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ORIGINAL ARAB CULTURE IN ISRAEL

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Annotation: The article discusses the controversial situation in which Arab culture exists and develops in modern Israel. In particular, special attention is paid to the fact that the Arab population in Israeli society has its own distinctive cultural characteristics, national identity, which differs from that of Israel.

Key words: culture, intercultural interaction, Arabic culture in Israeli society.

Abstract

In modern Israel, the problem of confronting the dominant culture of Israeli society and the culture of a minority with Arab-Palestinian identity and identity remains relevant and unresolved.

The aim of the research -cultural and historical understanding of the complex and difficult situation in which there is and develops the original Arab culture in Israel as a whole, as well as its achievements in the field of art, medicine and national cuisine.

Materials and methods of research

The materials of the work were the texts analyzing intercultural interaction and cultural policy in Israeli society. When conducting the study, we used the methods of analysis and synthesis, comparative historical and phenomenological methods.

Study results and discussion

In what situation does the Arab culture of Israel develop, what are its features and achievements? Consider this in the main part of the study. Most researchers of this issue note that the cultural and national identity of the Arab minority is historically shaped as a reaction to events after the Second World War.

Considering all the components of the definition of "national culture of Israel", one can single out the most important thing - among the Arab population there is no self-identification with this culture. Opinion polls conducted in the early 2000s among the Arab minority showed that the preservation of traditions and customs during the occupation undoubtedly requires great strength, since the occupiers did everything possible to dissolve the Islamic Arab culture and spread the traditions and customs alien to the Arabs public education system and education. Most of the respondents identified themselves as Muslims, Arabs, Palestinians, and, last but not least, as Israelis [1, c. 112].

This situation is also associated with the state cultural policy. Israeli culture has never sought cultural interaction and has not shown tolerance towards other cultures, including Arab culture; therefore, Israeli society cannot be defined as a cultural

interaction society. According to demographic indicators, this is a society consisting of immigrants, with many cultural differences, this indicates a failure of the “melting pot” policy. The absence of an Arab society in the cultural arena of Israel leads to the only conclusion that Israeli society is not a society of interaction of cultures, it is a society of many cultures [3, с. 155].

The most important role in the formation of cultural and national identity is the process of education. Arabic is legally and logically recognized as the second state language in which teaching is conducted in the Arab sector. Moreover, the education of Arab children occurs separately from the rest of the population, separately from the Jewish character of the state, initially laying the rejection and contradictions. Thus, a cultural isolation is formed, which is aggravated by domestic and partly state discrimination, which is aggravated by the complicated relations of Israel with the Arab countries during the entire history of the country.

Israel is a unique state in which, against the background of one main national culture, heterogeneous in composition, there is an absolutely opposite in common ideology.

The process of forming a common Israeli culture is far from over. If the problems within the dominant community are resolvable, then the contradictions of the Jewish and Arab cultures can be reduced only when the common Israeli identity changes, and the notion of "Israeli" instead of separate "Israeli Jew" and "Israeli Arab." The search for the possibility of coexistence of simultaneously two, essentially separate cultures in one, probably, is, a way out of the difficult situation that has arisen misunderstanding, which will help develop the new Israeli national culture[2, с. 481].

Israeli culture is the culture of the Jewish majority, but Israel does not provide enough opportunities for the independent development of Arab culture. Israel does not intend to include Arab culture as part of the concept of "Israeli culture". But the Arab population in Israeli society has its own distinctive cultural characteristics, a national identity different from the Israeli one.

Here are some examples of original Arab culture:

Arabic architecture: Al-Aqsa mosque – as a holy place for Muslims . the fantastic architecture of the mosque – history , shape , the significant place the mosque takes among Muslims and all Arabs in general. (includes a short video from the outside to the inside).

Cuisine: famous dishes cooked by Palestinians (Meze, Baba Ganush, Hummus, Arais, Shaverma, Kebab, Mashvi Mandzhal, Shakshuk, Lyakhme, Takhina, Tabule, Chelim).

Music: types of music : Zejal – the meaning , how it's performed and when , the modern Arabic music (affected by the western world and the Jewish culture) , poetry.

Folk dancing: Debkah – how it's performed, and when.

Arabic as a language: The evolution of Arabic and its origin (Phoenicians):

Letters in Arabic , and their evolution : why the dots are added above some letters?

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Calligraphic styles: Old Kufi , Ornamented Kufi , Thuluth , Diwani , Diwani Djeli , Naksh , Persan , Ruqaa , Maghrebi.

A brief explanation about the letter and their locations in a words.

How the different accents can change one word in Arabic and the very meaning of the word.

Letterforms: basic, diacritic , vocalization marks , decorative elements.

Historical review about the most important Arabian scientists, their role in the development of medicine: Avicenna (Ibn Sina) , Abu Bakir Alrazi , Ibn Alnafis , Abu Al-Qasim Alzahrawi , and others , and their important role in medicine (anatomy, chemistry , surgery, etc).

Conclusions:

1. The “melting pot” policy failed in relation to the Arab minority in Israel, which is not going to assimilate and dissolve in Israeli culture. The situation in which there is an Arab culture in Israel, unfortunately, is often described in terms of "cultural isolation" or "cultural occupation"

2. On the other hand, the Arab minority in Israel is in the process of sociocultural transformation and modernization, aided by a number of factors: firstly, constant contact with the Jewish population, most of whom are carriers of Western culture; secondly, the impact of technology and the media; thirdly, the formation of cultural and national values in the process of education.

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