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From alienation to dialogue - creating a collective identity: the case of two ideologically different communities

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Abstract

This article will show the connection between (a) theories of conflict, symbolic interactionism and labelling, and (b) development of hostility in a settlement, transitioned from a small homogeneous settlement to a larger one, consisting of various populations with different backgrounds and needs.

That transition has typically caused conflicts, while good interactions achieved only randomly. Additionally, lack of dialogue and agreements between the adults has led to hostility between the children.

The article concludes, that extreme events within the community mandate a dialogue, aimed at a consensus on moral and social mores, to be instilled in the community as a whole.

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1. Introduction - Paper Rationale

Cultural differences cause individuals to define situations differently. Their interpretations of said situations depend on their cultural backgrounds, including the environment in which they grew up, their language, symbols and cultural characteristics.

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People from different cultures and with different interests may attribute different significance to any given circumstances. Cultural differences in any society may result in hatred, hostility and a social phenomenon that can be explained by social theories.

Here introduce the paper, and put a nomenclature if necessary, in a box with the same font size as the rest of the paper. The paragraphs continue from here and are only separated by headings, subheadings, images and formulae. The section headings are arranged by numbers, bold and 10 pt. Here follows further instructions for authors.

1. Background

A Kibbutz is a form of communal village established in Israel in the first decade of the twentieth century. At present, there are about 270 Kibbutzim (plural of "kibbutz") in the state of Israel, with some 120,000 members.

The Kibbutz is one of the most impressive accomplishments of Zionism. It is a human, economic, and social accomplishment, whose impression is seen and known not only in Israel, but also worldwide. The word Kibbutz is amongst the most known Hebrew words in the world discourse.

Two basic tensions accompany the Kibbutz annals from its beginning, and its studies. The first axis stretches between the approach that explains the Kibbutz's birth and its' development because of an ideological view and the one that sees the Kibbutz's establishment and its' development a result of historic circumstances, an answer to difficulties and earthly needs that are the result of time and location circumstances.

Seeing the Kibbutz as a universal phenomenon teaches about its uniqueness compared to other communes in the world, as it is part of a national operation, a partner to its aspirations and active participant in their actualization.

The Kibbutz movement has undergone a major reorganization, following the crisis of the 1980's-90's. At the end of the 1970's, a rapid process of privatization brought about reduced government involvement resulting in a dismantling of the welfare state's mechanism in Israel. This was accompanied by an ideological crisis, and during the 1990's, most Kibbutzim underwent processes of privatization and reduced commonality and headed towards less mutual responsibility among the members. Following the economic and social crises of the 1980's-90's, many members left their Kibbutzim. By contrast, Kibbutz Hokuk expanded its community by building new residential neighbourhoods and opening them to diverse and eclectic populations.

In 2006, an ecological group of approximately forty families expressed a desire to live at Kibbutz Hokuk and establish an educational system consistent with their ecological views. This unique meeting point between communities with different ideals challenged them all to strive and create a community identity that would consider the needs of all. However, preservation of individual groups and lack of communication among adults is reflected in the social contacts among their children. The ensuing lack of relations began to stir up hostility and violent reactions.

2. Theoretical Foundation and Related Literature

3.1 interests, values, relationships - what promotes or hinders communication? Conflict theory, symbolic interaction theory, communitarianism and collective identity and social and human capital.

The social conflict paradigm sees society as an arena of inequality that brings change and conflict. This approach sees society as a complex system, but to distinguish it from a structural functionalist paradigm it tries not only to understand society, but also to act to change it by reducing social inequality.

Conflict theorists maintain that there is morality in an individual's defence of his/her own interests even if that means struggling against those of other people, groups, creeds, or norms that differ from one's own.

Integration theory provides a tool to determine how this process of struggling for one's interests starts, whereas conflict theory helps determine what drives the process and social change. Three questions emerge, to which conflict theory must provide answers:

1. How do conflicting groups arise out of a society's structure?
2. What forms of community can struggles among such groups assume?

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