esteem includes both self-worth and self-ability, and therefore self-esteem becomes emotional and judgment of man towards himself.

Jindal-Snape and Miller (2008, in Celik et al., 2015) argue that the two-dimensional nature of self-esteem also implies a connection with the possibility that the more a person's self-esteem depends on a particular case, the more emotional his reaction will be. The other two measures of self-esteem were also confirmed: self-capacity as self-esteem, and self-love as subjective evaluation.

It is important to note that self-esteem does not necessarily reflect the individual's abilities or objective abilities, or even the manner in which other people value him or her. Moreover, self-esteem is usually defined as a person's sense of being good enough, and therefore people with high self-esteem do not necessarily believe that they are better than others. Therefore self-esteem includes a sense of self-acceptance and self-respect, as opposed to excessive self-esteem and self-glorification that characterize narcissistic people (Orth & Robins, 2014).

William Pitts - one of the most important researchers in the field of self-esteem found five important parts that make up the self-esteem below: self-esteem - the perception of human personality traits; Physical image - perception of the body, health and appearance of the individual; Moral image - the perception of morality and behavior according to accepted norms; Family image - the perception of oneself within a family framework and its perception of the family's relationship to it; Social image - perception of oneself in relation to others in social interactions (Shilansky, 2014).

It should be noted that there is a certain gap between a realistic image and an ideal image. This gap is the power that motivates the individual to realize his or her ambitions, provided they are realistic and not too far from their real qualities and talents. The absence of a gap between a realistic image and an ideal image leads to stagnation, since in this case the individual lacks challenges; he has no reason to aspire (Shilansky, 2014). Zergari (2014) also refers to the gap between the real self-image and the ideal self-image, and argues that a person adopts a positive assessment of himself, when his achievements or qualities are valued or negative evaluation when they are not valued in his society. In other words, one must distinguish between a realistic image and an ideal image. As the definition of a realistic image is the perception of oneself as it is in the present. With the construction of his real self-esteem, the child learns to attribute value to the qualities that make up his self-esteem. Since childhood, his parents have given him values. They tell him what is good and what is bad, what should be done and what should be avoided. From these assessments, the child learns what is desired in society and adopts an ideal image. Therefore, the ideal image can be defined as an image that a person has over himself, not as he is in the present, but as he wishes to be. This is the character that man aspires to. Naturally there is a certain gap between a realistic image and an ideal image (Zergari, 2014).

Sa'ada (2009) argues that there are various means of bridging such gaps: the first is self-aggrandizement, expressed in behaviors designed to increase coping successfully with challenges and causal attributions and explanations that serve the self; The second is failure / self-sabotage, expressed as elements that describe behaviors that undermine the individual's chances of succeeding in tasks that are perceived as important; The third is defensive pessimism, which is expressed as low expectations and thoughts about low achievements before they are accepted, and is predicted by fear of failure and accompanied by emotional volatility.

4.2. The difference between Positive and negative Self-Esteem

We experience the positive feelings of high self-esteem when we believe that we are good and worthy and that others view us positively. We experience the negative feelings of low self-esteem when we believe that we are inadequate and less worthy than others. Saada (2009) cites the assumption of professional literature in the field that self-esteem is the individual evaluation, which is constantly reinforced and is perceived as self-judgment based on experiences of success and failure.

Zaguri (2014) argues that proper self-esteem is a condition for the realizing of personal potential. The higher the self-esteem is, the greater the chances of succeeding in life. A positive self-esteem, yet realistic, creates a more positive connection with the world, and vice versa - negative self-esteem creates a negative connection with the world (Cohen et al., 2008).

Indeed, some people suffer from self-esteem problems from an early age and some people lose self-confidence as a response to situations or events that have resulted in an experience of failure or discontent on the part of the environment (Zergari, 2014). For example, offenders have a particularly negative self-esteem, so they tend to behave in accordance with their self-esteem and commit more and more transgressions. Similarly, studies show that more health problems are reported by individuals with low self-esteem. It was found that high levels of self-esteem could predict better health. We also found that there is a connection between self-esteem and low mood, and individuals with low self-esteem report more negative moods. In an attempt to explain the connection between self-esteem and position, it is argued that a person applies his negative attitudes toward himself to the others around him, and therefore a person with a low self-esteem and negative attitudes towards himself will develop negative attitudes towards others. A person of low self-esteem feels the need to devalue others by expressing negative attitudes towards them, thereby increasing his own worth (Cohen et al., 2008). Cohen and his colleagues (2008) add that a person with a negative self-esteem is also likely to develop negative attitudes towards others because he believes that he should diminish the value of others by expressing negative attitudes toward them in order to increase his self-esteem. On the other hand, social activity for others increases the self-esteem of the individual, because this is how he exposure personal experiences such as community activity, sharing, creating positive feelings and a sense of worth and equality (Tan & Tan, 2014).

Positive self-esteem is also translated into a sense of satisfaction and self-acceptance. On the other hand, negative self-esteem harms the sense of self-worth and is expressed in feelings of self-dissatisfaction and impaired functioning. Man adopts a positive self-esteem when his achievements and qualities are valued in his society and adopt a negative evaluation when they are not appreciated. Piets distinguishes between two types of self-esteem: a realistic image - the perception of oneself as it is in the present. (Shilansky, 2014).

A positive self-esteem motivates a person to dare, to be self-confident, and to deal more confidently with the tasks. Negative self-esteem is a sense of dissatisfaction with

achievement, attributes, and self-characteristics. A lack in general sense of self-worth causes a person to be hesitant about decisions, to avoid coping with tasks that require effort, fear of failure, and lack of initiative. Negative self-esteem is sometimes accompanied by anxiety and the absence of internal forces or alternatively accompanying rebellious feelings and negative emotional baggage (Shilansky, 2014). In fact, our self-esteem guides our behavior, and we can change it. The basis of this perception is the way in which people see themselves, influencing their behavior. A person's self-esteem usually reflects feelings of childhood return. This image is consistent despite the high level of education, experience and skills acquired over the years. Negative perceptions may persist even in light of the success and appreciation of others. The improvement of self-esteem is not possible for everyone: there are those who find it harder than others to get out of the impressions and traumas of the past (Frish, 2012).

Self-esteem also has significant implications for taking responsibility. In order to take responsibility we must believe in ourselves and in our ability to achieve worthy results. We should also be able to accept failures. People who lack self-confidence and who have low or negative self-esteem do not believe in their abilities, and therefore refuse to accept roles that involve uncertainty, having a hard time making personal decisions and social ones (Abu-Hussein and Gonen, 2013).

Saada (2009) adds that people with low self-esteem are less resistant to pressure to conform, less competent in dealing with menacing factors, more pessimistic about their ability to succeed, whereas those with high self-esteem tend to be less anxious, less fearful of ambivalence and progress towards their goals directly and realistically. He presents empirical studies that show that any impairment of emotional self-esteem will have negative consequences for self-esteem in general. He notes that high self-esteem not only stems from negative behaviors but also causes them. People with high self-esteem tend to feel good and see their qualities as valuable and a source of pride. These emotions (on both sides of the axis) are the basis for self-esteem, which in his opinion is the emotional component of the self. Saada (2009) further notes that the more the self-esteem was self-centered, balanced and integrative, the better the individual will function, while a divided and unbalanced self esteem will be followed by a submissive personality operating in a defensive array that involves psychological tensions.

Zuabi (2012) points to the connection between the literature dealing with self-esteem and the motivation to learn (Maxted, 1999; Orth et al., 2012, in Zuabi, 2012). It shows a positive connection between positive self-esteem and motivation, so that a positive self-

esteem motivates a person to cope with the tasks he faces, as opposed to a negative self-esteem that causes him to avoid coping with tasks that require effort (Yacobi, 2008). In addition, findings indicate a positive relationship between self-esteem and functioning, so that a more positive self-esteem is accompanied by more effective personal functioning of the individual and vice versa (Lichtrabon, 2000, et al., 2012, in Zuabi, 2012). Lemon (LeMone, 2008, at: Zoabi, 2012) believes that a person with a positive, clear, consistent and realistic self-esteem will behave in a positive, healthy and effective manner.

We have long believed that low self-esteem is to blame for many of society's ills, from academic failure to high-risk behaviors such as substance abuse. But the past two decades of research suggest that low self-esteem may not be as destructive as we once thought, and high self-esteem can be equally problematic. In fact, our modern emphasis on praise may be contributing to a generation of self-obsessed, irresponsible and unmotivated kids.

According to Allan Josephson, M.D., chairman of the Family Committee of the American Association of Child and Adolescent Psychiatry, children are more likely to act selfishly if they are either undervalued or overvalued. Those who depend on outside praise to feel good about themselves tend to struggle later in life when teachers.

Employers and friends do not shower them with compliments (David, 2012).

When a child is focused purely on himself leaving little room for other people, then there might be a problem. If self-esteem is expressed as narcissism or grandiosity that damages your relationships, then the self-esteem is excessive.

The problem with too much self-esteem is that it often involves a grandiose view of the self without much substance behind it. People who think they are the best, smartest, or most qualified are, after all, sometimes the worst, most uninformed, and least qualified. In other cases, excessive self-esteem involves ignoring the needs of others in favor of one's own interests. This can lead to major problems in all kinds of relationships, including romantic partnerships, friendships, and family ties.

Developing a healthy sense of self-esteem is important to success. Such self-esteem allows people to believe in their own abilities to take on challenges and overcome obstacles (Kendra,2010) .

4.3. The mechanisms of Self-Esteem development

Zuabi (2012) emphasizes that some of the researchers in the field view self-esteem as an innate personal trait, built into the inner person. This characteristic brings the individual with him to his environment, when it is already formulated and is almost unaffected by the experience of the environment (Dweck, 2002, in Zuabi, 2012). On the other hand, other researchers view self-esteem as a dynamic trait, learned by the individual in his life and constantly evolving as a result of his experiences, his interaction with "significant others" and the contact with his environment (Franken, 1994, Zuabi, 2012).

Self-esteem develops throughout childhood and adolescence, but it is flexible and can be changed in the wake of internal and external processes that a human undergoes (Shilansky, 2014). There are various theories about the development of self-esteem. Some see self-esteem as the basis for the development of other abilities. Some argue that the roots of self-esteem are planted in a person's psychological system, which gives social and environmental clues that indicate a decline in relative esteem (such as disinterest, dissatisfaction, rejection) and warns the individual when identifying such clues. This theory assumes that people are not interested in preserving their self-esteem, but rather to increase their relative value and social acceptance, using the esteem (Leary, 2005).

According to William Pitts's theory, the individual's self-esteem is composed and crystallized by perception in several ways. William Pitts found that the self-esteem consists of five main parts: physical image - how a person perceives his body, appearance and health; Social image - how man perceives himself in relation to others, while social interaction; Family image - how a person perceives himself within the family framework and the family's attitude toward him; A moral image - how a person perceives his morality and behavior according to accepted social norms; Personal image - how a person perceives his values as a person with positive and negative qualities (Shilansky, 2014).

On the other hand, according to Charles Coley's theory, self-esteem develops as a result of their evaluations, opinions, and reactions of people around. The most influential characters are in the most important circle that surrounds and accompanies the individual during his lifetime. Charles Coley was one of the first sociologists who tried to explain the connection with the environment and social interaction as the basis for the creation of our own self-esteem. According to his theory, human identity is not a given, innate or acquired, but develops gradually through our contact with our environment. These contacts are subject to unique interpretations, that is, to the manner in which we interpret the attitude of the environment to us. This interpretation becomes an inseparable part of

our self-esteem and forms the basis for our evolving self-concept. According to Coley, this is a three-stage process: first, we understand how others relate to our behavior; We interpret the judgments of others towards us; We value our behavior according to what others think. In fact, says Coley, the whole process is an attempt to create a "self in appearance," which is nothing but a generalized image of how we are perceived by other human beings. According to Coley, the self in the mirror is not the way we are perceived by others, but the way we visualize ourselves (Shilansky, 2014).

In analyzing the understanding of psychosocial processes in various dimensions that also included self-esteem, Jindal-Snape and Miller (2008, in Celik et al., 2015) noted that self-esteem and self-efficacy might vary due to age-related factors, as well as environmental aspects. Self-esteem as a personality characteristic of an individual dealing with difficult situations was conceptualized by Mruk's theory (1999, in Celik et al., 2015), whose roots are planted in the understanding that people's sense of self (self-esteem) They believe that they are valuable and accepted by others, and in their self-judgment about their abilities in different areas.

Further studies of the development of self-esteem assume that the predictors of self-esteem development include interest and perceptions of competence in important areas of interest. For example, self-esteem was conceptualized as a multidimensional construct related to their self-esteem in areas related to peer group, family, body image and sports (Seidman, 2004 & Pedersen).

According to the literature dealing with self-esteem, the demographic, personal and environmental factors influence the development and change of self-esteem in general. International literature in the field does show that the development of self-esteem is influenced by various variables, the main ones according to literature are age, so that young people are less confident in the concept of self and that their self-confidence increases and becomes clearer and more defined. In addition, gender is a significant variable in the formation of self-esteem, income and socio-economic status, health status and physical image of the individual (Zuabi, 2012). Yitzhaki (1997, at Zuabi, 2012) believes that status, belonging to a particular cultural group, and components of a social and cultural identity directly affect self-esteem. Self-esteem in its development is nourished and influenced by the family and the social and cultural environment.

4.4. Self-Esteem among children

The development of self-esteem occurs at an early age, by appreciation and comparison to others around us. Children get information about themselves through environmental responses, and they compare their skills to those of other children. Children are usually more sensitive and vulnerable than adults and are also affected by minor events. Older adults suffer to deal with these events more correctly (Kurtz, 2010).

Through the encounter and interaction with the environment, the child learns about its characteristics and evaluates their nature. While at a young age the child perceives himself as a separate personality and not as a combination of different parts and components. He defines himself in general terms, with his growth and maturation, his social integration and his view of himself in the various group frameworks begins a process of differentiation in his self-esteem. The child becomes aware of the various components that are expressed in his social, scholastic, physical domain, etc. (Shilansky, 2014).

There is a great importance for the interrelationship between the child and his family, his environment, his teachers and his friends in the development of his own self-esteem. The way the people respond to him, especially those who care for, clarifies what they think about him, his actions and their values. Encouraging, reinforcing, and successful experiences will help the child develop positive self-esteem, while negative responses, anger, criticism, punishment, and repeated failures may develop a negative self-esteem in the child (Shilansky, 2014).

The self-image of children influences a number of factors: the reactions of the others - environmental reactions are usually objective and therefore teach the child more about himself. For example, when you ask him for help in a certain field, this is probably his strongest field and so he learns about himself what his advantages are; Experiencing the child's experiences in life teaches him about his talents, inclinations, skills and weaknesses. He learns that in some areas he does not succeed and in others he enjoys; Comparisons The American social psychologist Leon Festinger proposed the theory of social comparison, according to which one learns to recognize himself through comparisons he makes between himself and the members of the reference group. For example, a student tested in mathematics compares the score he received to the grades of his group's students rather than to the student scores in a lower or higher group. As the child grows, he often makes comparisons with his friends, and on the basis of these comparisons he builds his self-esteem to a large extent. For example, a child who receives 80 points in an account is praised by his parents, but when he compares his

grade to his friends' scores, most of which received 90, he finds that, unlike what his parents told him, he is far from perfect (Shilansky, 2014).

In other words, one of the ways in which a child crystallizes his self-esteem is through the way he perceives himself reflected from others. But for this reflection to take place in a meaningful way, the child must recognize a person who sees him, notices him, feels his presence and is interested in him. Such a person may become a "significant adult," the character that looks at the child enables him to create a self-esteem of a valuable subject, capable of acting significantly for others (Avidan, Lampert and Amit, 2005).

Part of the role of psychology and education is to improve the child's self-esteem so that he will acquire tools to cope with the situations he will encounter in his life. However, the school often undermines the child's self-esteem and self-image because he does not succeed in it (does not make good grades for example) and does not know how to "act" according to its rules. A successful child in the family, the youth movement, any group, on any team, may succeed less, and even fail, at school, and experience a fall of self-worth (Abu Hussein and Gonen, 2013).

There is evidence that child support and self-esteem are crucial factors in maturity and decision-making. Howarth & Dussuyer (1988: Abu Hussein and Gonen, 2013) believe that psychological support for a student or patient is the best possible assistance. Those who benefit from this potential aid are only those who know how to use it - to receive support without diminishing their self-esteem. An insecure person will hesitate to ask for support, and even when he accepts it, he will not make the most of it because he can not accept criticism - even supportive criticism - and change. We see how children find it difficult to get help when it is not given in a supportive atmosphere. For example, a child who needed help in classes learned from this that he was a weak student, and instead of using the assistance he received, he saw it as a threatening judgment and a label that harmed him.

Zergari (2014), in the name of various researchers, says that the real self-image develops until school age, and then the ideal image and self-esteem develop. For her, self-image develops in three stages in chronological order:

The first stage is separation is a necessary condition for the development of the concept of self is the sense of separation from his environment, the sense of being a separate entity. In the first few weeks of the baby's life, he does not distinguish between him and his environment. His hands, feet, and body seem to him part of the environment. Slowly the baby begins to feel his body (for example, when he is cold, hungry) through his physical sensations he begins to form separation from the environment at the end of the

first year. From now on he perceives himself as a separate creature from the environment. As a result of his motor and cognitive development, and in addition to the physical separation, acquires a sense of emotional separation, expressed in a separate will of his own (e.g., a smile that comes from happy moments or tears when he is sad). The development of a distinct sense of being is a necessary condition for the development of self-image in childhood and personal identity in adolescence (Zargari, 2014).

The second stage is the permanence of the self - the existence of the recognition that a person remains the same person over time, even if there are changes in his body structure, clothing, etc. This recognition gradually develops towards the end of the first year of life as a result of the development of different cognitive abilities. Two important mental abilities, object permanence and symbolism develop. These abilities enable him to understand that man can change from an external perspective but still remains the same person (Zargari, 2014).

The third stage in the development of self-image is the stage of self-identification - as a result of acquiring a sense of separation and self-determination, the child slowly learns to identify himself and treat himself as a subject rather than as an object. After a while, as a result of the growing development of self-assertiveness and the development of his linguistic ability, he begins to say "I" instead of calling himself by his name and identifying himself in the mirror and in pictures (Zargari, 2014).

In the continuation of the development of the ability to symbolize in general and linguistic ability in particular, the child learns to recognize and to describe to himself and others his perceptions of himself. In kindergarten, the physical-sexual image develops. Children perceive their external form and sex, and begin to formulate a self-image of the qualities they have learned to recognize themselves. The other components of self-image (personal, social, family, and moral) develop later. Older children, at school age (6-12 years) continue to develop self-image on other levels (except for the physical plane) (Zargari, 2014).

4.4.1. The components of self-image among children aged 6-10

Self-image includes four components: physical, operational, social and psychological. Children have a certain idea of each component, while in the course of development the characteristics of knowledge about each component vary according to the age of the child respectively: initially the focus is on the physical component and during adolescence the focus is on the psychological component (Damon & Hart, 1988).

As mentioned, the self-image develops from infancy. Around the age of one and a half years one can see the first manifestations of self-awareness, such as shy responses. At the age of two, with cognitive development, the child perceives the characteristics of those around him and his own characteristics as he begins to form self-recognition and self-image (Solberg, 1997). Later on children in kindergarten develop the ability to observe themselves and become self-aware as human beings. Also, during this period children begin to formulate specific thoughts and feelings about self, whether positive or negative (Balanga-Keren, 2005).

The age of latency, or school age, is the age of the development of the "I" forces. Infrastructure personality structure already exists. For many years, they thought that at this age there were only a few changes in the child's development, hence the term "latency." This age does not have structural changes in personality, but a very important balance is created between impulses on the one hand, and the social framework on the other. This period is characterized by the use of productive energy in a social or interpersonal direction. The gradual release from parents occurs through the development of memory, the ability to think, control over the physical self, and the internalization of an ideal image (Elitzur, Tiano, Munitz and Neumann, 2016).

During the school age, the social self-image starts to develop, which is one of the components of self-perception. It is a person's awareness that his identity is closely related to others around him (Saruf, Cooper and Dahart, 1998). One sign of this development is when school-age children begin to describe themselves in terms of their behavior in dealing with others (Benenson & Dweck, 1986). In addition, school-age children begin to combine their descriptions of being part of a social group (Damon & Hart, 1988). In a study that examined the development of social self-image, it was found that at the age of 5-7, the child first sees the ability to see that someone else is sometimes ashamed of him, and that someone else is proud of him. However, only from the age of 8 do children begin to describe a sense of shame or pride following a particular behavior (Solberg, 1997). It can be said that at the beginning of the ego, one feels the reaction toward the self, and only later can the ego express the child's emotional assessment of himself (Solberg, 1997).

In the transition from childhood to adolescence there are a number of changes in the concepts of self-image: First, the concepts of self become more distinct in different relationships, different environments and competencies. Second, the concepts of self become more unique - "What distinguishes me from others." Third, young adolescents tend to focus on identifying how they interact with others. Fourth, adolescents perceive

themselves as capable of looking internally, as capable of thinking about and valuing the self. Fifth, adolescents think of the self as a trapping system built of different but intertwined parts. In other words, adolescents are able to connect different aspects of the self and to make sense of it despite the contradictions inherent in it (Saruf et al., 1998). The understanding of the self in young adolescents is far superior to that of elementary school children. In this period there is a transition from self-description in concrete terms to the use of expressions related to character traits and abstract psychological processes. Towards the age of 18, the adolescent is able to describe himself in terms that reflect his personal world (Solberg, 1997).

The sociologist and social psychologist, Herbert Mead, argued that self-image at any age is a product of the interaction between the individual and his environment, and of man's ability to observe himself from the perspective of others. The others serve the child as a mirror through which he sees himself. This ability increases in adolescence (Shilansky, 2014). In fact, usually in those years, adolescence found in an integrative learning framework (Junior high school). Throughout the years in which the adolescent lives in school, he is exposed to a variety of significant situations related to the learning process (academic achievement), to the social environment in which he or she is located, or to other situations outside the school framework. These achievements and the experiences that the adolescent experienced in the school or in his social environment will affect the perception of the self and its functioning and achievements within the framework of the study in which it is located (Zargari, 2014).

That's why teenagers are very busy asking what others think about them. As children grow, they describe themselves in greater detail and relate more to aspects of their personalities and their world. Self-image at school age becomes more detailed, abstract and complex: it contains more details and subtleties, there are more generalizations, physical image, personal, social and family. There is still no reference to the moral side. It develops at a later stage. According to Piaget's theory, adolescents are at the height of human thinking. Their thinking is abstract and their sense of criticism is highly developed. They are critical not only to others but also to themselves. There is also a moral touch in adolescent self-criticism. The individual at this age is already able to judge the level of his morality in different situations, and throws at them on the moral aspect of his personality (Shilansky, 2014).

4.5. The role of parents in the development of their children's Self-Esteem

As we have seen, each of us sees the world from the general perception that began to develop in his childhood. Seeing each person's life is the result of what we hear and experience while we grow up within the family. The significant adults in the child's eyes, such as parents, relatives and teachers, influence his worldview, through interaction with him. They treat him with understanding and gentleness when they agree with his behavior, and change their behavior when the child does not meet their expectations. This learning experience combined with the innate qualities develops into a certain way of experiencing the world (Kurtz, 2010). With the construction of his real self-image, the child learns to attribute value to the qualities that make up his self-image. Since childhood, his parents have earned him values. They tell him what is good and what is bad, what should be done and what should be avoided. From these assessments, the child learns what is desired in society and adopts an ideal image. Ideal image - This is an image that a person has over himself, not as he is in the present, but as he would like to be. This is the character that man aspires to (Shilansky, 2014).

The development of the healthy self, as well as pathology, depends on the interaction between the infant's hereditary factors and the selective responses of the "other person" (who is experienced by man as part of his "self" experience, which maintains the sense of value). According to Piaget (Kurtz, 2010), children have an undeveloped nervous system and are unable to think the same way as adults. Children live in "Land of Hope," which contains fantasies and egocentricity. "They are unable to cope with abstract logic and are concentrated in the present, dealing with a sense of dependence and need for help and believing that their parents have control and power that will always protect them, experiencing lack of help and support (Kurtz, 2010).

Eric Erikson (Kurtz, 2010) developed a model for human development from birth to the end of life. He believed that the way we react to the world is influenced by biological factors, past experiences, the sense of self, and the perception of self-image. Erickson argued that people are born without the ability to obtain food independently, so babies cry and cry to meet the basic needs of those around them. The fact that we are born and are totally dependent on others (parents in general) to survive is an important point in the development of our perception. The way we perceive ourselves and the world depends on how others react to us, when we are helpless and need the help of others. Thus our personality is being built and developed. Each was born into a family complex and met with various challenges, which Ericsson described as a daily development. When a child is born into a family where parents feel physical and emotional comfort and enjoy its

existence, the child will develop a sense of security and belief that the world is a warm and loving place. A child born to a violent family will experience the world as evil, and will learn not to trust others. Each stage of development according to Erikson is accompanied by difficulties, and sometimes when the tasks of one stage are not completed, the individual tries to complete them in the next stages. Erickson argued that the development of healthy self-esteem requires successful endings of developmental stages. In families where there is difficulty in the ability or willingness of one or both parents to function as parents, the children develop a distorted perception of the world and develop a "false self". That is, they may develop a low self-esteem and feel that they are not good enough. All children experience embarrassment, but in children who grow up in a problematic family, shame becomes a significant part of their identity. These children are never free to be children, and they live with the feeling that they are going wrong (Kurtz, 2010).

Hence, Cognitive and emotional factors have a connection to the development of self-image, along with social factors in general, and parents in particular. Parents have a significant role in formulating self-concept in childhood. Parents from birth build the first signs of self-worth when they respond to the initial emotional signals of their baby and thus make him feel that his needs are considered. The parents' reference to the baby's body movements and the translation of these movements in terms of mental needs (desires, aspirations, intentions) is another way of responding to the baby's needs and contributing to his own self-esteem. An example of a case of mental interpretation is when the mother stops the rustle of the rattle as the baby looks away and puts his finger in his mouth. The mother's assumption is that the baby has ceased to be interested in the stimulus, thus shifting the gaze (Or, 2015).

During childhood, therefore, a supportive parenting approach was found closely related to a positive self-esteem. Parents hold three important resources for the child's emotional development: emotions, behavior, and cognition. Positive emotions (smile, laugh, praise, positive tone, affection); organization of an environment rich in stimuli; responding to the child's needs in real time; listening to his needs and advice on his behavior, holding strategies to stimulate thinking; Expanding knowledge beyond concrete; Creating connections between phenomena, etc. They are mental resources that the child needs especially when faced with a challenge. The parents' ability to provide these three resources indicates their sensitivity and ability to regulate their parenting and to best suit the needs of the child. Parents are also responsible for imparting mental criteria such as beliefs, values, behaviors, motivations, accepted by the child through the process of

socialization, within the cultural framework in which the child lives. The acquisition of social norms largely determines the society's response to the child, which also affects his perception and self-esteem (Or, 2015).

Self-perception crystallizes thanks to the resources parents direct to building the mental foundation. However, feelings, experiences and life episodes arise from an external source that is not necessarily related to parents. Although parents do not seem to have control over these contents, parents are able, through a dialogue about these contents, to construct an autobiographical memory when they dwell on the child's personal experiences and process them into a meaningful and coherent narrative that is preserved over time. Preserving life episodes over time contributes to a sense of continuity and self-understanding.

The significant role of the parents in the narrative discourse relates mainly to the acquisition of elements used to construct the personal story, such as time and place, purpose and motives. Were the elements of surprise a success or failure, conclusions and value implications? These components preserve the episodes of life for a long time and give the child the way to process future life episodes. The quality of the processing of the child's future episodes depends to a large extent on the quality of the parents' narrative. There are parents who expand the narrative and are rich in descriptive details. Other parents shorten the details and focus mainly on practical and useful data that create a short and weak narrative in the data. Parents who detailed and expanded the narrative helped the children to report experiences of the past in a richer manner. Despite the differences in narrative wealth, constructing the narrative itself is the significant part of the complex journey of identity and self-esteem formation (Or, 2015).

Other studies that examined parental influence on children's self-esteem found that differences in childhood self-esteem were related to parenting styles, with high levels of responsiveness towards children associated with high self-esteem in children (Taylor, Wilson, Slater & Mohr, 2012). Other studies emphasize that parental behavior in general, and mother's behavior in particular, have a direct impact on the child's behavior, and many experts believe that parental support for their children affects the children's mental health. Self-image was also one of the essential issues associated with the behavior that develops in the family system (Ajila, Rezaei, Kargarb & Kalantar, 2013). In other words, researchers support the idea that parents play the central role in formulating high levels of self-esteem among their children. Alternatively, children characterized by a family background in which parental warmth is lacking, or lack of parental connection, and excessive parental control of their children (lack of autonomy)

experience poor self-perception and low self-image (Ryan & Brown, 2005). An appropriate parenting style leads to the proper development of the child, including the promotion of his self-esteem that contributes to the child's ability to take on responsibility, motivation to fulfill goals and establish friendships with peers. On the other hand, low self-esteem leads to sensitivity and difficulty in mental illness (Ajilchi et al., 2013).

Dehart, Pelham & Ennen (2006) indicated that mothers who adopted authoritative parenting styles raised children with higher self-esteem and more positive parent-child interactions, leading to higher self-esteem among children. In contrast, few interactions and disabilities between the child and his mom led to increased stress, which eventually caused a low self-esteem of the child.

Aremu et al (2019) also argue that parenting styles have the potential to cause medical and psychiatric consequences among children because of their impact on children, especially those with behavioral problems. Among other things, they agree that parenting styles affect their children's self-esteem, despite the influence of teachers and friends. For example, the tyrannical parenting style has been associated with low levels of self-esteem among children, while authoritarian or flexible parenting has been associated with high levels of self-esteem.

Summary

We learn that self-esteem is a function of various components in the course of a person's life, as well as of other demographic variables. Self-esteem is highly important in a variety of positive, mental, functional and academic outcomes in a person's life, rooted in early life and gradual and process development. Parents have a very important role in the development of realistic and positive self-esteem among their children. In other words, the more parents demonstrate authority and responsiveness to their children (authoritarian style of parenting), their children will develop a more realistic and positive self-esteem.

Methodology

This Chapter describes the research process. It provides information concerning the method used as well as a justification for the use of this method. The chapter also describes the various research stages, including the selection of participants, the data collection process and the process of data analysis. It further discusses the role of the researcher in qualitative research with regard to reflexivity.

3.1. Theoretical Basis

Several theoretical approaches were used to examine the research question and the hypotheses. The most prominent one is Bowlby's Theory of Attachment, describing attachment as a deep and constant emotional bond between two people. The mother is usually the most prominent attachment figure among young children, but later in childhood, other adults, such as teachers, come to serve as attachment figures (Brumariu & Kerns, 2010). However, the relationship between teacher and pupil is not as persistent or unique as the relationship between the child and his parents. Therefore, the child's parents serve not only as communicators, but also as essential socializing agents in the cultural context (Rom, 2005). Moreover, the child's unique relationship with his parents is likely to lead to their having an emotional impact on him (Shapiro, 1999). In other words, parents' emotional resources (positive thinking, optimism) will affect the development of children's emotional resources in general, and self-esteem in particular. Another theoretical approach at the basis of the research is the Parenting Styles Theory (Baumrind, 1991), which analyzes parents' ability and influence on their children, based on the parenting style they represent. Since parenting styles may vary in cultural terms, it is assumed that their influence, combined with the impact of parents' emotional resources on the child's self-esteem and emotional functioning, will also vary across cultures.

3.2. Synthesize and Critically Analyze

Previous studies have shown the effect of attachment and parenting styles on children's psychological wellbeing, subject to the parents' cultural norms and emotional resources. However, no study has combined all these variables, in order to discover the potential inherent in all the aspects that the present study seeks to examine. For example, there is a

lack of relevant literature defining parental optimism and its influence on children's self-esteem. This study seeks to fill this gap.

3.3. Problem Statement

The state of Israel is a multicultural one. The two cultures coexisting within its boundaries -that of the Jewish majority and that of the Arab minority, - are hostile to each other, need to handle an ongoing conflict between them (which places their members in defensive or offensive positions) ,and lead different traditional lifestyles, Theses circumstances may create a situation in which parents' emotional resources will have different effects on their children's psychological well-being. Despite the extensive literature on positive psychology and its effects on subjects and those around them (Kirkegaard -Weston, 2005; Leary, 2005; Orth & Robins, 2014), no studies to date have examined the impact of these variables within a multicultural society with such unique characteristics as the Israeli one. The present research seeks to shed light on this gap.

3.4. Ethical Considerations

Several ethical considerations were taken into account to ensure that the study was conducted in an appropriate manner (Babbie & Mouton, 2001).

The research system and the considerations for selecting it, the method of research carried out in a quantitative manner, i.e., by direct measurement of the variables examined. It will be conducted using the survey method in which questionnaires will be distributed to parents in the sample population. The researcher chose.

This method also has the following considerations: Due to the nature of the research tools (questionnaires), it is possible to approach a broad population. Which makes it possible to arrive at conclusions at a significant level and the access to interrogees is easy and available.

Conclusions can be drawn in the context of sample cuts - men / women.

Focused, providing an answer to the subject being examined only. It's based on a clear and consistent research methodology.

The questionnaires will be distributed to parents in the sample population while the The Data collection is cheap and fast, allowing to carry out the research within the time limit and requires little interaction between the researcher and the research population

despite a level of skill, knowledge and experience from the researcher compared to a qualitative research method.

Today there is a growing awareness, both in the fields of educational research and psychological research, of the significance of positive psychology, in all its aspects, in regard to normal emotional development. While there is agreement about the positive impact of psychic resources on the development, emotional and mental health of a person, it is also necessary to examine how the existence of emotional resources affects other individuals who depend on the person who has these emotional resources.

In this research, an attempt will be made to examine the connection of parents' emotional resources on their children's self-esteem. This is due to the understanding that parents serve as significant attachment figures for their children from birth, throughout their development process, and because of the assumption that the role of parenting is significant and valuable both for parents and for the psychological well being of their children.

However, the uniqueness of the current work lies in the fact that the research will be conducted among the majority and minority population in Israel, that is among Jewish and Arab parents and children. The interest that the cultural differences between these two societies cause, which live and coexist, manage a modern and traditional lifestyle, that make the research so unique. It should be noted that in addition to the division of Jews and Arabs into traditional and modern, there are other aspects related to the perception of how the family should be conducted, different social processes that the two societies go through at a different pace towards modernization, different perceptions about next generation education and more. And also examines how parents emotional resources affect the psychological well-being of their children, which is reflected in their level of self-esteem, but rather we will also examine how the cultural reality of a diverse society has an impact on the Jewish culture on the one hand and the Arabs on the other, In a country whose uniqueness is the culture majority it represents.

Research is an accepted method for identifying rules in perception and environment defined by the researcher. The rules must be objectively accepted, so that others can also examine the manner in which the rule is passed and its degree of predictability (Kaniel,

1997). The role of research to answer the question and hypotheses research as presented in the introduction. The research method is quantitative and the research is descriptive. The research method is quantitative and is carried out by measuring the variables examined and their dimensions. Quantitative research is most appropriate for examining the differences between a large numbers of cases, for cost and time considerations the sample was used and no examination was conducted for the entire target population. The array is theoretical and is chosen because of its relative velocity.

The research is an accepted method for identifying rules in the defined environment by the researcher. Rules must be accepted objectively, in a way that others can also examine the way in which the rule is adopted and also its prediction degree (Caniel, 1997). The role of the research is to answer the research question and hypotheses as presented in the introduction. The research method is quantitative and the research set is descriptive / correlative

3.5. Research Paradigm

A paradigm is a worldview, a broad and general perspective on phenomena. The paradigm explains the phenomena in a general way, with a certain degree of simplification and looking at the specifics. The research paradigm reflects broad assumptions related to each other, about the nature of the reality under study (Shkedi 2003). The present research uses a quantitative research method. The epistemology of the quantitative approach is that we first identify phenomena and then perform controlled experiments on them, examine the findings, and with mathematical logic we try to formulate scientific generalizations and predict future behavior. The researcher, according to the quantitative approach observed, maintains a distance from the phenomena in order to be objective, allowing him to see the phenomenon or its components as it is, without distorting it by the subjective impression.

This research is quantitative research, since it enables confirmation or refutation of hypotheses about the relationship between variables. The study provides causal explanations and enables prediction of future behavior based on current findings. This approach was chosen due to the possibility of comparing the data and the researcher's control over the research process.

The positive approach is static. The study was carried out according to the quantitative paradigm, in which the aim of the study is to provide causal explanations and predict future behavior based on the study of the observed behavior in the present. This is a method based primarily on quantitative empirical research methods (Barenboim, 1993).

This paradigm is derived from the quantitative research that emerges from a clear and structured theory. In quantitative research, hypotheses are deductively derived from the theory. The researcher examines a small number of variables within a large number of subjects, and focuses more on the products and the investigated unit is a small part of the whole (Shkedy, 2004). Quantitative research aims to isolate the environment and focus on the factor being studied, so it needs a laboratory environment. Everything is determined in advance: the research system, the tools, and the collected indices that can be quantified as numbers, and the answers are measured according to probabilistic statistics.

Its goal is to create information rather than to correct or improve action. It does not correct associations between case study, process, and mental or social outcomes (Lankshear & Knobel, 2004).

Quantitative scientific research has three types of variables: independent variables or predictive variables, dependent variables or criterion variables and control variables or test variables. The variable that the researcher wishes to explain is a dependent variable (the child's self-esteem). The distinction between the variables depends on the purpose of the study.

In the quantitative paradigm, the researcher's position is objective, free of value values and values, with hierarchical linear explanations of reality (Shkedi, 2004). Therefore, I chose her to overcome the difficulty with me in research that arises from lack of objectivity, because I, the researcher, is also a member of the research field and is sometimes emotionally involved.

3.6. Research Approach and Method

This research was conducted in the quantitative paradigm. Quantitative data were collected during the research for the cross checking and validating the findings.

Its goal is to create information rather than to correct or improve action. It does not correct associations between case study, process, and mental or social outcomes (Lankshear & Knobel, 2004).

The purposes of the research

The present study has two main objectives: a theoretical objective and an applied objective. That is, the present study comes to theoretically answer the research questions through previous studies and articles on the subject and a second goal is an applied goal when examining the relationships between the variables according to the defined

research groups and comparing the groups according to the research variables and relationship strengths.

The purpose of the research is to determine the effect of emotional resources- parental sensitivity and parental optimism on their children's self esteem among Jews and Arabs in Israel.

3.7. Hypotheses of the Research

From the extensive literature review conducted in the first part of the research, and in light of the insights that followed, a number of research hypotheses have been formulated which will be examined in the research model presented in this methodology chapter, these are the hypotheses of the research.

1. There is a connection between parents' Emotional Sensitivity and their children's Self-Esteem, the higher the Emotional Sensitivity of the parents, the higher the Self-Esteem of their child and vice versa.

Since emotions in its various components constitute a significant emotional resource that contributes to the quality of one's own life, it can be assumed that in a similar way, one's emotional resources will affect others, especially those closest to one another (Leary, 2005). Parents and children are the most basic example of this (Celik et al, 2015)

2. There is a connection between parents' Optimism and their children's Self-Esteem. The higher the Optimism of the parents, the higher the Self-Esteem of their child and vice versa.

Since optimism is one of the components of positive thinking that contributes to the quality of life, it is also expected to have a positive effect on those around, and the influence of parental optimism on their children's self-esteem is a good example (Kirkegaard Weston, 2005).

3. The relationship between the Emotional Sensitivity of the parents and the Self-Esteem of their child is found to be stronger among Arabs.

Since the Arab family is more traditional, the relationship between parents and their children is more essential in everyday life, and therefore the influence of parents' emotional resources on their children's self-esteem, will be more significant (Dwairy, 2004).

4. The relationship between parental Optimism and the Self-Esteem of their child is found to be stronger among Arabs.

Since the Arab family is more traditional, the relationship between parents and their children is more essential in everyday life, and therefore the influence of parents' optimism on their children's self-esteem, will be more significant. (Dwairy,2004) (Amar, 2013).

5. Will be found the Self-Esteem among Jewish children will be higher than that among the Arab children.

Since Jewish children experience their childhood as part of the Israeli majority, their self-esteem in relation to Arab children will be higher (Ben Moshe,2011).

6. Emotional Sensitivity among Jewish parents is found to be Higher than the Arab parents.

The Jewish family is characterized by a more modern way of life compared to the traditional Arab family, and therefore typical support for newer approaches to psychology affects the level of emotional Resources of Jewish parents (Dashan,1997).

7. The optimism among Jewish parents is found to be higher than optimism among Arab parents.

Life in Israel among the majority culture positively influences the level of optimism of Jewish parents, compared to Arab parents, whose political status as a minority is unclear, and therefore they live in constant fear of the present and the future (Ben Moshe,2011).

8. There is a relationship of the Socio-Demographic characteristics -Age of parents on their children Self-Esteem, the younger the parents, the higher the Self-Esteem of the their children.

Young parents are exposed to newer approaches to psychology that support the encouragement of children and provide emotional support that improves the child's self-esteem (Kroeker & Norris, 2007; Glanzer, 2008).

9. There is a relationship of the Socio-Demographic characteristics - Gender of parents on their children Self-Esteem.

Although families in the 21st century have a modern lifestyle that requires both parents to do the gender roles that were once more defined, mothers are still considered to be the primary attachment to the baby, and remain so during the next few years. Therefore, mother's sensitivity may have a greater impact on the development of their children's self-esteem (Ne'eman, 2012).

3.8. Dependent and Independent Variables

Quantitative scientific research has three types of variables: independent variables or predictive variables, dependent variables or criterion variables and control variables or test variables. In this study socio-demographic characteristics were used as control variables whose role in the research model is to neutralize their effect on the relationships between the variables to be examined.

The variable that the researcher wishes to explain is a dependent variable (the child's self-esteem). The distinction between the variables depends on the purpose of the study. In the quantitative paradigm, the researcher's position is objective, free of value values and values, with hierarchical linear explanations of reality (Shkedi, 2004). Therefore, I chose her to overcome the difficulty with me in research that arises from lack of objectivity, because I, the researcher, is also a member of the research field and is sometimes emotionally involved.

Variable	Variable Type
Sensitivity to the child	Independent Variable
Parental optimism	Independent Variable
Nationality (Jews, Arabs)	Independent Variable

Self-Esteem	Dependent variable
Personal characteristics Demographics: Gender, age, level of education, marital status, level of religiosity, number of children, child position in the family, area of residence.	Control variables

3.9. Research Tool

Three questionnaires will be used in this research:

Self-Esteem Questionnaire: Self-Assessment Questionnaire By Rosenberg's Self-Esteem Scale (1965), in which subjects were asked to relate to such statements as "sometimes I feel worthless", "I have a positive attitude toward myself", "I tend to feel that I am a failure", Etc. A questionnaire consisting of 10 questions that examined the degree of self-esteem, the respondents' answers ranged on a scale with a 5-point scale, with 1 indicating - strongly disagreeing and 5 -- strongly.

The reliability of the current research measured by Alpha Cronbach is 0.94.

Parental Sensitivity Questionnaire: According to the literature review on parental sensitivity, it can be understood that there are several dimensions of parental sensitivity, the main being the distinction between children's signals, awareness of the importance of parent-child contact, reactivity, range of reactivity and rate of reactivity (Ainsworth et al., 1974; Leerkes et al., 2009 and more).

This questionnaire came to examine the degree of parental sensitivity. In this questionnaire 10 items / sayings expressing perception of behavior and emotional attitude. The items in the questionnaire were rated on a scale of 1-5 (1- never and 5 indicates: always ") A high average score indicates a high parental sensitivity level.

Sample Questions:

- Watching the child and noticing the signs
- Understanding child's motivation

The reliability of the current research measured by Alpha Cronbach is 0.94.

Optimism Questionnaire : According to Scheier (1992); Carver LOT- Life Orientation Test. A questionnaire consisting of ten items that examine the degree of optimism / pessimism of the subject.

Sample question: "I usually expect things to happen rather than bad ones."

The answers are given on a 5 point scale (1) strongly disagree to (5) strongly agree. The items 3,7,9 in the questionnaire are inverted and a scale inversion was performed.

Here are some statements. Please mark your identification with each of them. Do not delay on each sentence but answer according to your current feeling when filling out the questionnaire.

1-Strongly disagree 2-Disagree 3-Neither agree nor disagree 4-Agree 5-Strongly agree.

The source reliability measured by Alpha Cronbach is 0.91. The reliability in the present study is 0.73

After the analysis, this chapter will detail the distribution of all participants and of each group individually.

3.10. Sampling Method

This research will be conducted among families of adolescent children in the Arab and Jewish sectors, children aged from 6-10 years, so that exploratory research is conducted according to the researcher's daily environment. Therefore, 50 respondents from the Arab sector and 50 from the Jewish sector. The participating parents will be asked to answer a socio-demographic questionnaire with details about gender, age, education, marital status, religion (Jews, Arabs: Muslims, Christians, Druze, etc.), level of religiosity, number of children, child location in family, area of residence.

They were interviewed with demographic and academic variables to investigate their perception of the development of the adolescent's self-esteem while adhering to the differences between the two sectors.

3.11. Research Process

The questionnaires were passed on to the subjects individually. Each participant selected to participate in the research, while ensuring that anonymity was maintained in order to comply with the rules of ethics and to prevent social desecration. The subjects had to be allocated according to nationality (Jewish / Arab) for the two different versions of the research questionnaire (Hebrew / Arabic).

If the subject agreed to participate in the study, the research coordinator led him to a separate room and asked him to complete the research questionnaire. Each participant completed the questionnaire separately so that different group effects had not influenced the results of the study, so that the subject did express his opinion and personal feeling only. The subject had not been given time to fill out the questionnaire, and each participant was expected to take 15 minutes to complete the questionnaire.

After completing the questionnaire, if the participant wished to, the researcher had to brief the subject more extensively and explain the purpose of the study and the rationale behind it. The participant was given a place to make comments and insights of his own, in order to ensure that participation in the research did not cause them any harm, as well as receiving feedback and general feeling from the field regarding the research objectives.

The name of the researcher and a personal email address was noted if they wished for additional information. It was explained that the research was anonymous, and that participants had to stop filling out the questionnaires if they had felt any discomfort and could retire if they wished at any stage. A total of 100 parents from both national and ethnic groups answered the questionnaire.

It was explained to the respondents that the questionnaire was anonymous and that there were no right or wrong answers, but that they had to choose the answers that best suited to represent their own opinions and feelings. In addition, participants were asked to answer the questionnaires without providing identifying information on the questionnaire. Each questionnaire is counted and no participants' identities were specified. At the same time, participants were assured that only the researcher would keep the questionnaires for the purposes of the present research. The respondents were given sufficient time to answer the questionnaires and the researcher was available in her presence during the period of distribution of the questionnaires to answer and explain any questions if required

3.12. Data Processing

The data collected in the research will be analyzed using statistical tests by the SPSS software.

Building the research indices and testing the validity of the research hypothesis

Descriptive Statistics: Describes the distribution of subjects' background variables and research indices (mean and standard deviation). Sci-Fi Statistics: Testing the research hypotheses using various statistical tests:

1. The relationship between parents' Emotional Sensitivity and their children's Self-esteem. Pearson correlation test

The Pearson test aims to examine a correlation between two variables, which means that the test can determine the existence, direction and strength of the relationship.

2. The relationship between parental Optimism and their children's Self-esteem. Pearson correlation test

3. Differences between Jews and Arabs in the relationship between parents' Emotional Sensitivity and their child's Self-esteem - multiple linear regression tests

4. Differences between Jews and Arabs in the relationship between parental Optimism and their child's Self-esteem - multiple linear regression tests

5. Differences in Self-esteem of Jewish children versus Arab children t tests for independent samples

6. Differences in the Emotional Sensitivity of Jewish parents versus Arab parents - t tests for independent samples

7. The differences in Optimism of Jewish parents versus Arab parents - t tests for independent samples

8. The relationship between Socio-Demographic Characteristics -The definition of parents on their children's Self-esteem, the older the parents, the higher their children's Self-esteem. - Multiple linear regression tests

9. The relationship between socio-demographic characteristics - a gender of parents on their children's Self-esteem. - Multiple linear regression tests.

3.12. Validity and reliability of the research

Internal validity in quantitative research

Do the researchers observe or measure what they really mean (Sabra Ben Yehoshua, 1997)?

The use of inverse questions increases the internal validity of the research (Bryman, 2004).

3.12.1. Internal Validity / Reliability (Trustworthiness)

Is defined as the degree of compatibility between the data collected and the phenomenon to which they relate. (Sabra Ben Yehoshua, 1997) The internal validity is the correspondence between patterning, constructing explanations, and analysis in series of time when analyzing data. And is obtained when the researcher's interpretation receives the interrogees' approval, ie, the environmental explanation given to the logical results or findings accepted by the respondents (Bayit-Marom, 2001; Sabra-Ben Yehoshua, 2006). Another way of validating is triangulation or triangulation, which causes the researcher to examine one source of information versus others. As well as to remove interpretations that did not have sufficient cross-data to validate their explanation. An accompanying product in this method is therefore an addition of data that would not have been collected without the stringent requirement for validation. Cross processing through which diverse sources and different ways are used to see that a certain phenomenon does occur. And to clarify it's meaning (Stake, 2000) in Sabra-Ben Yehoshua, 2006). Is the exposure of a research hypothesis to possible conflicting facts, or to claims of alternatives by using data from many different sources (Hacohen and Zamran, 1999).

3.12.2. Reliability of the Research

If our research is reliable, reliability is the extent to which a research process yields the same answers whenever and wherever it is done. In a qualitative-constructive study, it is often unlikely that other researchers in similar or even identical situations will accurately reconstruct the findings of any research project. Therefore, what constitutes the basis for determining the reliability of quantitative analysis is the open exposure of the conceptual perspective and the criteria of the people who carried out the study (other researchers returning to the same research processes will be able to reach the same results as Yin, 1989).

3.13. Ethical questions in Research

In educational, social, psychological and medical studies, the researcher must observe ethical rules that protect the research population and all those involved in it. These rules are not laws (Denscombe 2003), the interrogee is perceived as a partner to the research and not as an object to be kept away from, according to professional ethics, the interrogator must protect the interrogees and their personal interest from direct or indirect injury. Immediate or exposed later. The injury may be in particular or in his interest and may be prejudicial to a group of people or to a particular institution such as the school and its community (Lankshear & Knobel, 2004). The researcher is required to protect the best interests of the interrogee, respecting the privacy and respect of his behavior toward the interrogees, and especially their practical translation of "informed consent," after he has received full information about the research and its implications (Sabra-Ben Yehoshua, 2006) For example, if no other agreement is reached, the identity of the participant should be completely confidential. The accepted practice in research publications is to identify participants and places where the study was conducted using pseudonyms. Every researcher's first obligation is to report the truth. According to the accepted beliefs in science, the researcher is required to present truth, non-invented, and counterfeit findings, and to avoid any attempt to bias the results to conform to his wishes. Another ethical obligation of the researcher, which is directly related to writing and publishing, relates to the originality of research and writing, or negative wording - to the prohibition of copying the words of others or the findings of their research for presentation as our source (Shalsky, Alpert, 2007). Publication of the findings of social studies in the mass media, either as a result of scientific publication of the research or as a result of information given by the researcher, may create ethical problems. This

publication is partial, often inaccurate, and attempts to emphasize sensational and exciting elements of interest. Therefore, it is our duty to be aware of the ethical problems that may arise in any situation, to examine the ways in which they are implemented in the conditions of time and place, but not to make these problems a paralyzing factor (Shalsky and Alpert, 2007).

In my research, I commit myself to the research population to observe the following rules of ethics:

To inform all the participants about the characteristics of the study and to explain other aspects that arise from it (Bayit-Marom, 1993; Sabra and Francis, 2000). The researcher believes that at first interrogators will have concerns and hesitations, but a commitment to protect the benefit of the detainee, respect and privacy in his behavior towards the interrogees to ensure anonymity and absolute confidentiality, treat the interrogees respectfully, respect the value of time, and the possibility of leaving the study if they wish. The relationship between the researcher and the interrogees is defined on the basis of cooperation, fairness and mutual respect.

3.14. Research difficulties

In quantitative research there are certain limitations. The following are some of the limitations of this study that can make it difficult to obtain final conclusions:

1. Sampling errors - the research to be carried out is a quantitative study, so there is a possibility of a certain probability of obtaining other results if another sample was chosen. This fact makes it difficult for the researcher to draw final conclusions.
2. Missing data - Missing data can generally distort the statistics and thus can introduce errors into the final conclusions of the study.
3. Attempting to meet the researcher's expectations: The respondents' responses may be biased against the background of their prior acquaintance with the researcher.

Summary

This chapter outlined how the research was conducted, illustrating the process used to select the participants, the method used to collect data as well as the approach that was used in analyzing the texts.

The next chapter details the analysis process and describes the findings of the research.

Results

4.1. Introduction

This section presents and reports the results of the statistical tests that aim to answer the research questions and to confirm or refute the hypotheses by validating the model as presented in the research method.

This chapter focuses on examining the overall findings of the research, which sought to examine the emotional resources of parents participating in the research, and their impact on their children's self-esteem, and comparing the findings to the theoretical and research literature that deals with the field (pages 131 -135). The sections in this chapter that deal with the research's meanings will seek to interpret the research findings by stating where the findings support the studies examined in the literature review, and where there is a discrepancy between the literature and the findings that should be considered and provided with satisfactory explanations. The chapter will also discuss the continuation of research limitations that may have resulted from sample size, data collection processes, time constraints and economic resources, and so on. Below, recommendations will be provided based on what has been revealed. In addition, this chapter will discuss the significance of the findings, their importance, and how they can be exploited, and especially those who can benefit from these findings. Finally, within this chapter, theoretical recommendations on various options for conducting future research will be provided.

4.2. Participants

In the research, 103 parents of children participated; the following table shows the distribution of different demographic characteristics of the participants in the sample.

Table 1 - Demographic Characteristics of Participants in the Research (N = 103)

Variable	Categories	N	%
Gender of the Parent	Male	44	42.7
	Female	59	57.3
Religion	Jewish	51	49.5
	Christian	12	11.7
	Muslim	34	33.0
	Arab- others	6	5.8
Marital Status of the Parents	Married	97	94.2
	Divorced	4	3.9
	Separated	2	1.9
Education	Less than a high school diploma	7	6.8
	High school degree	16	15.5
	Bachelor's degree	53	51.5
	Professional degree	18	17.5
	Master's degree	9	8
Occupational status	Employed full time	77	6.8
	Employed part time	12	11.7
	Self- employed	8	7.8
	Unemployed	6	5.8
Gender of the child	Male	44	42.7
	Female	59	57.3
Number of child(ren) in the family	1.00	15	14.6
	2.00	35	34.0
	3.00	41	39.8
	4.00	12	11

Child position in the family	Eldest	58	56.3
	Middle	24	23.3
	Youngest	21	20.4

	Range	Average	Standard deviation
Age	27.00- 56.00	39.11	5.66
Age of children	6.00-10.00	8.28	1.31

Chart 1- Parent Gender

The graph indicates that 53% of the subjects were women and 47% were men....

Chart 2 - Religion

The graph indicates that almost half of the subjects are Jewish (49%), 33% Muslim, 12% Christian and 6% belong to other communities (like Druze and no religion).

Chart 3- Marital status of the parents

The graph indicates that the vast majority of participants are married (94%), and a minority are divorced or separated (4% and 2%, respectively).

Chart 4- Education

The graph indicates that most subjects have a college degree (51% have a bachelor's degree and 7% have a master's degree), and the rest have a professional degree, secondary education or less than a high school degree in descending order (16%, 9% and 7%, respectively).

Chart 5- Employment Status

The graph indicates that most subjects are full-time (75%), and the rest work part-time (11%), self-employed (8%) or unemployed (6%).

Chart 6- Child's Gender

The graph indicates that 54% of the children are girls and the rest are boys (46%).

Chart 7- Number of Children

The graph indicates that the number of children in families whose parents were tested was between 1 and 4 children (40% for families with 3 children, 34% for families with two children, 14% for families with one child and 12 for families with four children).

Chart 8 – Childs Position in the family

The graph indicates that most of the children examined in the family are firstborns, followed by middle children and the younger children in the family (56%, 23% and 21% respectively).

The mean age of children was 8.28 (sd = 1.31) years with the age range ranging from 6 years to the youngest to 10 years of age for an adult.

Demographic information provides data regarding research participants and is necessary for the determination of whether the individuals are a representative sample of the target population. Demographic variables are independent variables by definition because they cannot be manipulated.

4.3. Hypothesis Testing

The previous two chapters introduced methods for organizing and summarizing sample data, and using sample statistics to estimate the research parameters. This chapter introduces the next major topic of inferential statistics: Hypothesis Testing.

The theoretical section that presented the literature review on Parental Emotional Resources and their impact on children's Self-esteem led to the formulation of a number of research hypotheses, which will be discussed one by one below:

4.3.1. The First Hypothesis

There is a connection between parents' Emotional Sensitivity and their children's Self-Esteem, the higher the Emotional Sensitivity of the parents, the higher the Self-Esteem of their child and vice versa.

Table 2 presents the results of the Pearson correlation:

Table 2 - Pearson correlations between study variables: Self-esteem, child Sensitivity, and Self-esteem among all participants (n = 103)

	Self-esteem	Sensitivity	Optimistic
Self-esteem	1		
Sensitivity	.49**	1	
Optimistic	.41**	.27**	1

p < 0.01** p < 0.05*

4.3.1.1. Result

The table shows that there is a significant positive relationship between child Sensitivity and Self-esteem $r = 0.49$, $p < .01$, that is, the greater the child's Sensitivity, the greater the Self-esteem and vice versa.

The first research hypothesis is that parents' emotional Sensitivity is attached to their children's Self-esteem was confirmed.

4.3.1.2. Discussion of the first hypothesis

The first study hypothesis assumed that Parental Sensitivity would be associated with their children's Self-esteem. This research hypothesis was based on the theoretical and research knowledge gathered, according to which Parental Sensitivity is an important aspect of parenting, parental sensitivity, a crucial element of attachment theory, refers to the ability to correctly interpret and respond appropriately to infants' signals (Mesman

et al., 2012). It's a basic structure that allows parents to understand their child's signs and ability to respond in a timely and appropriate manner (Hallers-Haalboom et al., 2014; Ainsworth et al., 1974). In light of the studies that illustrate the importance of Parental Sensitivity in fostering a secure attachment style (Bowlby, 1969/1997; Goldberg et al., 1999) and positive child development (Higley & Dozier, 2009; Leerkes et al., 2009; McElwain & Booth-LaForce, 2006), Especially from the emotional point of view (Alink et al., 2009; Mesman et al., 2009), it has been hypothesized that some of this positive development will positively affect the Self-esteem among children who experience sensitivity from their parents.

The research findings suggest that this hypothesis is valid, and that, indeed, Parental Sensitivity positively connected to children's Self-esteem, or in other words, children who have experienced Parental Sensitivity on their own will develop positive Self-esteem.

The research findings support and match the findings of previous studies that place great importance on the sensitivity and being of Parental Sensitivity characterized by warmth, support, and appropriate responses to children's needs, a prelude to the child's social competence (Boyer & Nelson, 2015), as well as their adaptability (Camras, 2010; Oster , 2005) for understanding social cues (Johnson & Johnson, 2005), as well as for correct and rich language development (Hoff, 2006 and Tamis-Lemonda et al., 2014) as part of their parents' positive role models. In light of this, it is true that the research findings support studies that indicate positive developmental outcomes, and also add to the positive results of Parental Sensitivity on the child, with regard to the development of his or her Self-esteem.

It would be right to explain the findings in that the Self-esteem develops throughout childhood and adolescence, but as given above to change from internal and external processes that one undergoes in one's life. A person's psychological system, which is rooted in Self-esteem, derives from social and environmental cues and serves as both a support and a warning mechanism (Shilansky, 2014). It is therefore appropriate to say that a child who has the appropriate social and environmental cues from his parents, arising from their parental feelings for him, will develop a positive assessment for himself.

Moreover, a child who experiences Parental Sensitivity and also crystallized into social competence, high adaptability and so on, strengthens his positive self-esteem over time, as the surrounding society gives positive feedback on his willingness, which creates a deepening sense of Self-esteem.

This explanation is based on the literature's claim that one of the mechanisms that reinforces a positive Self-esteem is the social mechanism (Shilansky, 2014; Cohen and colleagues, 2008), in which a person adopts a positive Self-esteem for himself when his achievements or traits are valued by the society in which he lives. , 2014). Because, on the whole, one wants to raise his relative value and social acceptance (Leary, 2005), he will strive towards that goal. The basic emotional tools as sensitivity that his parents have given him already by infancy, enabling him to utilize the resources he has imprinted and become a desirable part of society, and so, his Self-esteem is also strengthened by the positive and close feedback that the society gives him. In other words, parents who have given their children the ability to develop positive relationships with the society by their Parental Sensitivity, give their children social added value, as the society gives their children positive feedback on their behavior and traits, thus creating a sense of positive Self-esteem, as a closed-loop of sensitivity Parents - Child Social Ability - Social Feedback - Positive Self-Esteem.

4.3.2. The Second Hypothesis

There is a connection between parents' Optimism and their children's Self-Esteem. The higher the Optimism of the parents, the higher the Self-Esteem of their child and vice versa.

4.3.2.1. Result

There was also a significant positive correlation between the degree of parent Optimism and the child's Self-esteem $r = 0.41$, $p < .01$, that is, the greater the parent's optimism, the greater the child's self-esteem and vice versa.

The second research hypothesis that parents' Optimism and their children's Self-esteem was confirmed.

4.3.2.2. Discussion of the second hypothesis

There is a connection between parents' Optimism and their children's Self-Esteem. The higher the Optimism of the parents, the higher the Self-Esteem of their child and vice versa.

The second research hypothesis assumed that a positive relationship between parents' level of Optimism and their children's Self-esteem would be found. This assumption was based on literature in the field, which defined Optimism as an individual's tendency to look to a positive future (Bennett, 2011), from an approach that has a strong and meaningful emotional load (Peterson, 2000). Because parents have a significant impact on their children for better or worse (Steinhauer, 1985), both as the initial attachment figures (Bowlby, 1969/1997) and as a role model (Stipek et al., 1992), it was reasonable to assume that parents' Optimism would affect children. They will also develop an optimistic view of the world in general, and of themselves in particular, leading to positive Self-esteem. Moreover, from their parents' optimistic worldview, they look forward to a better future, too, when it comes to their children's future (Castro-Schilo et al., 2013, in all respects - Behavioral, Emotional, Educational and even Medical (Fotiadou et al., 2007; Mack et al., 2007), and in doing so, they will have faith and confidence in their children, and this will lead to positive Self-esteem in children. The findings of this research indicate that this hypothesis is validated, according to which parents' Optimism did positively connect their children's Self-esteem, and a positive relationship was found between these variables. These findings reinforce what is written in the literature in the field, where Optimistic parents use parenting methods that advance their children's emotional, psychological, and social abilities over time (Castro-Schilo et al., 2013), and generally Optimistic parenting is positive parenting that predicts positive outcomes for a variety of social skills among children, as well as expressing warmth and affection towards children precisely by Optimistic parents (Brody & Flor, 1997; Brody et al., 2002; Kochanska et al., 2007; Castro-Schilo, Taylor & Widaman, 2013).

As stated in the findings of the first hypothesis, which related to the positive effect of Parental Sensitivity on children's Self-esteem, parents' Optimism and the connection on children's Self-esteem can also be explained. Because parental Optimism promotes a range of children's emotional and social abilities, and over time they become a positive and desirable part of society, society will broadcast its will to them and their appreciation for them. As both the positive attachment mechanism with the initial attachment figures (Bowlby, 1969/1997), and the social mechanism (Shilansky, 2014; Leary, 2005) both underlie the Self-esteem structure, both with regard to optimism and to many aspects and consequences. The positivity he has on the individual. These mechanisms may be said to explain the effect of optimism on Self-esteem, as found in this research.

4.3.3. The Third Hypothesis

The relationship between the Emotional Sensitivity of the parents and the Self-Esteem of their child is found to be stronger among Arabs.

4.3.3.1. Result

The following table shows the Pearson correlations between the study variables among Arabs and Jews in Separate Table 2 shows the results of the Pearson correlations between the study variables

Table 3 - Pearson correlations between study variables: Self-esteem, child Sensitivity and Self-esteem in each sector

	Arabs			Jews		
	Self-esteem	Sensitivity	Optimistic	Self-esteem	Sensitivity	Optimistic
Self-esteem	1			1		
Sensitivity	.482**	1		.500**	1	
Optimistic	.649**	.403**	1	.241	.203	1

p < 0.01**

p < 0.05**

Examining the correlation between parents' emotional Sensitivity and their child's Self-esteem among Arabs ($r = 0.48$, $p < .01$) does not underestimate the intensity of context in Jews $r = .50$, $p < .01$. Hence.

The third hypothesis that the relationship between the parents' emotional Sensitivity and their child's Self-esteem is found stronger among the Arabs has been refuted.

4.3.3.2. Discussion of the third hypothesis

The third research hypothesis assumed that the relationship between Parental Sensitivity of parents and their children's Self-esteem would be stronger among Arabs who participated in the research. This hypothesis was based on the assumption that since Arab parents themselves experience being a minority in the State of Israel where a Jewish majority (Ben Moshe, 2011; Semyonov & Lewin-Epstein, 2011; Abu-Asba and colleagues, 2011) all implied (discrimination, cultural gap) At some level or the like), they will develop special identification with the unique needs of their children as minorities. I assume that this identification with their children will lead to a greater sensitivity to them and a closer reaction to the children, both emotionally and practically. Moreover, it was assumed that the patriarchal and traditional family structure in Arab society (Haj-Yahya, 1994), which is characterized by the surrounding behavior of the family's life, welfare and principles (Amar, 2013; Dwairy, 2004), and there is a special focus on family and children's needs, which should serve as the future generation of the Arab family (Abu- Baker & Dwairy, 2003). As parents' higher Sensitivity was associated with higher Self-esteem, the hypothesis was that this relationship would be stronger among the Arab population in Israel, as these would tend to have higher Parental Sensitivity compared to Jews. Because the Arab sector has tribliographyditionally been characterized by family and patriarchal family structure within which family members spend considerable time both at home and abroad (such as - the boys in joint family work or the daughters in joint household management), the relationship between parents and children is more closer and they know their children more closely, compared to members of the Jewish sector who spend less time together, because their family structure is more modern and the parents work in jobs that the children obviously do not attend and the household is run almost exclusively by the parents. (Dwairy, 2004)

The findings of this study indicate that this hypothesis has been refuted, and that no differences were found between the level at which Parental Sensitivity affects their children's Self-esteem among the two sectors of Israel (Jews and Arabs). This is stand in contradiction with the assumption that Arab parents are highly sensitive to their children in relation to Jewish parents, as well as the strongest connection that should result.

Hence, a satisfactory explanation must be found for the settlement of the contradiction (Amar, 2013).

The explanation for this contradiction may be pending, with changes in the structure of the Arab family in general, and in a state of Western character such as the State of Israel. Although some Arabs Muslim in Israel still have a traditional lifestyle and patriarchal family style (Haj-Yahya, 1994), the fact that a significant proportion of the relatively young Arab parents have broken the boundaries of the village or, alternatively, the mental boundaries of the extended family (Amar, 2013). These are now acquiring modern education and knowledge for everything, and employing jobs of a western and modern character in every field, when it comes to both mothers and fathers (Amar, 2013). As a result, the fact that Arab parents are part of an ethnic minority in the State of Israel no longer fulfills the role of cultivating a sense of deprivation and demands equality (Abu-Asaba and his colleagues, 2011). Today, the Arabs in Israel are going through this process of equality, and are taking full advantage of it. As a result, the Arab family in Israel is also modern and carries significant Western characteristics, such as late-age marriage and, by choice, living as a nuclear family in a separate and non-clan family, birth planning according to the couple's educational and career needs, a more personal and equitable relationship with boys and girls and more. (Manna, 1999; Alhaj, 2004).

Hence, the expected differences between the Parental Sensitivity of Arab parents and Jewish parents, as well as the expected relationship between this Parental Sensitivity and children's Self-esteem between the two sectors, are increasing, fading, as can be seen in the findings of this research. Being that Arab parents no longer feel as discriminated minority against as powerfully as in the past, and because the Arab family carries a modern character, just like the average Jewish family in the State of Israel, and apart from certain religious values, there is no real difference between the ways of life of both families, parents' Parental Sensitivity Arab origin is no different from that of Jewish parents, and in any case its effect on children's Self-esteem remains the same among the two populations examined, thus the findings of the research that contradict the hypothesis may be explained.

4.3.4. The Fourth Hypothesis

The relationship between parental Optimism and the Self-Esteem of their child is found to be stronger among Arabs.

4.3.4.1. Result

We can also see that the relationship between parent Optimism and their child's Self-esteem in the Arab sector $r = 0.65$, $p < .01$ is more repeated than in the Jewish parent group $r = 0.24$, $p > 0.05$.

The fourth research hypothesis that the relationship between parental Optimism and their child's Self-esteem was found stronger among Arabs was confirmed.

4.3.4.2. Discussion of the fourth hypothesis

The fourth research hypothesis assumed that there would be a stronger connection between Parental Optimism and their children's Self-esteem, specifically among members of the Arab sector. This hypothesis was based on the assumption that Optimism as a parent's Emotional Resource was found to be a variable that contributes to a variety of positive outcomes among children (Castro-Schilo et al., 2013; Jones et al., 2002), and, as found in the findings we examined, endorsed and supported the second hypothesis of optimism. Parents and their children's Self-esteem. In addition, I argued that the optimistic perspective of the Arab parents, and their expectation of a better future for them and their children, would lead to higher Self-esteem among the children. The findings also confirm and support the fourth hypothesis, and indeed, the Parental Optimism of the Arab sector in the State of Israel has influenced their children's positive Self-esteem, more significantly than in the Jewish sector in Israel. These findings reinforce the explanation that emerges from the literature regarding the Arab minority's expectation of a better life and more widespread national recognition (Alhaj, 2000; Sliman, 1983; Samuha, 1999; Abu-Asaba, 2011). Although the discussion in the previous hypothesis states that young people in the Arab sector in Israel changed their way of life and adapted it to the modern way of living in the State of Israel, and this led to improved education, employment and changed the family structure so that it became distinctly modern characteristics (Amar, 2013; Hajj) Yahya, 1994; Sasson-Levy, 1990; Oz, 2013).

However, this does not contradict the national political struggle of this sector as a minority, and this does not mean that the Arabs of Israel do not aspire and hope to improve their living conditions even in recognition of them as an essential part of Israeli

society, and of a desire and hope to improve their national status and achieve their aspirations as a people seeking an independent homeland (Abu-Asaba and his colleagues, 2011; Ridge, 2008). Since the matter of Arab-Jewish conflict in the State of Israel is based on this aspiration of the Arab sector, and their marginal identity in Israeli society that frames them in a kind of "glass ceiling" that they seek to shatter (Shavit, 2011), It is without optimism inherent in them as individuals and as a nation will be hard to cope with reality. Therefore, the resource of optimism is essential for Arab Sector Members in Israel for life dealing.

Although members of the Jewish sector can also find quite similar rates of optimism among parents, this resource is probably due to other places, which are immaterial and common to all, and therefore their impact on their children is not so substantial. It may be said that the optimistic worldview of parents, and their expectation of a better future, both on a personal and national level, Arab parents memorize to their children when they encounter such barriers or other during their lifetime. Moreover, based on the political or national ideology of the Arab sector as a minority in the State of Israel, an optimistic worldview is being built up among the Arab parents, which the children are already feeling from their infancy, which has been accompanying them throughout their lives. This worldview not only remains as a parent's personal resource, rather, they explicitly influence their children and live by it, highlighting motifs of real goals and personal quality for their children, which nurtures children in their Self-esteem variable. Since the Arab sector in Israel, after all, is characterized by close family and national ties, the influence of parents' feelings and emotional resources (in this case - optimism) becomes a family resource and becomes of paramount importance (Amar, 2013).

In other words, the Optimism of the Arab parents, because it is an essential part of their personality structure, both for their own lives as individuals and for the future of the Arab society in which they live, is a key motif in their children's lives, which and influences and adds to the Self-esteem of Arab children. Moreover, because the Arab family gives great value to the connection between the general and the individual, after all, parents' feelings and attitudes toward the better future that await them and their children are more pronounced among Arabs, in a way that has a more significant impact on the outcome - which is children's Self-esteem.

4.3.5. The Fifth Hypothesis

Self-Esteem among Jewish children will be higher than that among the Arab children.

4.3.5.1. Result

Table 4 - Averages, Standard Deviations and T Test Analysis Results for Self-Esteem, Child Sensitivity, and Sector Optimism

	Jews (n=52)		Arabs (n=51)		T test
	M	SD	M	SD	
Self-esteem	2.36	1.18	2.17	1.13	0.81
Sensitivity	2.69	0.98	2.54	0.96	0.76
Optimistic	2.39	0.40	2.73	0.56	-3.58**

*P< 0.5 **P< .01

The degree of Self-esteem of Jewish parents (M = 2.36, SD = 1.18) is no different from the degree of child Self-esteem among Arabs (M = 2.17, SD = 1.13).

The fifth hypothesis is that Jewish Self-esteem will be higher than the Arab children were refuted.

4.3.5.2. Discussion of the fifth hypothesis

The fifth hypothesis assumed that the level of Self-esteem of Jewish children would be higher than the level of Self-esteem among children of Arab origin in the State of Israel. This hypothesis was based on the assumption that Jewish children are part of the majority in the State of Israel (Ben Moshe, 2011), and these are exposed to modern culture (to some extent even capitalist), which promotes the value of the individual both individually and over others (Samuah, 2008; Fertilizer, 1997; Sagi and Stern, 2011), after all, their self-esteem should be higher. This is in comparison to the Arab children,

who not only experience being a minority, but are also a minority who struggling for their physical and existential place in the country, to which he is perceived by the Jewish majority as one who opposes its very existence and even wants to fight for convey his voice, and for gaining recognition of it and its values (Slimman, 1983). Hence, it was assumed that children who experience such experiences would have lower Self-esteem compared to Jewish children.

However, the findings of the research show that this hypothesis has been refuted and that there is no difference between the Self-esteem levels of Jewish and Arab children, despite the assumptions presented above. This contradiction between the hypothesis and the findings also contrasts with the theoretical literature in the field, which attributes traits of accepting and empowering adults over personal development and breaking boundaries on the part of Arab young people (Oz, 2013), partly because of the traditional family structure, which values obedience and conformity that do not always rise in line with individual Self-esteem (Amar, 2013; Dwairy, 2004).

This contradiction between my assumption as a researcher and the theoretical and research literature and the research findings requires finding a satisfactory explanation for things, and giving reasons for which there were no differences in the levels of Self-esteem between Jewish children and Arab children in Israel.

The explanation for the contradiction may also lie in the changes that Arab society has undergone in general, and the Arab family in particular. The Arab parents broke the boundaries of the clan and tradition, and succeeded, both socially and vocationally, to attitudes that were previously unavailable. The social changes and values of equal rights that have infiltrated Arab society in Israel have led to the fact that many young Arabs strive far and advanced and are in a position that is almost parallel to the members of the Jewish community in Israel (Oz, 2013). The Arab children see their parents as a role model. While it can be said that the development of children as a result of their parents' behavior is widespread in every society (Steinhauer, 1985; Hildesheimer, 2008; Ben Pazi, 2016), this is more and more true in Arab society, where adults are the tone and are used for their children guide and instructors in a very stated way (Alhaidari, 2003).

Therefore, a child from the Arab sector in Israel who sees his parents breaking the glass ceiling, and who do not see themselves today as different from any other member of Israeli society, develops a Western Israeli consciousness and identity, which has no deprivation at all. Therefore, the level of Self-esteem of Arab children does not fall as much as that of Jewish children in Israel, as both groups has similar experiences that form similar levels of Self-esteem.

Another explanation can be attributed to the findings, which are the roots of Self-esteem, both of Jewish and Arab children, are rooted in personal psychic powers (Leary, 2005), and are not merely the act of a particular social reality. Since each of these groups can find a similar distribution of such and other mental traits, it can be explained and said that these affect a similar development of the Self-esteem dimension in the two groups. In other words, if we refer to both groups as heterogeneous in terms of their members' personality structure, which is not related to ethnic origin or sector, then we can expect that there also won't be a significant difference in their level of Self-esteem because the two groups are similarly heterogeneous.

In fact, it can be said **that beyond the variable of the ethnic sector and civil nationalism, remember, though that every person as for a person.** Thus, the factors affecting his level of Self-esteem are many and varied, and they should not depend solely on the fact that a person belongs to one sector or another. If we only depend on one's psychic resources when he or she is a certain sector, then in this way we ignore the many variables and aspects related to the traits of the character with which he was born, and the acquired qualities that he accumulated throughout his life.

While it may be that some sectors have a more significant impact here or there, some may say the same for each group, and the examined average between the two groups was similar (Verkuyten, 1993).

4.3.6. The Sixth Hypothesis

Emotional Sensitivity among Jewish parents is found to be Higher than the Arab parents.

4.3.6.1. Result

Likewise, the Sensitivity of Jewish parents ($M = 2.69$, $SD = 0.98$) is no different from the degree of child Sensitivity among Arabs ($M = 2.54$, $SD = 0.96$).

The sixth hypothesis that Jewish parents' sensitivity is found to be higher than Arab parents has also been refuted.

4.3.6.2. Discussion of the sixth hypothesis

The sixth hypothesis assumed that Jewish parents would have a higher level of Parental Sensitivity than Arab parents. This assumption was based on the understanding that the Arab family functions as a more functional unit compared to the Jewish family. The explanation was that the management of the Arab family as a consumption or economic unit operated which partners is also children, when women are engaged in the household as part of the maintenance of the collective housing unit (Amar, 2013), the relationship between parents and children will also be somewhat functional, and parents will be less sensitive to the children's emotional needs, as the alleged unit has no place in the functional unit of the family unit.

In addition, Although the Arab family is characterized by high cohesion and a great deal of support, it is mainly aimed at improving the family's status and living conditions. Hence it is the collective that is at the center and not the individual. Although family relations in Arab culture emphasize respect, respect is directed primarily at the adult and not at the children (Abu-Baker & Dwairy, 2003). As part of the Arab cultural conception of "everyone for one and one for all", in most cases the individual is supposed to humble his or her own personal needs and prioritize the rule (Dwairy, 1998; Sa'ar, 2001). This resulted in the assumption that the child and his or her emotional needs were not a priority for the conduct of the Arab family, and therefore, from a cultural point of view, parents would need at least parental sensitivity because the individual's personal needs are secondary to the family's overall functioning.

On the other hand, in the Jewish family, the children do not share the economic upkeep of the home, even within the structure of the nuclear family. The parents are the only ones who support and care for the household, while the children receive the wealth from their parents without having to contribute on their own for the functioning of the home. Although Jewish ultra-Orthodox society is devoted to maintaining the family's traditional values (Caplan 2007; Aran, 2013; Zicherman, 2014), these are also not shared with the children in the economic chores of the house. Not at all in a secular society that renounces traditional values almost completely (Samoha, 2006; Sagi and Stern, 2011), and it is certainly not expected that a modern family unit should require parents to have a functional partnership in managing their family and home. Consequently, the functional actions taken by Jewish parents are first and foremost aimed at the welfare of the children as individuals, and not for the welfare or the dignity of the adult.

In other words, the parents in the Jewish family operate from a specific orientation for their children; therefore it was assumed that the parents would be more sensitive to the

children, compared to the Arab family, where the parents operate from a functional and collective orientation.

Despite the strong explanations that underlie the seventh research hypothesis, this has been **refuted**, and in fact no differences were found between the level of Parental Sensitivity of Jewish parents and that of Arab parents. The contradiction between the research premise and its theoretical basis and the research findings requires finding a satisfactory explanation for things.

It may be said that Parental Sensitivity is a personal emotional resource that has no effect on the behavior of one or the other family unit. In other words, Jewish families may have low Parental Sensitivity even though they are oriented toward their children, and conversely, Arab parents who have grown up with the collective preference over the individual, but who have gifted with higher Parental Sensitivity.

Hence, the average between the two groups becomes clear. In addition, it is reasonable to assume that Arab society's progress on the ladder of Western modernity, due to the reasons discussed earlier in the discussion, has also led Arab parents to an activity oriented towards their children. The change in the family cell, and its turning it into an extended family sharing one housing unit, to the nuclear family living alone, has also led to a personal and closer relationship of parents towards their children. At the same time, you can't say for sure, that parents' activities are entirely directed towards the welfare of their children. The Jewish parents who have been living outside the boundaries of tradition for several generations have turned to purchase of education, employment and career development, which in many cases is inconsistent with their children's emotional needs.

While the Arab parents are "at the beginning" in the modern world, and in the process have found the renewed ability to communicate with their children in a personal and no longer collective, the process has reached a more advanced stage for Jewish parents, with the relationship between parents and children at a stage where they are generally weakening. In other words - some of the Jewish parents have over time become self-oriented, and do not have the leisure and ability to discern their children's emotional needs, as have been expected from the modern family. Jewish parents, especially those who do not consider themselves religious, they put their own priorities and personal development first and as a result they find it difficult to develop the high parental sensitivity we expected for their children.

In fact, the findings can be explained over the following sequence:

*I drew this graph to briefly explain my conclusion

Collective family Orientation	Orientation towards the children	Orientation of parents towards themselves
The Arab family in the past	The Jewish family in the past and the Arab family today	The Jewish family today

From the sequence chart it can be learned that the current stage where many of the parents are in the Arab family today, is at a stage where they have separated from the collective orientation and are in a lifestyle where the orientation is towards the children. At this point, a significant proportion of Jewish parents have shifted from their orientation towards their children and have become self-oriented, emphasizing values of personal development, career, etc. as stated. It is inevitable that, at some point in the future, Arab parents will also become self-oriented. (Hajj, 2006)

However, today the situation is relatively average, because in practice - not all parents have moved across the continuum, and some of them remain, for some other reason (intellectual abilities, employment opportunities, religious tradition, etc.) in their initial place on the continuum. (Russo-Zimet and her colleagues, 2015)

This average can be seen in the findings of the present research, where there were no actual differences between Jewish parents 'Parental Sensitivity and Arab parents' Parental Sensitivity.

4.3.7. The Seventh Hypothesis

The optimism among Jewish parents is found to be higher than optimism among Arab parents.

4.3.7.1. Result

It also emerges that Arab parents ($M = 2.73$, $SD = 0.56$) are more Optimistic than Jewish parents ($M = 2.39$, $SD = 0.40$). Significantly $t = 3.58$, $p < .01$.

The seventh hypothesis that Optimism among Jewish parents is higher than Optimism among Arab parents has been refuted.

4.3.7.2. Discussion of the seventh hypothesis

The seventh hypothesis assumed that the level of Optimism of Jewish parents would be higher than the level of Optimism found among parents of Arab origin in the State of Israel. This hypothesis was also based on the assumption that while Jewish parents live "Under their vine and under their figs" from a standpoint of nationally, and they have no need to worry about the very struggle for their existence because they live in their independent state as a national cabbage, since Arab parents raise their children in the shadow of a constant struggle for their recognition of their identity and rights as citizens of equal status in a country where they are perceived as a minority who's fighting it (2014; Rodnicki, 2014).

However, the findings of the research show that this hypothesis has been refuted, and that the level of Optimism among Arab parents was higher than Jewish parents, despite the assumptions presented above. This contradiction between the hypothesis and the findings also contradicts the theoretical literature in the field, which attributes to the Arab sector the characteristics of a people in constant conflict with the political framework in which it lives, and whose agenda for the rule of the individual is determined by the current, political and social events associated with his life as a minority in a country, who often sees him as an enemy (Shavit, 2011; Rodnicki, 2014). This contradiction between my assumption as a researcher and the theoretical, the research literature and the research findings requires finding a satisfactory explanation for things, and giving reasons why Arab parents' Optimism levels were higher than Jewish parents in Israel.

The findings may be attributed to two parallel explanations. It can be said that although parents on the Jewish side of the social map in Israel live in a cabbage in their own independent state, they also experience a constant threat from those who perceive it as an enemy who wants to change the essence of their state according to their traditional worldview. In other words - even Jewish parents experience the incessant struggle between the two dominant nationalities in Israel - the Jewish on the one hand and the Arab on the other, who are in a political conflict related to the very existence of both parties in the State of Israel. The constant fear of escalating the struggle and influencing the personal agenda of the Jewish family leads to a balance between the fact that Jewish

parents are seemingly confident in the legitimacy of their existence in the country, and the high level of Optimism we expected them to have.

On the other hand, the Arab parents, who are indeed a minority struggling to survive, are constantly receiving and changing the message that a day will come and their situation will improve. Although they live today a persecuted and struggling minority. However, the fact that they, as Arabs, have succeeded in attaining positions that reflect the real increase in their quality of life and lead to recognition of them as equal rights citizens with intellectual and performance capabilities that do not fall short of their Jewish neighbors, has the potential to develop better expectations for the future. Hence, the balance between being a struggling minority and having the sense of Optimism equivalent to the Optimism of Jewish parents.

Moreover, it can also be argued that the optimistic worldview of each parent is also related to the mental powers inherent in him as an individual, and does not necessarily result from the social situation in which he lives.

Optimism can be treated as a personal tendency to hold positive expectations for the future or a positive attitude towards the future, and a chance to fulfill hopes, which involves a strong and meaningful emotional baggage (Peterson, 2000; Bennett, 2011). From this, we understand that belonging to one sector or another is not necessarily to determine his or her level of optimism, but his emotional baggage.

Thus, the division between the two sectors according to their level of optimism may be fundamentally wrong, since in any society, the amount of people holding an emotional baggage expressed in an optimistic approach can be found, and the number of people who do not have this baggage, but this is not related to the sector or nationality. To which man belongs.

4.3.8. The Eighth Hypothesis

There is an impact of the Socio-Demographic characteristics -Age of parents on their children Self-Esteem, the younger the parents, the higher the Self-Esteem of the their children.

4.3.8.1. Result

Table 5 - Pearson correlations between study variables: Self-esteem for Parent Age (n = 103)

	Self-esteem	Parent Age
Self-esteem	1	
Parent Age	0.08ns	1

p < 0.01** p < 0.05*

The table shows that there is no significant relationship between the age of the parent and the degree of child Self-esteem $r = 0.08$, $p > .05$,

The eighth hypothesis that there is a relationship between the Age of the parent and the child's Self-esteem was refuted.

4.3.8.2. Discussion of the eighth hypothesis

The eighth hypothesis assumed that a parent's age would be associated with his or her child's Self-esteem. This hypothesis was based on the assumption that an older parent is a parent with more life experience, and therefore will adopt a more mature parental style, namely a more authoritative style (Baumrind, 1991) that positively connected to the child's emotional resources, and above all - Self-esteem. In addition, older parents, both in Jewish and Arab societies, were more likely to experience more traditional and authoritarian parenting (Sagy et al., 2001; Sivan, 1995; Shechory-Bitton et al., 2015). The prevailing permissive parenting in the modern age (Baumrind, 1966), thus giving their children the inherent benefits of this kind of parenting style, while strengthening their Self-esteem.

However, the findings of the research suggest that this hypothesis is contradicted and this inconsistent both my assumption as a researcher and the citation in the theoretical literature, which teaches the parent's ability to be a good emotional coach for his children, as a result of a variety of interrelated factors (Rosenthal and colleagues, 2008).

My assumption was that older parents, who had experienced and coped with more events and circumstances were more varied and more relative to younger parents, both on a personal and family level, developed a kind of mental resilience that allowed them to provide the mental resources they had accumulated during their lives, which is not yet fully available to their younger parents. I expected that this mental resilience, which is precisely present among older parents, would develop a Self-esteem in their children, based, as mentioned, on the social mechanisms that influence its development. Being parents represent the most initial social mechanism for their children, I expected older parents who have gained experience in dealing with life events and who practice the most desirable and high-quality parenting style is authoritative parenting style to have a more positive impact on their children's Self-esteem levels (Shilansky, 2014; Cohen and colleagues, 2008).

In light of this contradiction between the research findings and my expectations as a researcher and the information I have gathered from the theoretical literature, it is necessary to find a suitable explanation for these things.

The explanation for this may lie in the fact that younger generation parents proactively or passively promote parenting styles. In other words - while older parents have acquired their knowledge and experience, in a way that has led to parenting styles promoting their children's Self-esteem over the course of their lives, young parents are exposed to direct information on children's education and parenting.

Due to the abundance of information that exists in the world today in general, and in the online world in particular, young parents can read articles, stories or hear lectures about their children's education, and their inherent ability as parents to advance children's emotional abilities.

Moreover, today, in contrast to the past, there is far more openness to counseling, emotional care, and parental guidance, so many parents find themselves ready and willing to receive specific guidance for promoting their children's emotional well-being and adopting strategies that they have been guided to.

From the negative side of the coin, it may be said that children of older parents may feel a bit embarrassed by their parents being less modern or less advanced, compared to younger parents of their peers. Such children may sometimes feel that their parents do not understand their needs as children in the current world, and this can be reflected in the expressions of mentality that these parents expect their children to present to the environment, such as - clothing style or habits. These are often inconsistent with what their children are saying, because they are right and good for them as a younger

generation. This is especially true when children experience social comparison with their peers (Kurtz, 2010). Because the neighbor's lawn is always greener, the children of older parents may feel that they are disadvantaged or considered ridiculous by their friends, who have "won" over younger parents.

Because self-esteem is an outgrowth of the social mechanisms in which a person lives, the conflict between the respect that children naturally acquire for their parents and their perception of themselves as inferior to their friends makes the self-esteem relatively low. This is also true, If we consider the argument that children are usually more sensitive and vulnerable than adults and are also affected by minor events (Kurtz, 2010), So that what is perceived by the adults as negligible also occupies a great place in their children's psychic powers, and therefore has a negative effect on their self-esteem. In this way, like an average created between experience the adult parents' life experience, and the acquisition of the initiated knowledge and training provided by the young parents, and between the older parents' mentality and the young, as perceived by the older parents' children, Hence, there is no difference between how these and those affect the development of the self-esteem among their children, for good and better.

4.3.9. The Ninth Hypothesis

There is an impact of the Socio-Demographic characteristics - Gender of parents on their children Self-Esteem.

4.3.9.1. Result

Table 6 - Averages, Standard Deviations and Results of the T-Test Analysis for Self-esteem Dependent Samples, by Parent Gender

	Men (n=44)		Women (n=59)		T test
	SD	M	SD	M	
Self-esteem	2.25	1.19	2.28	1.13	0.09ns

*p< .05 **p<.01

The degree of Self-esteem of male parents ($M = 2.25$, $SD = 1.19$) is not different from the degree of self-esteem of female parents ($M = 2.28$, $SD = 1.13$). Significantly $t = 0.09$, $p > 0.05$.

The ninth hypothesis that socio-demographic characteristics are influential - the Gender of parents about their children Self-esteem has been refuted.

4.3.9.2. Discussion of the ninth hypothesis

The ninth hypothesis assumed that a parent's gender would be associated with his or her child's self-esteem. This hypothesis was based on existing literature in the field, which emphasizes the mother's essential roles, and unique emotional resources, as positively influencing her children's emotional world (Ainsworth et al., 1974; Planalp & Braungart-Rieker, 2013; Jia, 2014; Mi-Sung, 2012). Literature in the field even emphasized the difference between the mother's emotional abilities and the father's emotional abilities (Lickenbrock & Braungart-Rieker, 2015; Lamb & Lewis, 2010). As I explained and found that parents' emotional resources favorably connected to children's self-esteem, I hypothesized that mothers seem to have a higher level of emotional resources toward children, then a relationship between parent gender and their child's self-esteem will be found. However, the findings of the research indicate that there is no difference in children's self-esteem according to mothers' answers compared to fathers' answers. These findings contradict my belief that investigating the greater impact of mothers on their children's self-esteem versus the influence of fathers, as well as contradicting existing literature in the field, pointing to greater strengths associated with maternal functioning as far as influencing many different positive outcomes among children. (Planalp & Braungart-Rieker, 2013; Jia, 2014; Mi-Sung, 2012).

This contradiction between the research findings and the explanation that led to the hypothesis, as well as between them and the literature in the field, requires finding a satisfactory explanation for this.

One explanation that can be given is related to the greater awareness that fathers have had in recent years when it comes to proper emotional behavior with children (Cabrera et al., 2010; Lamb, 2000), in a way that connected to self-esteem. It may also be said that while previous studies have examined certain emotional outcomes, mothers have been more influenced by fathers (such as - social competence, lip skills and more (Boyer & 177

Nelson, 2015; Camras, 2010; Oster, 2005)), Mostly for the better, as this present research is the first research examined directly the effect of fathers on self-esteem, and it is possible that precisely in the children's self-esteem dimension there is no difference between the effect of motherhood and the effect of fathers.

However, it seems to me that the more plausible explanation is that every child has both a father and a mother. Regardless of the gender of the parent who replied to the questionnaire, if the actual self-esteem of the children is more or less affected by the mother, then the father can also testify, even if he is not the one who influenced it. And on the contrary, if the father is the one who influences the child's self-esteem for good or for bad, then here also the mother can testify, even if she is the one who answers the questionnaire. In other words, both the father and the mother have an influence on the child's self-esteem, and the child's self-esteem is a whole of the power relationship between the mother and father's influence on him. Because a child is a product, both physical and social, of both his father and mother, in fact no comparison between children's self-esteem and the parent's gender, actually both the father and the mother influence him to some level or another. Therefore, it does not mean that the male or female parent is the one who answered the questionnaire in this context, because the actual result is a combination of the two factors - the father and the mother together. To accurately understand the parent's gender impact on the child's self-esteem, there may be a possibility to examine children growing up in single-parent families - only by a father or only by a mother. However, it should be taken into consideration that the data obtained from such a study may not reflect the reality of children growing up in normal families and on a balanced basis between the influence of the father or mother on their self-esteem. This is because children raised in single-parent families face a variety of other details, such as - social or economic coping, parental marital status (divorced or widowed) and more. Hence, the argument that the distinction between self-esteem and the parent's gender is not really relevant is further reinforced.

4.4. Discussion of additional considerations and limitations of the research-

This research was created to answer the existing research gap in parents' emotional resources and their impact on children's self-esteem among various ethnic sectors living side by side. Therefore, there are additional considerations, and certain limitations that have arisen during the research, which must be taken into consider in relation to the research findings and the insights that arise from them.

For example, I planned to raise the sample for research from parents I know in direct contact, both members of the Arab and Jewish sectors, especially those with me in work, friendship, or family relationships. In retrospect, I realized that this is not a recommended way to gather surveyed people for various reasons, such as - low availability of people, people can answer different answers than they really think of me, reducing exam options for people who are geographically and socioeconomically distant from me. Although I did not anticipate any special issues regarding recruiting participants for the study, and although I thought I would have more participants than I would need, the actual recruitment of the sample was a task with real difficulty, for which I will discuss below. Although response rates for the present study were ultimately sufficient to achieve the research objectives, I felt during the study that, if there were higher response rates, they could have led to different findings. Indeed, researchers such as Baruch and Holtom (2008) have indicated that higher response rates are very significant in estimating the value of research findings, leading in most cases to greater sampling power, and greater credibility of research findings by stakeholders. The second consideration is the ability to generalize research findings, both nationally and globally. First and foremost because the number of subjects was, after all, very small in relation to the population under study, which is, as stated, among all Arab and Jewish parents in Israel because the data was collected from a sample that resides or lives near the residence or work of the researcher, it is appropriate to say that the area selected for recruitment to the research, limited the ability to generalize the findings to the rest of the research population, leaving them relevant but only to the sample itself. Indeed, scholars such as Polit & Beck (2010) have addressed this limitation, arguing that many quantitative research is inattentive for this, because they begin with ideas about a target population that is narrow and focused on sample access, rather than defining the population as a whole. Although while we look at a sample that appears to represent parents, Jews and Arabs in the State of Israel, it cannot be said that it encompasses or represents all parents from different ethnic sectors living side by side (such as - in the United States), or even parents from different ethnic sectors throughout the State of Israel (which is remembered), With great ethnic heterogeneity (Ben Moshe, 2011). The third consideration regarding the reliability of the research is related to how the questionnaires were distributed and circulated, and how the surveys were presented to the sample participants. Although the division was done directly by the researcher, participants were actually asked to answer the questions themselves, and without the researcher's presence. This is due to the fear that, during the questionnaire response,

participants may not have fully understood the questions presented to them, and their answers may not fully reflect their opinion whether they understood the wording or the purpose of the research in advance. (The purpose of the research was explained to respondents after answering the questionnaire). This concern is heightened by the comments of Fan & Yan (2010), who argued that the way in which survey questions are formulated might reduce participants' motivation and cause them not to complete or respond to the survey. In addition, they noted that the restriction faced by any researcher in the world, to reach a fully representative population, or lack of access to certain types of subjects, leads to a projection of a biased population, because not every research population and because not all of the research population is exposed to the existence of the research and not everyone has the approach to answer the research questionnaire. Another significant consideration that the researcher wishes to take into account is a matter related to the influence of gender on the findings of the research. Because a significant proportion of participants in the study were women, the researcher fears the gender bias of the findings. Researchers such as Correa, Hinsley, and Zuniga (2010) also noted this concern, which noted that even in a study they conducted, there were a greater proportion of women responding to men, and they also concluded that the gender gap led to some bias of the findings. Furthermore, Correa et al (2010) noted that it is common for women to give higher response rates to surveys. Therefore, it is highly probable that researchers of quantitative research will debate the validity of the findings for the general population, which of course includes both men and women.

It can be summed up that despite the unequivocal findings of the research that indicate the validation of certain hypotheses and the refutation of other hypotheses, and despite the significant benefits of the quantitative research method (such as - the ability to survey a relatively large number of people within a short period of time, the method does not require resources Many financials), there are some limitations that could have influenced the findings of the research and the insights that result from them. For example, it is understandable that the sample used in the study, relative to the number of parents in Israel and in general, was small. In addition, the questionnaires were randomly assigned to each parent the researcher knew and who was willing to devote his time and answer the questions. Perhaps a more systematic and representative choice of parents would have produced different results. There is a concern that some respondents answered certain questions with answers that do not reflect their personal opinion and may be the result of impaired research reliability and results. Moreover, there is an inherent complexity in self-report questionnaires as some researchers may rate

themselves in a way that reflects what is desirable in their view and not found. Also, based on a self-report questionnaire, this research is exposed to respondents' cognitive biases. This disadvantage is tapered in light of the sensitive variables examined through this study. Such a questionnaire may discourage respondents from giving honest answers because of their fear that they will offend them. It should be borne in mind that the research carried out is a sample study, so there is a possibility of a certain probability of obtaining other results if a different sampling method was chosen, so this makes it difficult to draw definitive conclusions. Of course, the fact that this study was conducted among parents in Israeli society, which has specific characteristics as mentioned above, should not be ignored. Doing the research in a different environment (such as - in another country, or among different comparison populations) may have yielded other findings.

Summary

The chapter provides descriptive and in depth discussion of the methods involved in the research of the current study. In a quantitative method that involves the use of a survey instrument for data collection. The methodology chapter also provided the technique for data analysis, which is descriptive statistics through frequency analysis and regression analysis.

Conclusions and Recommendations

In light of the research findings, the insights and the implications thereof, a number of significant conclusions for parents, children and even educators.

5.1. First conclusion –

Parents with well-established emotional resources contribute to their children's self-esteem

The first and most important conclusion to be drawn is that parents' emotional resources, as examined in this research, namely - parental sensitivity and optimism, are significant when it comes to developing positive self-esteem in children (as we can see in the result chapter, hypothesis 1-2). This conclusion and understanding, children who grow up with parents whose emotional resources promote Self-esteem, and understanding the importance of Self-esteem for building mental well being and functional effectiveness in children (Hallers-Haalboom et al, 2014; Ainsworth et al, 1974; Peterson, 2000 and more), both present and future, should find ways to promote emotional well-being among all parents. These things are true for both parents who lack these emotional resources and do not use them for their children anyway, and for parents who have good emotional resources. The reason for this claim, which is based on the recommendations below, is that should always strive for more, and even parents with good emotional resources may not know how to take advantage of their children's Self-esteem and act only by instinct and not by any parenting awareness or strategy. That lack of these emotional resources cannot be of use.

In addition, children with positive Self-esteem will grow to be older people whose Self-esteem is positive (Zargari, 2014). The understanding that positive Self-esteem lies in one's success in all areas of his or her life, both in personal, family and occupational, emphasizes the value of promoting children's Self-esteem. This value will be reflected not only in the parents' positive sense of themselves, as they have exhausted their

parental abilities in developing high Self-esteem children, but will manifest throughout the child's future life, from good to better. Of course, the success of the child is the success of the parents, even as he grows up and becomes an independent man. Parents of an adult child whose high Self-esteem can be comforted and less concerned for him, because he is self-contained and has no unusual problems, he is a positive person, helpful to himself and beneficial to society. This peace of mind that parents receive for the long-term, of course, justifies the investment in developing ways that will lead to the fulfillment of the aspiration. Hence, investing in a child's Self-esteem is a worthwhile current and future investment for parents and their children alike. Hence, any way by which a child's Self-esteem can be promoted is desirable and recommended, and if the findings of the present research indicate that parents with good mental resources can promote their children in this respect, then each parent and parent should find or promote themselves. The emotional resources that exist, or alternatively - can develop them even if they do not define themselves or do not really possess emotional resources that can be defined as positive or extraordinary (Adler, 2020A).

In fact, we cannot ignore the fact that there are significant differences in children's self-esteem, which is reflected in the ability of different children to dare, try and reap achievements. In the course of the things presented in this research, we have found that the latent and visible component behind this ability is self-esteem, which implies the child's understanding that he can, that he is capable (Adler, 2020A).

However, one has to wonder, in many cases, the children have no previous proof that they are capable of doing one or the other and succeed, since children experience many of their experiences as initial experiences. According to the research's findings, this can be explained by the clear assumption that parents with emotional resources create the most valuable asset they can give their children - a sense of self-esteem (Adler, 2020A). Although other children may also try to reach the top by virtue of their talents and abilities, if they do not have their parents nurture their sense of self, their self-esteem will not make them exercise their abilities, because it is too low. Hence, not only do parents lack emotional resources that do not give their children self-esteem, they lower their children's mental image of their worth, quality and degree of success (or in other words: their sense of competence), but in fact they reduce their chances of success (for the child to achieve social, personal, and occupational success) on the mission. I mean, when a child who has been deprived of a sense of self-esteem due to his parents' lack of emotional resources will perceive himself as a person who is unsuccessful, which will lead to his actual lack of success. Better yet - a boy who has no sense of being successful

can avoid tasks and roles in the first place. Such a child will never give himself the opportunity to move forward because the strong self-esteem his parents have planted, unknowingly, is that he is simply worth less, and that others think he is worth less, so that at an early age he has no motivation to succeed (Adler, 2020A).

Certainly, parents want to equip their children with a wealth of self-esteem, and build a sense of self-ability that will build them a high image. Therefore, they can utilize their emotional resources, any parent at their level, and foster their children's self-esteem. Below we discuss the steps by which this can be done (Adler, 2020A).

5.1.1. Stage one - The parent's complete inner confidence in the child, even in the event of falls

First and foremost, each parent should identify what their child's abilities are, between those inherent in his birth, and those that are appropriate for the developmental stage he is in. Once the innate or developmental personal capacity is identified, the parent should mobilize his or her own emotional resources in a way that will build self-confidence in himself as a parent and his child as capable. In the first step, the parent should be very clear about the child's ability on a particular subject. In order to promote this idea, he must give this feeling an emotional place in him, and then come and say to the child - "I believe in you, you can!" When the child, according to his or her individual abilities, dares and tries on the parent to express his admiration and praise to others (the additional parent, the brothers, others present in the situation) (Adler, 2020, B).

In my point of view, parents with the right emotional resources have the ability to identify the point at which they should encourage their children when it comes to completing tasks that are just slightly above their ability, and the point at which their children may be over-demanding, or developing a narcissism between reality and nothing. This is where the connection between the parents' emotional abilities and the desire to develop a positive and effective self-esteem among the children lies. An integral part of the matter is to identify the child's ability first and foremost by his age, and subsequently by his intellectual abilities, talents and so on. As mentioned earlier, only parents with parental sensitivity, and optimism on the other hand, can utilize their resources properly for the benefit of their children.

Admittedly, it should be considered that the child may also fail at some point, more succeed or less. In such a situation, the parent should again mobilize his emotional resources, which include optimism and parental sensitivity, to decide that he is not broke or believes that it was a mistake to allow the child to try due to some tripping. However,

it should be considered that an overly optimistic parent will respond inadequately, with his complete belief in the child's improvement. Such parents should also be instructed to use other means of education besides total relief, such as punishment if necessary, sharp conversation and the like. In other words - the parent should start with the inner confidence that the child is capable of, and accept that he is not afraid of a certain child's failure, and that such influence will not affect the parent's confidence in the child's ability. The parent has to build a clear feeling for him –“ my child can, I'm sure of it, and I keep broadcasting it all the time. Hence, a fall should not destroy the parent's inner security in his child. The child's abilities must be matched with the tasks he or she is tasked with. But even by imposing tasks a little more than the level, he develops his "muscle" of ability and self-esteem (Adler, 2020, B).

Moreover, parental sensitivity and optimism can be expressed here, and take on an essential educational dimension. From the parents' reactions, the child can learn that tripping should not break his self-esteem, because neither father nor mother's confidence in the child is impaired by his abilities. In fact, even after the fall of the parent transmits to the child - I am sure of you just as before, and does not indicate incapacity. On the contrary, falls indicate that we are human and not angels, especially when the child is at the beginning. Hence, the child's self-esteem should not be damaged due to a fall, and this does not indicate his inability to succeed (Adler, 2020, B).

5.1.2. Stage two - Equip the child with currencies of positive experiences and positive living conditions

The first stage in discussing the need not to focus on falls was tantamount to "evil." In the second stage we will focus on "doing good". It can be said that if a parent wants to raise a happy and confident child in his or her abilities, he / she must ensure that the child is clearly aware of his / her abilities, and in fact his / her true abilities (ie not to cultivate false thoughts about talents that do not really exist, which may actually discourage him), To have a sense of self-ability and motivation to try to meet new challenges. In other words - the parent wants to equip his child with a wealth of valuable emotional coins, with which he can "pay" in the game of life (Adler, 2020, C).

For the sake of parable, it is said that every child is born in an initial state in which he has a certain number of coins. From the moment of his birth, every positive experience, good living conditions and positive empowerment from his parents. For example, good

nourishment, a functioning home, well-dressed, warmth and love, personal attention, appreciation of the child's abilities and sense of belonging add value to the child. In contrast, when a child experiences disappointment from his parents, shouts, criticism, social harm or teacher anger, he loses his coins (Adler, 2020, C).

When a child is in a state where he lacks coins, he reaches the sad state where he faces a challenge and has only a few coins in his pocket. However, if the child faces the challenge, he will gain a sense of ability that will give him many coins, which of course seems attractive, enticing and worthwhile. On the other hand, a child studying the failures of losing so many coins is not so sure that the challenge before him is a lucrative deal. Such a child calculates a fall and damage (as mentioned, a child whose parents did not give him the understanding that falling is a human and legitimate thing), and therefore feels that he cannot afford the challenge, especially if on that given day he has lost several additional coins (Adler, 2020, C).

Of course, parents have an essential role in creating and accumulating coins by their child, and on the other hand - do everything they can to prevent their child from losing those coins. The formula is simple: the job of parents is to make sure their child goes to bed at night when more coins are in his pocket than he had in the morning. In fact, despite the great importance of the number and nature of the coins that a child gained or lost during his childhood, parents can decide at any time that they begin to deposit positive currencies in their child by good experiences, good conditions, positive empowerment, sense of belonging and uniqueness. At the same time, they must be aware that currency withdrawal is difficult, abusive, and difficult to complete, that much that it desperately impairs a child's sense of self-esteem (Adler, 2020, C).

As at any stage, parents' emotional resources are also valuable at this stage, because parents with the right emotional resources can give their children positive emotions and empowerment, and promote them toward experiences of challenges and successes. These will eventually lead the children toward the desired goal - maximizing their personal, emotional and social abilities (Adler, 2020, C).

5.1.3. Stage three - Raising the child's self-esteem by the currencies of the parents themselves

In the first stage, the need to verbally express the child's confidence in him and verbally encourage his / her successes was widely mentioned. However, one should not ignore the fact that the child is much more affected by what his parents do than what they explicitly tell him, and we will elaborate on this in the following.

The parent must examine the amount of personal coins he has. Admittedly, he may think that his number of coins is no more fundamental and that it is more important for him to invest in his children's emotional currencies. However, one must consider that one of the most well known and effective ways in education is the personal example. For example, a child can study in a class about respect for parents, but when a child sees at home how a father respects grandfather (especially when it comes to patriarchal families, a structure typical of traditional Arab society), it is in such a way that it diminishes the value of respect for parents. This is true of any value a parent wants to impart to his or her child, including respect for others (which he can learn at school, but in practice he mimics his mother's behavior toward the store, neighbor, or sister-in-law), telling a truth or half-truth, and the like. Hence, the child is much more affected by what his parents do than they say (Adler, 2020, D).

But it should be understood that the child also notices the parent's attitude towards himself, or in other words - the child knows and feels when his parents have emotional resources, and notices how they use it to promote their self-esteem. For example, the child notices how the parent responds to the compliment he received. If the parent responds to the compliment humbly (truthfully or falsely) and lowers self-esteem even though he (and the child) knows that he is successful in the field for which he received the compliment, the child receives the message. In the same case, in which the parent would like to compliment his child on his successes, in order to equip him with coins of self-esteem, the child will respond in the same way of lowering himself / herself and attributing success to the case, as this is the behavior he identified with his parents (Adler, 2020, D).

While the child or parent may at first see rejection of the compliment as a kind of humility, the child will soon begin to believe that his or her successes are accidental and that in most areas he is unsuccessful. He can even attribute this to the family character, that is - he is just as successful as his parents, and if he succeeded in something - then this success came to him by chance and does not really belong to him (Adler, 2020, D).

In conclusion, the third stage can be said that a parent, who underestimates himself in the eyes of others, transmits this message to his children. In fact, if young parents can ask themselves when they should start nurturing their children's self-esteem. They can easily conclude that fostering their children's self-esteem was supposed to begin even when they themselves were small children, that is, fostering their self-esteem would in any case lead to self-esteem of their offspring. It is not too late for parents to invest in

increasing their own emotional resources (currencies...), as an abundance of parental emotional resources overflows and surrounds their children's self-esteem inventory (Adler, 2020, D).

5.1.4. Stage four - Parents allow the child to take responsibility and make decisions for themselves

Admittedly, there are children who have a sense of self-capacity (as implied by an inner self-esteem sense) as a trait. Such children are simply clear that they are capable of meeting the tasks and challenges that other children avoid altogether. Even in cases where there has been no previous experience, these children simply know that they are capable, and it is more accurate to say that these children feel that they are capable. This starts with the fact that they are interested in performing the task that is important to them, and continues by remembering the times when they were able to meet the challenges (more or less) and by complimenting them on their successes and adapting to different roles. (Adler, 2020, H).

As in all previous stages, parents' mental resources are also of great importance when it comes to providing their children with positive self-esteem, but at this stage parents are to teach their children to take responsibility in a way that matches their age and abilities. In other words: Parents have a responsibility to teach their children how to make decisions. Of course, parents with parental sensitivity and optimism will be able to do so better and more effectively (Adler, 2020, H).

In practice, in the whole process of building children's self-esteem and their sense of ability, a significant part of allowing the child to make decisions on his or her own matters is taken. A child is supposed to have the independence of his parents to choose between two options, which gives him confidence in his personal judgment. Sensitive parents, however, understand that the children would like to decide on their own on each issue, hence the intention is not to ask their opinions on anything. For example, no 3-year-old boy is asked what he wants to eat for lunch (open-ended question), but he is given the choice between two foods. Examples of other choices that are suitable for young ages and which serve as a bridge to raise a child's self-esteem is: Which blanket do you like? Which book do you want to read? Do you want colors or markers? Of course, parents who are sensitive will only allow choices they will agree on (Adler, 2020,H).

It should be borne in mind that at an early age children tend to make decisions that are impulsive and based on immediate satisfaction. The role of parents is to help them think

for a moment before reaching their impulsive decision. For example, parents will accustom their children to think: Why do I want this? The children can usually point to the reason they chose, and even know if the choice was right or not. They can also tell if a particular act they are about to do is wrong, and yet feel social pressure to do it anyway. Therefore, the next question parents with emotional resources will teach their children to ask themselves will be: What will be the consequences of my actions? In fact, the children have the task of learning to assess the risks and wages in the short and long term. Bear in mind that by being children, they tend to underestimate the price and overstate the value of earnings. The last question is: Is this choice the best for me? (Adler, 2020, H.).

Through all of these questions, parents help their children identify important points to consider before making decisions. Parents are brainstorming with their children to get more options, even when the child thinks there is only one option. After the fact, the parents will watch together with the children, examine whether the decision was good or not, and teach him to learn from his own experience (Adler, 2020, H).

Adler (2020, H) demonstrates the process through a girl looking for an idea for a party plan. The mother helps the girl define that the problem is that the girl needs an idea for a party plan and she says she has no idea. She feels stressed, confused and scared that the plan will not be good. The mother then sits with the girl and tries to brainstorm with her, which means to ask her: "What can you do if you really have no idea?" Along with her we will come to possible solutions like: ask a neighbor, big sister, mother; Search alone in nurses' binder, newspaper and the like; Attach a company to prepare the program and think along with it; Think for myself about all the programs I've seen, look for the creativity in me. It's important to stop now (if you have an impulsive girl), and not let her run straight to one of the solutions before exploring the pros and cons of each. Here's how each of the possible solutions is tested. Now, the girl can make a decision based on considering the virtues and drawbacks of each solution. In the end, I will remind her that this is just an experience, and she can always come back and try another solution.

An important point to emphasize in relation to the fourth stage is that parents with stable emotional resources can also take a few steps back, stand aside and see how their children are sometimes wrong, fall or fail. For parents whose mental resources are not well founded, this may be the hardest part. In contrast, parents with strong emotional resources understand that this is a necessary step designed to raise their children as responsible people. When the child is required to pay the price of his or her mistakes, parents will see this as the tuition fees they have to pay in order to acquire decision-

making skills. This skill is the basis for formulating a sense of self-esteem (Adler, 2020, H).

5.2. Second conclusion-

The effect of parents' emotional resources on children's self-esteem is across sectors

The second conclusion is that the connection of parents' emotional resources with their children's self-esteem is across sectors and cultures. Parents who have parental sensitivity or optimism can give their children the solid foundation for developing a variety of emotional skills that will benefit them later in their lives. This is more true when it comes to the self-esteem variable, which is based on feedback from the social environment, whose first and immediate circles for each child are its parents.

As mentioned, parents' emotional resources are cross-sectoral and cultural, as can be seen and deduced from this research, in which two groups of parents, living side by side, were selected within one political framework. Not only that, but on the one hand is the governing majority, and on the other is the minority whose national and political status is not entirely clear, but it still operates and functions in the country as its home and homeland (Semyonov & Lewin-Epstein, 2011). Although it was likely that parents from the minority group would experience some difficulty in giving their children the emotional framework needed to develop their self-esteem, even if they faced the national conflicts and challenges they face on a daily basis.

The research concluded that parents from every sector and every culture, even those who are in constant struggle for their status and perhaps their existence within the general culture, can find their own emotional resources and give them to their children, so that they can develop the ability to properly assess themselves and build a balanced personality. Of course the opposite is true, and parents from different sectors or cultures may be deficient in utilizing their emotional resources for the benefit of their children, but again - this does not depend on the sector or culture (The research is a quantitative and non-qualitative, in which I examined the existence of the relationship and not the nature in which the parents apply the methods of self-esteem), but on every parent who is a person with existing or missing mental strength. In order for any individual from any sector, and any level of mental resources within them, to be able to properly utilize their

mental resources for the benefit of their children, using the recommendations I formulated below can be an effective and appropriate way to begin empowering each parent and parent's mental resources with the assistance of the local educational system. This conclusion rests on Tajfel & Turner classic approach (Tajfel & Turner, 1979), according to which an individual's self-esteem is also influenced by his or her social identity, that is, the social groups to which he belongs. Although, the more "considered" the social group to which the individual belongs, and the more important this group is to him, the higher her contribution to his self-esteem. In other words: the more one identifies with the group to which he or she belongs, and the more he or she perceives this group as "good" and valued by others, the more his membership will contribute to his self-esteem (Manna, 2013).

Like the mechanisms described earlier in the context of children's self-esteem based on personal or indirect development by their parents' mental resources, here, too, parents with the right emotional resources can look for ways to strengthen their children's self-esteem through strengthening and positive sense of belonging towards their significant groups (Brown, 2000). "Bias in favor of the peer group" is one of the mechanisms that allows this, because the person tends to favor and promote the groups he or she belongs to, pay more attention to things that happen to them and be more caring about their friends (for example, it will be more important to know what's going on in his neighborhood rather than other places, he will tend to enlist to help his team and not another, he will encourage the group he identifies with and not the other group). When parents are able to reinforce their tendency to for favor of their own group and their children, they will also succeed in promoting their child's self-esteem, for his benefit and for the whole group, no matter what sector or culture they come from (Manna, 2013). While keeping in mind, that despite the parents' attempts to strengthen the group to which they and their children belong, and their identification with it, the group's evaluation is ultimately also determined by comparison with other specific groups, according to criteria that are considered central. For example: economic capabilities, ability to achieve political interests, academic achievement, etc. These criteria vary from society to others. For example, in the children's company the criteria for comparison can be: success in sports, success in school, external appearance of the members of the group, the degree of threat and deterrence the members of the group have. Some of the criteria are visible and some are covert. Thus, skin color comparison, or as in the present research- ethnic and cultural sectors, may not be "politically correct" in some societies, especially Western societies, but actually is very significant (Manna, 2013).

There is social consensus among and within the different social groups regarding the question - which criteria are more important and which are less important? And as to the question - who is the group that is better than others compared to these criteria? There are times when parents deal with belonging to a group that they and their children identify with and feel part of, but comparisons between it and the other groups give it less good position, or more sensitive to others. When a child feels that the environment does not value the group he or she identifies with he feels a sense of threat to his social identity. While a sense of threat to social identity will not necessarily lead to a decline in self-esteem, it does require members of the minority group to do something to strengthen its social identity (Manna, Or and Manna, 2008). The action taken by members of the minority group to strengthen their identity is called identity strategy and includes actual actions, beliefs and thoughts that help group members reduce their sense of threat to their social identity (Manna, 2013). The research literature addresses a number of key strategies that characterize members of underrated groups. Of these, two key strategies were selected that fit my humble opinion in the case of the present research.

5.2.1. Stage one- Is an attempt to move from the least considered group to the considered one –

This strategy can be illustrated by cases where young children are immigrant families (such as the Commonwealth of Israel) and are exceptionally absorbed. Perhaps the same rapid integration of children reflects to a large extent the confusing message that Israeli society transmits to immigrants, or any other culture that lives in the State of Israel at one and the same time. On the one hand, public discourse emphasizes the importance and uniqueness of each group and encourages minority group members to adopt strategies of combining their former and new identities without giving up any of them. On the other hand, absorbing or integrating well in Israel is seen as the ability to quickly embrace the identity markers of Israeli society (language, patterns of behavior, attire, etc.) while giving up the markers of the former identity (Manna, 2007).

The desire to be "like everyone else" with regard to the group perceived by the children as the considered group reflects a number of behavioral patterns related with the assimilation strategy- Assimilation (Breakwell, 1986):

1. Avoiding or reducing ties with its source group. This avoidance may be reflected in avoiding contact with his or her group members, or even avoiding symbolic things reminiscent of group membership (clothing and performance, music, customs, etc.).
2. Visible criticism and lack of appreciation for the members of the group to which he previously belonged. This harsh criticism was directed at the society, which was perceived to be detrimental to the group's image and positive assessment of the group.
3. Seeing the individual or himself as extraordinary and not belonging to the group. Such a detail, for example, will not grasp the negative criticism of the group to which he belongs, as he does not consider himself a "typical" member of the group.

The main goal of the assimilation strategy is to be accepted by members of the other group as "one of their own." In order to do so, the child will have to give up his or her original social identity and acquire a new social identity. This strategy requires a very heavy price: pressure arising as a result of trying to learn the new behaviors and avoiding the old behaviors. The constant fear of revealing and exposure the former identity that the person is trying so hard to hide is accompanied by the fear of being rejected, because of this, by the group he is trying to belong to. Another difficulty is loss of sense of sequence and continuity of self. Sometimes people report erasure of memories, a sense of double life, when there is a disconnect between what was before and what they are now. Sometimes, using this strategy leads to a sense of alienation and lack of belonging to both the group to which the person previously belonged, and to the new group to which he is unable to accept (Manna, 2013).

Similar experiences, of one intensity or another, are not only characteristic of moving from one state to another or the desire to move from one culture to another. This strategy is common in many cases of moving from a less esteemed group to a more esteemed group. For example: a child who wants to belong to the "accepted" group and makes an effort to sever his or her contact with the rejected group members he previously belonged to, sometimes with abusive and derogatory behavior and hypersensitivity to any mention of his previous belonging to this group (Manna, 2011).

With regard to the present research, it is very easy to assume that the self-esteem of a child who experiences this strategy, whether its source is in his or her own will, or

whether his source is in the encouragement of his parents to do so, is not one of the improved. This is where his parents' significant role arises when it comes to using their existing emotional resources for the benefit of their children's self-esteem. Regard to the sectoral coexistence in the State of Israel between the Jewish sector (the majority) and the Arab sector (the significant minority in the country), parents from both sectors, but mainly from the Arab sector, must find the right emotional resources of parental sensitivity and optimism. This will be done to promote the self-esteem of their children, especially in light of the cultural and political controversy that exists between the two groups. Admittedly, the Arab sector has made great strides from tradition toward modernity, which is reflected in many changes in family structure, dress, education, employment and more. However, it should be borne in mind that a move that is too sharp or too dominant, while suppressing the magnificent values of the group's traditions, may cause conflict among young people in general, and the children in particular, which cannot advance their self-esteem.

Because the research concludes that there is a close relationship between the emotional resources of parents (from each sector) and the children's self-esteem (in each sector), parents must convey respect and a kind of pride, which is the firm basis for the individual's self-esteem. In other words, parents with emotional resources will be able to strengthen their children's positive group identity, thus promoting the development of their self-esteem.

5.2.2. Stage two- Is competition and group separation-

In many instances where competition and segregation is created (such as between closed student groups created in a particular school, and of course in the case of two sectors living in one country and defined as enemies fighting over the same territory), some tend to use (educational or political) a counter strategy known as: "Unifying categorization", that is, switching from using "us" and "them" categorization to "we". In this strategy, groups should define themselves in common, more general or abstract terms, through opportunities for contact and common tasks. This counter-strategy is based on the assumption that groups sharing an economic, political or geographical system (as in the present case) will unite and form a common community. However, in order for this strategy to "persuade enough", it is important that team members do not perceive a class hierarchy between the groups and that the cost of integration does not include giving up

group and cultural identity, as we have come to realize that the attempt to move from the least considered group to the considered one (Manna, 2013).

In the present case, the message that is constantly being conveyed to the two sectors (and to the other sectors residing in the State of Israel) does not always succeed, this is because many young people perceive Israeli identity as including giving up their ethnic or cultural identity (in the present case - Arab). Manna (2007, 2011) conducted studies among groups of Israeli adolescents from different cultures, including adolescents of Bedouin origin. He found that defining identity as Israeli is less acceptable among members of minority groups in Israel compared to Jews, and it is related to a sense of conflict and a tendency to give up identity, as discussed in detail above.

When the team members are unwilling to give up their identity, or when true integration is not possible, they usually adopt a strategy of separation or group competition to maintain their self-esteem. Separation is essentially a reduction in the relationship between the members of the group, the perception of the differences between the groups as not allowing mediation and meeting. Members of the minority groups make an effort to stop treating the majority group as a significant comparison group, in which cases statements such as "They don't care about us", "We don't care at all what they think of us." Findings from different social groups show that there is a recurring link between the notion that "they do not want to be in contact with us" and the notion that "we do not want to be in contact with them." The two perceptions seem to develop in parallel and reinforce each other. This strategy cost a disconnect between the groups (Manna, 2013). In a group competition, however, minority group members continue to attach importance to the majority group and try to prove to themselves and to the majority group members that they are better. Since the criteria of comparison are sometimes biased in favor of the majority group and give it superiority over the other groups (for example: who speaks better Hebrew and without an accent), members of the minority group can emphasize other criteria for comparison to change the hierarchy between the groups (for example: which more strong and threatening group, which more cohesive group) (Manna, 2013). One of the clear examples of a minority group competition is the struggle of blacks in the United States, with the "Black is beautiful" currency rooted in public discourse and consciousness. Studies examining the conditions under which minority groups succeed in changing their place in the social hierarchy through competition and challenging the majority group (Brown, 2000) have shown that the minority group can create and elevate its status in the social hierarchy when its members represent consistent, solid and uniform opinions when it succeeds. Create a social conflict among the members of the

majority group and when it stands it becomes one of the possible solutions and an alternative way of social change. The power to create social change depends on the extent to which the minority group can use propaganda and influence the attitudes, beliefs, and behaviors of the other groups and their members. A group that is too rigid or has internal conflicts is vulnerable to attacks by the other social groups, which in the first place created stigmas on the low-status group. These attacks can lead to a decline in the self-esteem of the members of the group, reducing their power to make social change (Manna, 2013).

And back to the case presented throughout this research, dealing with the phenomenon required both groups, but mainly the minority group (members of the Arab sector) to undergo a profound and Western process that would change both the majority group and the minority group members. This process involved helping members of the majority group (members of the Jewish sector in the State of Israel) examine their early assumptions about "who is Israeli"? And what is the possibility for minority group members to integrate into Israeli society without losing their identity and without receiving a covert message that the ultimate goal of the combination is to become "Israelis" by adopting the majority group identity symbols and deleting the minority group identity symbols. At the same time, helping minority group members define areas in which they feel better than majority-group members and wishing to create change in the country without revealing more rigor, while strengthening competition strategies and integrating "Israeli" identity markers and maintaining the minority group's identity. With regard to this strategy as well, parents' essential role in strengthening group identity is becoming apparent, and this is to the benefit of the development of their children's self-esteem. It is easy to surmise that only parents whose mental resources are sufficiently developed can take parental sensitivity and convey optimism to their children in a way that helps them develop a balanced group and cultural identity. This is truer when it comes to parents from the minority group living in Israel, who are considered a group for conflicts and struggles. The challenge facing Arab parents when it comes to developing a balanced cultural identity is significant and widespread, and using their emotional resources can help their children develop it, while promoting their self-esteem as equal persons between equals, and not as a disadvantaged, depressed, or less valuable minority group.

5.3. Third conclusion –

Parents in the State of Israel are in a conflicting role that affects the ability of their emotional resources to affect their children –

A third conclusion is related to the role of conflict experienced by parents in the State of Israel in the modern age, which greatly affects their ability to provide their emotional resources for the benefit of their children. The parents of the modern age have to deal with multiple roles of family management, alongside career building and even regular work to support and sustain the family. This load reduces family time and creates physical and emotional distance between parents and children.

One approach by which the subject can be addressed is the surfing theory. Two types of work-at-home browsing are described - positive and negative browsing, with the intention being, in effect, the positive or negative consequences that work has on the home, and vice versa. Thus, the employee will experience a negative overflow when stresses arising from the domains related to his or her work or home cause a mismatch between the two domains (Bellavia & Frone, 2005).

The interface between work and home is examined from a different perspective.

However, Staines (1980) was among the first to recognize that emotions and behaviors that are experienced and developed as a result of work activities can "slip" into the home environment, crossing the physical and temporal boundaries that exist between work and home. As a result, things that are acquired in the workspace may turn into positive browsing for the home field. For example, job opportunities and resources can be used to promote better growth and functioning in the home environment, in the other hand, when a man brings his own tensions home and this impairs his ability to invest in his children. So even if he has emotional resources he simply cannot use them because he is emotionally or physically burdened with the chores that accompany him home too.

(Barnett, 2005).

Transition theory has been shown to be useful in explaining how positive or negative experiences can shift from one role in human life to another (Ten Brummelhuis, ter Hoeven, deJongand, & Peper, 2013). Some add that positive or negative behaviors or emotions that develop in the work domain and are transferred to the home field

determine the way in which the work and home areas will be balanced (Sok, Blomme & Tromp, 2014).

In one of the earliest studies undertaken within the concept of work-family conflict, Staines (1980) shows that the contradictory demands of time are some of the most frequently mentioned challenges for balancing work and home. Following their work, other researchers have assumed that there are two ways in which time-based conflict manifests: the first, when the time demands of a role in another field cannot be fulfilled due to time pressure of the other domain; And the other, when a person is mentally preoccupied in one area, although physically present and trying to meet the demands of the other (Greenhaus & Beutell, 1985).

If this distance could be expected to exist only among Israeli families characterized by a declared modern way of life, such as secular Jewish families, today even families that are considered to have a traditional background (such as Arab families) are heading towards the modern side of the scale. Arab parents today are educated, no longer work in manual labor and run nuclear families of a completely modern character (Oz, 2013).

Despite the desirable advancement and impressive development of the Arab sector in Israel (as part of living in a country that is considered culturally Western), there is ultimately a price that every modern family, including the Arab, is forced to pay. The price is reflected in the distances of parents from their children. In this way, even parents with good and positive emotional resources, such as parental sensitivity and optimism, do not get the full opportunity to influence them on the children. On the children's side, the missing expressions in their parents' mental resources cannot be expected for the best development of self-esteem, because we have already found out that self-esteem is the result of the parents' emotional resources. While children can develop self-esteem that comes from other sources, there is no substitute for what parents, being the primary socialization agents and caregivers, can give to children.

Therefore it can be concluded that there will be no self-esteem built on the basis of external social feedback to a child whose self-esteem is built on the parental sensitivity and optimism of his parents, as part of establishing his secure attachment style. While the first child will constantly seek external positive reinforcements to establish his or her self-esteem, as these are only provided through social contact with peers, teachers, and later co-workers, administrators, spouses, etc., and cannot be considered as an internal resource. In contrast, when parents' emotional resources are embedded in a child from infancy, he absorbs them into him as an integral part of his personality. Moreover, a

child who continues to grow under his parents' wings that have given him self-sensitivity and optimism, is developing a self-esteem that grows with him, which he can use even after leaving his father and mother's protective apron into the depths of the society that will surround him later in his life.

And if things are meant for children who have received parental sensitivity and optimism from their parents, then it is easy to understand the lack of children who have not been given these emotional resources and have not developed a positive self-esteem based on their parents' emotional resources. In fact, this is something that cannot be fixed (deformed cannot be corrected), and therefore it is concluded that parents must take care of their emotional resources for the benefit of their children, and this is not a privilege or thing that is above the basic existential need of the person. It is a fundamental root and a fundamental need for the existence and growth of the child as a happy person and capable of contributing emotionally and practically to the society in which he lives.

Another important reason why parents with parental sensitivity and optimism mobilize their emotional resources for their children's self-esteem, despite the potential conflict and potential negative experiences from work at home, is the fact that they provide a personal example of how they deal with problem solving. This means that the child is emotionally and practically aware of the fact that his parents are dealing with conflict, but at the same time he acquires problem-solving skills simply from his parents' observation and guidance. This is of utmost importance, since it is very likely that a child who feels that his parents are unable to solve everyday problems will not feel able to solve his own problems. Such a child may experience a great sense of helplessness, which is the exact opposite of the self-capable sense upon which the child's self-esteem is built. However, it should be taken into account that a child who fears is also a smart child. He fears the consequences of an inappropriate solution, of reckless decision-making and should not be underestimated because life must be taken seriously (Adler, 2020, F).

But as a child, he was not born with knowledge and experience in solving problems. The role of parents is to train them in this area as well. When a child is aware that he does not know how to solve the problem, but knows that his parents have resources that can teach and even ask for them, this is the opportunity to teach him the appropriate steps to think and apply (according to Adler, 2020, F):

1. Define- what is the problem? How do I feel about her?
2. What are possible solutions I know?

3. What are the disadvantages of each of the possible solutions?
4. What are the advantages of each of the possible solutions?
5. Which of the solutions do I choose to try? Why?
6. If it fails, go back and look for another solution.

Thus, parents can give their children the opportunity to gain real-time experience in problem-solving skills, demonstrating instances of their world and of the conflict they are in, and which their child is also aware of. A child who received such support from his parents based on their emotional resources knew himself how to approach the problem, not be alarmed, think about a number of options and examine each one. His satisfaction will be tremendous, even if he fails once or twice, he will gain confidence in his ability to solve problems, and his self-esteem will be strengthened (Adler, 2020, F).

Finally, three conclusions are drawn from the research:

First, parents' emotional resources (self-esteem and optimism) have a profound impact on children's self-esteem, for good or for the better.

Second, the connection of parents' emotional resources on children's self-esteem is across sectors and cultures.

Third, parents in Israel, like all parents in the modern age, experience conflict that makes it difficult for them to apply their emotional resources to their children. However, it is important to be aware of the importance of this applying and to leverage the difficulty for the benefit of children.

It is important to emphasize the importance of a child's positive relationship with his or her parents and their personal capacity to develop a positive self-esteem as a result of this relationship, even with regard to the ability to develop positive social relationships with other significant future figures, such as - teachers and educational counselors, co-workers, peers A romantic couple, members of the equals group and more. In other words, a positive basis of attachment style (according to Bolby) creates children with a positive self-esteem capable of functioning as effective individuals in society.

5.4. Recommendations

My recommendations presented below are an outgrowth of two factors. The first factor is the understanding of research limitations, and the second factor is the understanding that each of the topics presented in this research, especially the relationship between variables and the sectoral aspect, are very broad issues that need to be further explored by future researchers.

The first recommendation is to conduct comprehensive research among larger groups of parents and children of the two sectors, and divide them clearly and systematically according to demographic variables of residence (city, village, refugee camp, etc.) and level of religious tradition (secular, traditional religious, pious religious, Etc.). This is to overcome the need that arose during the discussion, and to guess the reasons for the gaps between the literature, hypotheses, and findings. It is possible that examining the differences in place of residence between urban and rural places will lead to finding some differences related to the way of life in the city and village (especially when it comes to the Arab sector) and explain them from a different perspective. In the same way, examining the religious level of the respondents can shed light on other differences that may be found among parents, and reveal different levels of emotional resources and connection on children's self-esteem, when this is true for both sectors. The emphasis is also on significantly expanding the scope of the sample, in order to get as accurate a snapshot as possible.

The second recommendation is to conduct parallel research among citizens of other countries living in coexistence, or within a pluralistic society, and to take into account their cultural and demographic changes. For example, a similar study conducted in the United States can compare American citizens of Jewish, Muslim, Chinese, and European descent. Moreover, research in Europe can examine the mental resources of Arab parents living alongside the general population, who are not considered enemies, unlike the State of Israel. Comparisons can also be made between Arabs living in Israel and experiencing the conflicts characteristic of being a minority and living within a coexistence framework, and Arabs living in countries such as Egypt, Syria and Jordan, where they are considered most, or between Arab citizens of one of these countries and Palestinian

refugees residing in her. I believe that such research may reveal surprising findings that will add knowledge and understanding to the findings of the present study.

The third recommendation is to carry out a follow-up study of the present research, that is, to examine the same research population (if possible) after a period of 5 or 10 years, in order to find out what was the fate of the children whose parents expressed sensitivity and optimism, and whether they really developed Self-esteem that promoted or stabilized them as positive and contributing, from personally, family, occupational and social wise. Alternatively, it would be interesting to examine the children whose parents used less of their emotional resources to their advantage, and to examine whether they were able to overcome the challenges or experienced ongoing failure, and in what areas exactly.

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Appendices

Greetings,

For the purpose of this research, I am asking you to fill in the attached questionnaires.

To mark the answers in the questionnaires: Check the relevant answer from the options listed below in each question.

The questionnaires are filled out anonymously.

It is possible that sometimes you will find that your answers are more complex than the answer framework allows. Please select the answer closest to what you feel and answer what you think is most appropriate at the moment of reading. If you wish to leave the study at any stage, you may do so. In addition, the questionnaire is phrased in masculine and refers to both sexes.

Thank you for your cooperation!

Questionnaires:

Demographic Questionnaire

Please fill in a number of demographic details:

1. Gender: Male - Female

2. Age: _____

3. Religion: Jewish

Arabs: Christian

Muslim

Others _____

4. Marital status of parents: Married

Divorced

Separated

Widowed

5. Education: Less than a high school diploma

High school degree

Bachelor's degree

Professional degree

Master's degree

Doctorate

6. Employment status: Employed full time (40 or more hours per week)

Employed part time (up to 39 hours per week)

Unemployed

Student

Self- employed

7. Number of children: _____

8. Child's Gender: Female - Male

9. Child's Age: _____

10. Child's position in the family: Eldest – Middle – Youngest

Self Esteem Questionnaire

		Strongly disagree	Disagree	Neither agree Nor disagree	Agree	Strongly agree
1	Generally, pleased with myself	1	2	3	4	5
2	Sometimes I think I am not good at all	1	2	3	4	5
3	I feel that I have several good features	1	2	3	4	5
4	I can do as many things as most people in the world can	1	2	3	4	5

5	I feel like I don't have so much to be proud	1	2	3	4	5
6	I certainly feel useless sometimes	1	2	3	4	5
7	I feel that I am a worthy person at least an equal level to others	1	2	3	4	5
8	I wish I had more respect for myself	1	2	3	4	5
9	Most time I tend to feel a failure	1	2	3	4	5
10	I have a positive attitude towards myself	1	2	3	4	5

Sensitivity Questionnaire

The following sentences describe parent behaviors. Please indicate for each sentence how often you take / act towards your1 child, according to the following scale:

	Never	Rarely	Sometimes	Frequently	Always
1. Watching the child and noticing the signs	1	2	3	4	5
2. Understand what is exciting and motivates the child	1	2	3	4	5
3. Compliments and responds to positive child behaviors such as a smile or a hug	1	2	3	4	5
4. Responds to the child's negative behaviors, for example after crying, disobedience, mischief	1	2	3	4	5
5. Pay attention to the child and interpret his behavior correctly	1	2	3	4	5
6. Uses different response strategies, not one way of responding	1	2	3	4	5
7. Gives instructions with sensitivity to the child	1	2	3	4	5

8. Prohibits the child or explains why it is impossible in a sensitive way	1	2	3	4	5
9. Do not disturb the child when he is playing or researching for something	1	2	3	4	5
10. Adjusts the behavior with the child at his or her pace	1	2	3	4	5

Optimism Questionnaire

1	Even in difficult times I usually looking forward to the best	1	2	3	4	5
2	It's easy for me to be relaxed and laid-back	1	2	3	4	5
3	Everything that could go wrong , will happen to me	1	2	3	4	5
4	I always see the bright side of things	1	2	3	4	5
5	I spend time with many different friends	1	2	3	4	5
6	It's important to me to be busy	1	2	3	4	5
7	I almost never expect things to happen in my way	1	2	3	4	5
8	I don't get irritated easily	1	2	3	4	5
9	I rarely draw strength from good things that happened to me in the past	1	2	3	4	5
10	Usually I predict good things will happen to me, more than bad things	1	2	3	4	5

1 Strongly Disagree

2 Disagree

3 Neither Agree Nor Disagree

Tables

FREQUENCIES VARIABLES=Gender Religion Marital Education Employment.status NOC
CH.GENDER Childs.position
/ORDER=ANALYSIS.

Frequency Table

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	44	42.7	42.7	42.7
	Female	59	57.3	57.3	100.0
	Total	103	100.0	100.0	

Religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Jewish	51	49.5	49.5	49.5
	Christian	12	11.7	11.7	61.2
	Muslim	34	33.0	33.0	94.2
	arab-Others	6	5.8	5.8	100.0
	Total	103	100.0	100.0	

Marital

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	97	94.2	94.2	94.2
	Divorced	4	3.9	3.9	98.1
	Separated	2	1.9	1.9	100.0
	Total	103	100.0	100.0	

Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than a high school diploma	7	6.8	6.8	6.8
	High school degree	16	15.5	15.5	22.3
	Bachelor's degree	53	51.5	51.5	73.8
	Professional degree	18	17.5	17.5	91.3
	Master's degree	9	8.7	8.7	100.0
	Total	103	100.0	100.0	

Employment.status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Employed full time (40 or more hours per week)	77	74.8	74.8	74.8
	Employed part time (up to 39 hours per week)	12	11.7	11.7	86.4
	Unemployed	6	5.8	5.8	92.2
	Self- employed	8	7.8	7.8	100.0
	Total	103	100.0	100.0	

Number of children

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	15	14.6	14.6	14.6
	2.00	35	34.0	34.0	48.5
	3.00	41	39.8	39.8	88.3
	4.00	12	11.7	11.7	100.0
	Total	103	100.0	100.0	

Child's Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	56	54.4	54.4	54.4
	Male	47	45.6	45.6	100.0
	Total	103	100.0	100.0	

Childs position in the family

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Eldest	58	56.3	56.3	56.3
	Middle	24	23.3	23.3	79.6
	Youngest	21	20.4	20.4	100.0

Total	103	100.0	100.0
-------	-----	-------	-------

DESCRIPTIVES VARIABLES=Age CH.AGE
 /STATISTICS=MEAN STDDEV MIN MAX.

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age	103	27.00	56.00	39.1117	5.65682
Child's Age	103	6.00	10.00	8.2816	1.30922
Valid N (listwise)	103				

RELIABILITY
 /VARIABLES=S.E1 S.E2 S.E3 S.E4 S.E5 S.E6 S.E7 S.E8 S.E9 S.E10
 /SCALE('ALL VARIABLES') ALL
 /MODEL=ALPHA.

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	103	100.0
	Excluded ^a	0	.0
	Total	103	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.936	10

RELIABILITY
 /VARIABLES=Sensitivity1 Sensitivity2 Sensitivity3 Sensitivity4 Sensitivity5
 Sensitivity6 Sensitivity7 Sensitivity8 Sensitivity9 Sensitivity10
 /SCALE('ALL VARIABLES') ALL
 /MODEL=ALPHA.

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	103	100.0
	Excluded ^a	0	.0
	Total	103	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.940	10

RELIABILITY

```

/VARIABLES=Optimism1 Optimism2 Optimism3 Optimism4 Optimism5 Optimism6
Optimism7 Optimism8 Optimism9 Optimism10
/SCALE('ALL VARIABLES') ALL
/MODEL=ALPHA
/SUMMARY=TOTAL.

```

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	103	100.0
	Excluded ^a	0	.0
	Total	103	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.726	10

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Optimism1	22.2136	34.346	.788	.629

Optimism2	22.5922	37.773	.723	.654
Optimism3	22.1165	34.829	.752	.636
Optimism4	22.4854	36.899	.780	.644
Optimism5	22.0000	35.510	.754	.639
Optimism6	22.2621	35.666	.735	.642
Optimism7	21.9515	36.184	.727	.646
Optimism8	20.5049	60.488	-.671	.831
Optimism9	22.0680	39.084	.552	.678
Optimism10	20.6893	62.981	-.717	.850

```

CORRELATIONS
/VARIABLES=S.E Sensitivity Optimism
/PRINT=TWOTAIL NOSIG
/MISSING=PAIRWISE.

```

Correlations

		S.E	Sensitivity	Optimism
S.E	Pearson Correlation	1	.494**	.409**
	Sig. (2-tailed)		.000	.000
	N	103	103	103
Sensitivity	Pearson Correlation	.494**	1	.269**
	Sig. (2-tailed)	.000		.006
	N	103	103	103
Optimism	Pearson Correlation	.409**	.269**	1
	Sig. (2-tailed)	.000	.006	
	N	103	103	103

** . Correlation is significant at the 0.01 level (2-tailed).

```

USE ALL.
COMPUTE filter_$=(Religion = 1).
VARIABLE LABELS filter_$ 'Religion = 1 (FILTER)'.
VALUE LABELS filter_$ 0 'Not Selected' 1 'Selected'.
FORMATS filter_$ (f1.0).
FILTER BY filter_$.
EXECUTE.
CORRELATIONS
/VARIABLES=S.E Sensitivity Optimism
/PRINT=TWOTAIL NOSIG
/MISSING=PAIRWISE.

```

Correlations

		S.E	Sensitivity	Optimism
S.E	Pearson Correlation	1	.482**	.649**
	Sig. (2-tailed)		.000	.000
	N	51	51	51
Sensitivity	Pearson Correlation	.482**	1	.403**
	Sig. (2-tailed)	.000		.003

	N	51	51	51
	Pearson Correlation	.649**	.403**	1
Optimism	Sig. (2-tailed)	.000	.003	
	N	51	51	51

** . Correlation is significant at the 0.01 level (2-tailed).

```
USE ALL.
COMPUTE filter_$=(Religion>1).
VARIABLE LABELS filter_$ 'Religion>1 (FILTER)'.
VALUE LABELS filter_$ 0 'Not Selected' 1 'Selected'.
FORMATS filter_$ (f1.0).
FILTER BY filter_$.
EXECUTE.
CORRELATIONS
/VARIABLES=S.E Sensitivity Optimism
/PRINT=TWOTAIL NOSIG
/MISSING=PAIRWISE.
```

Correlations

		S.E	Sensitivity	Optimism
S.E	Pearson Correlation	1	.500**	.241
	Sig. (2-tailed)		.000	.085
	N	52	52	52
Sensitivity	Pearson Correlation	.500**	1	.203
	Sig. (2-tailed)	.000		.150
	N	52	52	52
Optimism	Pearson Correlation	.241	.203	1
	Sig. (2-tailed)	.085	.150	
	N	52	52	52

** . Correlation is significant at the 0.01 level (2-tailed).

```
FILTER OFF.
USE ALL.
EXECUTE.
T-TEST GROUPS=Religion.group(1 2)
/MISSING=ANALYSIS
/VARIABLES=S.E Sensitivity Optimism
/CRITERIA=CI(.95).
```

T-Test

	Religion.group	N	Mean	Std. Deviation	Std. Error Mean
S.E	Jewish	52	2.3577	1.17796	.16335
	arab	51	2.1745	1.12816	.15797
Sensitivity	Jewish	52	2.6865	.98060	.13599
	arab	51	2.5412	.96336	.13490
Optimism	Jewish	52	2.3885	.39983	.05545

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
S. E	Equal variances assumed	.338	.562	.806	11	.422	.18318	.22734	-.26780	.63417
	Equal variances not assumed			.806	10	.422	.18318	.22724	-.26761	.63398
S e n s i t i v i t y	Equal variances assumed	.005	.942	.759	11	.450	.14536	.19158	-.23468	.52540
	Equal variances not assumed			.759	10	.450	.14536	.19154	-.23461	.52534
O p t i m i s m	Equal variances assumed	6.929	.010	.583	11	.001	.34291	.09571	-.53278	.15304
	Equal variances not assumed			.583	10	.001	.34291	.09602	-.53366	.15217

CORRELATIONS
 /VARIABLES=S.E Age
 /PRINT=TWOTAIL NOSIG
 /MISSING=PAIRWISE.

Correlations

Correlations

		S.E	Age
S.E	Pearson Correlation	1	.084
	Sig. (2-tailed)		.397
Age	N	103	103
	Pearson Correlation	.084	1
	Sig. (2-tailed)	.397	
N		103	103

T-TEST GROUPS=Gender(1 2)
 /MISSING=ANALYSIS
 /VARIABLES=S.E
 /CRITERIA=CI(.95).

T-Test

Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
S.E	Male	44	2.2545	1.18880	.17922
	Female	59	2.2763	1.13325	.14754

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
S	Equal variances assumed	.785	.378	-.094	103	.925	-.02173	.23051	-.47899	.43554
	Equal variances not assumed			-.0924	103	.926	-.02173	.23213	-.48288	.43943