CHAPTER - 2

OVERVIEW OF LITERATURE
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This chapter consists of eight sections. The first section is the concepts (the family, child and society). The second section is about the family disassembly. It consists of the definition of the family disassembly, the procedural definition of family disassembly, its history, forms of family disassembly, stages of family disassembly, and causes of family disassembly. The third section is about impact of family disassembly on children, society etc. The fourth section is about the family and the forms of social and economic transformations. It consists of the social and economic transformations and their impact on the Arab family, the social and economic transformation and their impact on the Yemeni family. The fifth section consists of the theoretical trends in family studies. The sixth section discusses the stages of family development and its functions. It consists of the stages of family development, the forms of family, and the functions of family, the factors affecting the family. The seventh section is particularly about the family in Islam. The eighth section is about the studies on family from Yemen and nearby area.

2.1. Concepts of Study:

The research study consists of many concepts. The concepts used in this study are as follows:

2.1.1. The Concept of the Family:

There are many definitions about the family. Every definition tries best to find a proper definition to find a suitable and specific definition or concept of the family.
According to Maclver and Page "family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children". It may include collateral or subsidiary relationships, as they explained, but it is constituted by the living together of mates, forming with their children a particular kind of unity (Maclver and Page, 2007: 238).

Burgess and Loke have defined the family as a group of people who are connected with marriage, adoption or blood relationship. They make one home and interact with each other in terms of the specific social roles as a husband, wife, sons and daughters. All of the, participate in the determining the cultural level of the society (Burgess and Loke, 1953:7-8).

E.F. Vogel and N.W. Bell in their book titled "A Modern Introduction to the Family", 1960, define it as a structural unit, consisting of a man and a woman socially and systemically connected with their children. Some of the children may become adopted members of the family because it is not necessary that the children are biologically connected or the family blood to which they belong (Hassanin, 1994:75).

The sociologist Emile Durkheim thinks that the family is not that natural togetherness of the parents and their children, but it is a social institution, and its members are connected together in their rights and morals and it is the first unit of the society. Durkheim followed the developments of the families from the Totem to the current form, he concluded that the family is not based only on the instinct and the motivations of the nature, but based on the rules and styles approved by "the collective mind" and required by the social life (Alrabiye, 2006:34-35).
Ogburn and Nimkoff defined as a social entity of a husband, wife and children or without children, or only a husband with his children or a wife with her children. This entity can be expanded to include the grandfathers and grandchildren and some children, but they should be in one home with the wife and husband and children (Ogburn and Nimkoff, 1958:488).

The family as described by Mustafa Alkhashab is only a spontaneous system and unity resulted by the capacities of the human nature to be together (Alkhashab, 1975:24). According to the previous viewpoints, we can say that the family has the following features:

1- The family is a social permanent group, consisting of persons who are connected by marriage relationship, adoption or blood.
2- The family members live together in one home to perform their family behaviors.
3- The mutual interaction among the family members and with their surrounding society.
4- The family can influence and can be influenced by the standards, values and the social customs within the society.
5- The family is considered the first institution of the societal structure and it plays the role of the social upbringing of the children.

In the present study, family consists of husband, wife and children which exist in relation to other kinsmen from both sides.

2.1.2. The Concept of the Child:

The sociologists differ in defining the child according to their variety of attitudes and this disagreement can be represented in three attitudes:
1. The first definition: childhood is a lifetime that starts from birth to adulthood and this differs from one culture to another. The childhood may end in adulthood or marriage age or determined by a certain age (Ghaith, 1979:55).
2. The second definition: the concept of child is determined by a certain age starting from the birth and lasting to twelve of age (Abdulbaqi, 1980:117).
3. The third definition sees the concept of childhood as the first stage of forming and growth of personality starting from the birth till the adulthood age (Faraj, 1979:17).

As far the definition of child according to the child rights treaty for the year 2002 that it is the one who does not exceeds the age of eighteen provided by not reaching the adulthood before that (Goy, 2006:15).

To sum, the researcher could come to say that the above definition for the child agreed on the start of childhood stage, that is the birth, but differ in determining the period that the stage of childhood ends in. In the present study child has been considered as a young human being from the age of 6 to 18 years who are still dependent on parents, mother/father at least one.

2.1.3. The Concept of the Society:

There is no determinate and acceptable definition for the term society because its three common uses indicate important aspects of social life (Ghaith, 1979:450).

a. The general meaning is the collection of social relationships among people.
b. It is the whole gathering of human beings from both sexes and all the age levels are connected together within social community which has autonomic body, distinctive culture and system.

c. It is the regulations and culture achieved to a group of people. This definition is closely related to the previous one; they stand for two basic components in sociology analysis: human tends to live within a community and people's behaviors get influenced by standards and values.

The society was considered to be a gathering of individuals take their communal nature from the nature of a human. However, Comte and Spencer showed that society is not a mere collective noun that stands for many of individuals but an integral distinctive unit excelling over the individual existence. This viewpoint becomes pervasive in sociological research and the term 'society' is sometimes used to refer to humanity or mankind as a whole or phenomenon of human aggregation. Other viewpoint sees society as a group of people with common culture that occupies a regional space characterized by the feeling of unity. It sees its body as society to the other communities including building up integrated roles and specific behavior imposed by social values. Society is considered as a special model of group characterized by comprehensive social framework including all the basic social institutions required for facing the necessary human needs. It is also distinguished by its autonomy, that it does not have an economic self-sufficiency but to mean enclosing all the forms of organizations necessary for its survival and continuance for a long period of time (Ghaith, 1979:451-452).

Thus society has been operationally defined as consisting of the above characteristics in a geographical area.
2.2. The Family Disassembly:

This section is about the concept of family disassembly. It consists of the definition of the family disassembly, the procedural definition of family disassembly, its history, forms of family disassembly, stages of family disassembly, and causes of family disassembly.

2.2.1. The Concept of Family Disassembly:

There are several definitions of family disassembly, studied from various aspects. If we look at these definitions, we would find them common of one thing that it describes the state of non-stability of family and its inability to perform its roles properly. The most important definition is that of a sociologist, William J. Goode’s, that the family disassembly is a phenomenon where the family is not able to perform the main obligations to its members due to some problem such as the death of one or both parents, abandonment or divorce between the spouses. It is the family where there are no tightly-fixed emotional relationships between the husband and wife due to the lack of the attraction to each other. However, the family would remain intact because of the parents' intention to prevent children from being astray and also because the parents do not have the determination of releasing negative terms, then the family collapse and disassembly (Alrabiyee, 2006:116-117).

The concept of family disassembly stands for many family problems like divorce, deviation and others that result from social mal-adjustment, the absence of economic status, psychological irritation, and tension of relationships inside the family, the lack of cooperative performances for family roles that sometimes result from the addiction to drugs and alcohol or from collecting the negative experiences for marital relationships. However, Atif Ghaith in his book Almashakil Alijtimayia
('Social Problems') defines it any weakness, mal-adjustment or collapse of the ties in the family community for each other. This weakness is not restricted to that in the relationship between the husband and wife but it includes the relationships between parents and their children (Ghaffar, 1979:138).

Sana Alkhawli defines the family disassembly as the collapse of the family unification and the social role-building while one or more members of the family fail to do their duties and obligations properly (Alkhawli, 1990:275).

2.2.2. The Procedural Definition of Family Disassembly:

The researcher sees family disassembly as a fault in building the family and the lack of performance unification of its members' roles. It leads to the tension in the social interaction and relationship between the spouses, thus resulting from the cases of disassociation e.g. divorce, abandonment, imprisonment, death or illness or in the cases of polygamy in a way to prevent the family from performing the roles of solidarity and stability among its members.

Operational Definition of Family Disassembly: Only families with one parent and children considered as a case of family disassembly.

2.2.3. Family Disassembly: The Concept through History:

Ernest R. Mowrer's conceptualization of 'Family Disorganization' is considered to be one of the earliest treatments of the concept of family disassembly. He defined family disorganization as "relative differentiation of interests and aims of its members in terms of another or other family groups" (Mowrer, 1927: 131). Robert F.L. Faris sought to explain family disorganization as inadequate family functioning and dissolution (Faris, 1955:383-385).
There are some major recent conceptualizations of the phenomenon of family disassembly. Robert F. Winch’s explanation of family disorganization is one among them. He defined disorganization as a process of change in the family system, manifested in the types: loss of consensus among members, reduction in the number of position in the structure, and a loss of functionality (Winch, 1963: 742). The well known formulation of William J. Goode (1961) on the concept as “fracture of a structure of social roles” stands much significant in explicating it in detail. Goode explained family disorganization as “the break-up of a family unit, the dissolution or fracture of a structure of social roles when one or more members fail to perform adequately their role obligations” (Goode, 1961: 390). Equating marital instability with disorganization William J. Goode has pointed to the fact that unstable families as problem-ridden and seen divorce as a “publicly recognized form of marital instability” (Goode, 1966: 39-42) Kamel al-Nahhas, a leading sociologist of family in Arab World, explained the problem of family disorganization as the internal and external state of disorganization that resulted from an insufficient need to a family member, or the whole of the family, that may cause to a pattern of different attitude of individuals, expressed by a single or a group of individuals involved in it in a way opposite to the social goals (Al-Nahhas, as quoted in Algabere and Others, 2001: 124).

2.2.4. The Forms of Family Disassembly:

William J. Goode (Alkhawli, 1984: 256-257) classifies the main forms of the family disassembly as follows:

1. The decline of the family under the influence of willing departure of one of the couple through separation, divorce or abandonment. At times. One of the couples may pretend his busy work schedule in
order to remain away from home and his/her partner for as long period as possible.

2. The changes of the definition of the roles resulted from the various effects of cultural changes and this may has an effect on the extent and the quality of relationships between husband and wife. However, the most obvious picture or result in this scope is seen by the clashes between parents and their children who are at the age of youth.

3. The family of empty nest or shell where the individuals live under one ceiling and their relationships are at the minimum extent, their contact with each other, they fall in their relationships together especially in the way of adherence to the mutual relationships among them.

4. The family crisis resulting from external events as in the case of the unwilling permanent absence of one single parent because of death, imprisonment, or the natural disasters such as floods, volcanoes and wars.

5. The internal calamities resulted from unwilling failure in performing the role due to psychiatric and mental diseases including the mental backwardness for one of children or mental disorder that might affect the child or one parent as well as the circumstances of chronic and dangerous physical body diseases that are difficult to be treated. It noteworthy that all the forms of family disassembly in society should not been seen at the same degree of importance. However, divorce is considered to be the most important form of family disassembly in all societies without exception.

2.2.5. Stages of Family Disassembly:

Following William J. Goode’s explanation of the problem of ‘Family Disorganization’ (1961), Ameena Algabere and others
(Alghareh and others, 2001: 124-126) claimed that the family disassembly usually takes place in many stages. They are, in brief:

1) Silence Stage: - It is a limited period and perhaps it is short which makes it invisible and its minor and big differences are not discussed or dealt with realistically.

2) Stimulation Stage: - In this stage, one of the couples or both feel of a kind of confusion and he/she is threatened and not satisfied of what happens to him/her.

3) Collision Stage: - Here the collision or the eruption occurs as a result of precipitated interactions and appear the subdued ones for a long period.

4) The Spread of Conflict Stage: - If the challenge, conflict and the desire of revenge increase, it might lead to an acute case and result to the clash and conflict between the couples. The result is one’s victory against the other party without trying to reach a settlement and everyone looks at himself/herself as a perfect person. The negative behavior would be increasing if the conflict is related to a specific matter and may cover other ones.

5) A Seeking for Allies’ Stage: - If anyone of the couples can’t solve the problem individually, he/she may seek for a relative or a close friend to help and to achieve that.

6) Ending Marriage Stage:- If anyone of the couple has the desire to bear the decisive responsibility that is related to getting divorce, they may start the procedure of getting divorce which means no way of coming back to marriage. And here they may go to judgeship.

2.2.6. The Causes of Family Disassembly:

There are many causes for the family disassembly. They are as follows:
1. **Faith-weakening**: Faith is considered one of the greatest spiritual and human values that have deep influence on the life of individual and on his/her behavior and personality. The effect of faith is reflected on the relationships dominant among society individuals.

   The person with weak faith loses a preventive shield incomparable in facing the problems of contemporary life. If the faith of one single parent or both is weak, they are exposed to frequently easy mistakes and sins causing unbounded problems inside the family. Within the frame work, the moral problems such as the commitment of crime, and rebellion against social and moral values, the addiction to alcohols and drugs, hypocrisy, the absence of truthfulness, sincerity and frankliness (Rashwan, 2003:100).

2. **The Absence of Father from Home**: Such a father is the one who spends his time out of the house. There are forms of the absence such as the man indulged in his work, thus the problems will start to emerge in the house because of the lack of sharing between the couple (Turkiyah, 2004:175).

   Another form is when the husband who is busy hanging out with his friends and leaving his family. The duty of the husband towards his family is not restricted to financial support but other responsibilities from the moral perspectives. His absence among the family members and the feeling of his closeness to them is the cause of union and rally, thus a sound upbringing for children. The father, from the viewpoint of their children, is a source of courage, protection and security and of a good model. However, the authority of father should be calm and fair and on the good track, thus the children grow up with love, intimacy and cooperation and courage (Alessawi, 1999:291).
3. The Absence of Mother from Home: When the mother is busy with her work, there is no care for in his needs and affairs. If the husband comes back from his work he will find no one other than his attendant who prepared food and place but the wife will come back exhaustive and tired seeking for rest and comfort. Hence, the work of wife outside of her house will hinder the delivery of her natural mission and basic functions in home that is motherhood (Rashwan, 2003:94).

There are other forms for the busy mother such as frequent meetings with friends; unnecessary going out to the markets and this all will deprive the husband and children from her marital and filial responsibilities, thus the disputes and the tensions in relationship and family disassembly (Algabere and Others, 2001: 80).

4. The Absence or Disease of One Single Parent: The absence of guardian constitutes a huge danger that leads to the family disorder, due to collapse of its fundamental pillar for marital life. Such an absence can be unavoidable as in the case of the guardian seeking for substance in other country where it is out of his permanent residence. It leads to children's deprivation from the family's delightful atmosphere because of the father's or mother's separation. It may lead children to escape with friends. The family may be exposed to disorder due to the long disease of guardian since a patient does not have health insurance and this affects the family's economies and becomes a burden on its shoulder and exposes it to terrible crises to face the requirements of the patient (Alkamali, 2008:107).

5. Death of One or Both of Parents or Their Separation: The death, divorce or separation of one or both parents and polygamy are causes of the family crack down and disunity; the death of one basic member of
family may lead to the complete collapse of family structure (Rashwan, 2003: 101). The social studies and researches show that family problems such as death of one parent or both or couple separation or polygamy or marital betrayal may make the family not to perform its responsibilities in education and financial and moral care and this what leads children to respond to the street temptations (Assous, 2009: 118-119).

6. Family Disputes: The family in many societies suffers from marital disputes which threaten the family structure and declares a danger curfew for existence of a fault in the relationship between the couple. And if these disputes were not treated at the beginning, they will lead to bigger problems such as separation or divorce.

Of the important causes of marital problems is the lack of contact between couples which mainly resulted from the transparency and frankliness in the treatment between the couple. (Alkhattab, 2006: 200-201).

Family disputes are one of the factors of family disassembly that leads to behavioral disorders of children and to their delinquency. Their families suffer from the deterioration of psychological atmospheres for family. They lose their solidarity among their members and have a clear tendency to constant conflicts accompanies with quarrels and arguments during the solution of everyday problems. All of this reflects the impact of family's tensed atmosphere on children delinquency (Ba-Obaid, 1997: 45).

2.3. The Effects of Family Disassembly:
The section is about the effects of family disassembly. It consists of the effect of family disassembly on family, effect of family disassembly on children, effect of family disassembly on society.
2.3.1. The Effect of Family Disassembly on Family: Individuals are victims of family disassembly in the broken family. When facing many problems, the couple will have frustration and disappointment and maladjustment and psychiatric health. This may expose them to some psychiatric diseases such as anxiety, depression, hallucination, obsession and illness fears (Turkiyah, 2004:176).

Many studies show that there is a strong correlation between delinquency and family non-stability because the children get affected by separation of parents. Due to family disassembly and there by non-stability, children find themselves scattered in between the two families: father's family and mother's family. This form has an effect on children upbringing either positively or negatively. They may receive the ways of upbringing from many individuals around them and this will affect the processes of their own social upbringing (Shukri and others, 1993: 279).

2.3.2. The Effect of Family Disassembly on Children: The family is the first seed of the society. It is the first social system that embraces the child as soon as he/she sees the light of life and the first impact the newborn baby is subject to. On the basis of the family, the child grows up his personality and stances towards society. The person would be normal and right if the family was sound and be not normal if the family was not sound (Rashwan, 2010: 199).

Providing the emotional stability for the child within the family and building the family on the basis of intimacy and sympathy and infusing these noble principles will enable the family to be more successful in creating sound people and generations with ideal upbringing (Ahmed, 1999:189).
Family disassembly sometimes leads to the preparation of conditions for family members' delinquency, especially children (Ibrahim, 1998:37-40). When the family gets disassembled and the family scattered, the individuals feel a sense of social insecurity and inability to face up the problems by seeking the easiest way of solution and reaching their goals without reference to how legal is the way used to reach the goals. There is absence of conscience and of adherence to social regulations and standards dominant to guide an individual to the way acceptable to legally achieve the goals. Juveniles from boys and girls are mainly exposed to delinquency and involvement in criminal behavior due to disassembly of their families (Turkiyah, 2004:177).

2.3.3. The Effect of Family Disassembly on Society: There are reaction and interaction between family and society; whenever the family is weak, the society becomes weak. The development of society depends largely on the development of different families which make the whole social structure (Alzaini, 1988:96).

Family disassembly has an effect on the society. The sociologists and sociology organizers come to the conclusion that to identify the situation of any society, the family is a mirror that reflects the situation of that society; this is what makes many of cultural anthropologists use the family as a unit to study the society. Family with no doubt reflects and obviously displays the economic, social and cultural situation of the society in the sense that any change in society's performance can be seen through the family and vice versa. Hence, the social, cultural and media policies tend to identify the structure and properties of family as a way to study the social change and to know its effects on the family individuals (Obaid, 2007: 3).
The occurrence of family disassembly within the family leads its individuals to be scattered and be busy in their own personal problems rather than their social responsibilities. Instead of being productive in society, the individual becomes frustrated and in need for efforts to be exerted for the sake of his help in solving the problems to face. The family disassembly also generates psychological frustration influential on every individual of the disassembling family. This leads some of them blame the society that does not help in creating the circumstances for avoiding family disassembly. The individual gives blames for the values supported by the society, declaring rebellion against them. The disobedience to this kind indicates as the behavior expressing dissatisfaction and this in turn may lead to a kind of cultural behavior contradictory to what is familiar and common in his/her society (Algabere and Others, 2001: 91 93).

Hence, we can say that the strength of society comes from the strength of family and of the relationship among its individuals. Also, the protection of the family from the disassembly is the protection of society from various problems. It is because the family disassembly leads to absorbing the potential powers and giving avert to the construction and generosity. It is a factor of demolition and destruction, crime-commitment, outbreak of fear among people, thus making the social relationships among them as weak as spiders' thread of home-building. This in all puts an obstacle in the course of development and evolution in society and weakens or spoils the motive strength towards renewal and reconstruction (Algabere and others, 2001: 74).
2.4. The Family and the Forms of Social and Economic Transformations:

The section is about the family and the forms of social and economic transformations. It consists of the social and economic transformations and their impact on the Arab family, the social and economic transformation and their impact on the Yemeni family.

2.4.1. The Social And Economic Transformations and Their Impact

On The Arab Family: The specialized researchers used to describe the traditional Arab family that it is extended and parental and it tends to give the priority of marriage to the relatives and allows polygamy (Alhasan, 1981: 47).

Barakat (1986:175) describes it is primarily:

1. Productive Social Unit which forms a nucleus and a center for the social and economical activities is based on the cooperation and the mutual intimacy and obligation.

2. Parental in the sense of the centralized authority and responsibilities and of the origin descending.

3. Pyramid-shaped on the basis of the gender and age.

4. It is extended.

There seems a disparity in the viewpoints among the Arab sociologists in the way related to the change, forms in the nature and factors of the Arab family. It also seems that most of the family scholars believe that the social and economic situations that Arab societies may make the family away from its traditional form and the modern life circumstances have led to the dominance of nuclear form in it. However, the extended family remains a representation of the dominant form in the rural and agricultural environment in order to meet the requirements of
life there, contrary to the requirements of urban environment that led to the dominance of the nuclear family mode. Take the studies of Alkaheeb and Bittler on the Egyptian countryside as an example, they consider the extended family has started to fade in the Egyptian Arab society because of the immigration of farmers; whether their domestic immigration to towns or to international one to other Arab countries. Such new reality has created new situations where such a family has been weakened and replaced by nuclear family (U.N. Report, 1992: 41-42).

Nowadays, the Arab family allows for girls to join education and business, even to work in another country. It also allows for boys to have the freedom in marriage selection and so on. The new clear-cuts of the Arab family are reflected on the children and their upbringing. Moreover, the social and economic transformations in the Arab family helps in changing the economic situation of the family but some families suffers from poverty that its marks are clearly seen when the children are forced to work by their families due to financial want. This makes the children exposed to many problems or to become children of streets or juveniles (Alkamali, 2008: 86).

2.4.2. The Social And Economic Transformation And Their Impact

On The Yemeni Family: In the recent times the Yemeni society has experienced a crucial transitional period. The start was when the Yemeni Revolutions of 26 September and 14 October 1963 broke out*. It was an exposure to foreign world after years of isolation and a contact with various cultures. The cultural, social and economic situations have

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*The revolution of 26 September 1962 was against Imam Syeex in the northern part of Yemen, but the revolution of 14 October 1963 was against the British colonization in the southern part of Yemen.
industrial societies that require the vocational, geographical changes. That means that the rural family is different from the urban family, and the movement of the family from the village to the city makes it necessary to change its traditional structure and function (Althaqib, 1996:200). Actually, this change is rejected at the beginning, but gradually it is accepted. It is noticeable that this change leads to a conflict of values between the generation of fathers and that of sons. That is why the elderly people are more conservative than their sons. In many cases, this shakes the traditional power of family guardian because of the urban life difficulties (Alrabiye, 2004:127).

The modern communication techniques like T.V., internet, etc. are one of the reasons behind the family problems in the contemporary societies. Though they are positive, they have more negative aspects. This is because the family members' misuse of these techniques and the overuse them. Instead of spending part of their time with these techniques, they give it a lot of time for these techniques, hence forgetting their duties in the family (Algabere and others, 2001:81-82).

4(2). The Economic Factors: (Alkhashab, 1982:142) refers to the significance of the economic resources in the family life. He thinks that the lack of these resources makes the family unable to play its role and subsequently leads to the family disassembly.

Many of the researches showed that most of the problems that lead to social problems are those which are related to the economic circumstances of the family. The family's lack of its essential requirements sometimes creates a kind of tension and a conflict between the parents within the family. This can be a reason for weakening the husband's role and position, thus this leads to tension between the
changed to have an effect on all the systems of society. The change in the family comes in coincidence with the changes in Yemeni society which tries hard to keep abreast with the social change taking place in the course of the world's advanced and developing countries (Mutahar, 2001:89).

In the Yemeni society, there are several specific characteristics which distinguish the Yemeni family from family in other societies. The social structure of the Yemeni family may be characterized as follows:

1. It is an Extendable Family: It consists of more than two generations including grandfather, father's generation and children's generation. All of them live in one place and share the arrangements of the shared life among them.

   This type of family is still the base of the Yemeni society with no difference between the village and the city. It is an extended family where fathers live with their married sons and sometimes with their grandsons in the same residence. They interact with each other and share social relations among them within the family or with others in the society as to take part in the social life.

2. The Nuclear Family: The developments through which the Yemeni society has passed might have led to the prominence of such type of family. It consists of the husband, the wife and the unmarried sons/daughters who live in one place. Such family has increased in number in the urban areas and some sort of distance and independence (from places, residence and the extended family) have been observed, as a result of the social and economic changes which have led to the improvement of the educational level of the husband and wife, separation of sons after marriage, wife's going out for work outside the house, moving towards small formation (nuclear). Besides, the speedy
urbanization and moving to cities have caused an increase in the demand for small houses which suit the needs and interests of small families (Alrabiyyec, 2006:131).

Families in the Yemeni society are distinguished by having high sense of respect for the head of the family. All the members of the family respect and appreciate him even if he is an aged person. In Yemen there exists polygamy which comes in the line of what Islam, in which all Yemenis believe, allows. This has permitted the husband to marry more than one woman; he has the right to marry four at a time and this is also what the Yemeni regulations confirm. The Yemeni family is also distinguished, as it is the case in other Arab societies, by the parental authority where the father-husband is the center of the family and he is responsible for the livelihood and this becomes apparent in the traditional extended family in the countryside in particular. Thus the father or the eldest man in the family represents the top of authority and he is responsible for every small or big thing in the family; for instance, he is the one who takes decision on the marriage of the sons and daughters. The male sons come next in the line of responsibility of the eldest son where he often is the authority over the younger members in the family and over the women in general. Then the elder women come in the extended families where they have the authority and responsibility over other women in the family. Generally, authority or control with regard to strictness and flexibility in the extended family mostly depends on the type of family life and the relations between the husband and the wife and between them and the children. It also depends on the degree of integration among families.
In the recently constituted family (nuclear), although the perception of the father is dominant, the bases on which the unlimited parental authority system was holding to, are getting weaker or don't exist in the nuclear families in which the interaction between the husband, the wife and the children prevails. In such families, the wife plays a vital role in making decisions and she has her place and rights to express herself especially if the wife is working or has secured a good level of education (Alrabiye, 2006:132).

In general, Yemeni family, though the changes that takes place in it, is distinguished by its adherence to the traditional rules of Arab family which is concerned about the relative relationships. It takes pride of tribal and relative dependence because it encourages the members to develop social values that preserve these relative relationships. From the perspective of the impact of social and economical changes in the traditional functions of Yemeni family, the change was clear-cut. Many functions that the family used to perform has been changed and intersected with other social institutions. The family used to offer all services and duties to its individuals and society. During last period, the modernization and development has helped the family in its tasks to other institutions in the society. Educational institutions such as kindergarten, school and university have taken over the educational responsibility to children. The health institutions have undertaken to do health responsibilities to be offered to the family individuals. Technology has helped in alleviating woman's house work when washing machines and cooker have been brought into the house. Media have played a positive role in transmitting cultures and folklore of family individuals. Immigration, residence in cities and education help in mixing up families
out of relatives and tribe and this expands the circle of non-relative marriage in Yemeni family. One of social studies conducted in Yemeni society showed that immigration largely contributes to make the families offer the freedom of marriage selection to their children (Alrabiyee, 2004:66).

The social and economic changes in Yemeni society in the last fourteen years especially after adopting the policy of social reforms and lifting the support of the least-income classes of families have led to the deterioration of living situations of people and in the poor families in particular. Hence, many families become unable to provide social care for their children and create several communal burdens and tensions that lead to create a convenient environment for violence and deprivation against children inside and outside the family (Alhawry, 2005:8).

However, the family structure of Yemeni society is still characterized by the following features (Goy, 1994:19):
- The wide existence of the extended family especially in the countryside.
- Increase of the average number of family members up to more than 7 individuals.
- Early marriage especially in the rural areas.
- Preference of males than females in the case of giving birth.
- The spread of illiteracy among females.
- High rate of fertility.
- High rate of dependence on society.

But the negative effects of immigration that increased in the period of change and transformation are as follows (Alsharjabi, 1996:19):
- Weakening the family relationship especially between the expatriate father and other members of the family.
• Illegal marriage relationships are established; immigration without accompanying the family will result in moral, sexual and value delinquencies from both sides of the family.

• Absence of the master of house and absence of parental supervision usually lead to drop-off of the children from schools and to juvenile’s delinquency, thus disassembly and decline of a social institution such as family.

According to the studies of Noriyah Ahmed Hameed (Alhawry, 1985:65-70) the family during the period of social changes in Yemen, maybe summarized as the following:

1. Yemen, Arabic and developing family in general move towards the different social and economic changes. Also, there is a change in the size and type of the family, and its traditional structure as a whole, though it is prevailing in the urban society.

2. Modern technology and the process of urbanization, including immigration, are all factors which play a role in the family social change.

3. Those changes besides education and women going out of the house for work have changed the concepts of family’s members, the traditions of the family, the attitudes towards women and in the field of familial relations as a whole.

4. Family in the countryside’s context is different from the family in the urban context and that the later one is largely influenced by urbanization.

5. It is clear that there is a desire to open up for the recent changes in life, to contact with the outside world, to move towards a consumption type of life, even among the countryside’s family, and
gradually moving away from the mere productive type especially in
the presence of the attractions of modern urbanization.

2.5. Theoretical Trends in Family Studies:

In this section we have reviewed some of the most important social
theories that look at the family studies and the topics related to it. These
are structural-functional theory, Symbolic Interactionism theory.

The Theoretical Trends in Family Studies:

A theory is a group of issues that is logically and methodologically
related. It cannot rest on observations and generalizations; rather on exact
induction and this leads to say that the structure of a theory is creative
achievement. It is considered to be true if it undergoes investigation and
nothing resulted to falsify or contradicts with it (Nicholas, 1955: 9-11).

Here, we will show the most important theories used in the field of
family studies:

2.5.1. Structural-Functional Theory: The Structural-Functional theory
is considered to be one of the main trends in the contemporary sociology.
The trend, which was widely dominant in sociology within the sixth
decade of the last century, focused its attention to study the relationship
effects of each part of the system (Social structure) with the rest of its
components (Alumr, 1994: 34).

The functionality depends mainly on the idea of organic system.
The organic theories depend on the idea that everything can be seen as a
system or a whole which consists of parts such as the living being
(Na'cem, 1985:188).

According to this method of understanding, human being is
considered to be a structure with a function, consisting of skeleton starts
from toes and ends with head, to be as a primary structure. Hands, eyes, nose, ears, heart and other human organs are regarded as a sub-structure with functions too. If a human suffers from a problem in heart or in eyes or at any substructure, it will affect on the functions of primary structure from toes to head (Farwan, 2009:58).

In brief, the name of these trends refers to the use of the concept of structure and function to understand the society and analyze by comparing with the organic being or the living body (Abdulmuti, 1981:104).

The functional school views that society is a complex system in which all its parts work together to achieve stability and solidarity among its components (Giddens, Anthony and Karine Birdsal, 2005:74). The main aspects taken for granted are restricted to the following three facts: (Alkhashab, 1982:13)

1. A society is seen as an integrated system.
2. Each part of the system is affected by the other parts. That is if there is a change in one of the parts, there will be changes in other parts.
3. System is always in the state of continuous dynamic balance, thus the change takes place within limits.

The functional structure is concerned with the study of structure and the functions that family performs and its role in maintaining the social life (Aljawhari, 1976: 280). Family structure, from the viewpoint of structural-functional theory, is overlapping relationship between the social positions and the social roles. The interaction takes place among individuals within the social system is expressed through the socials positions and roles that they occupy (Alhasan, 1985: 10-11).
The functionality denotes the role of the substructure to play in the comprehensive social structure; family as a structure performs many functions for its members in the sense that it gives them a shelter, grants them the status and takes over the responsibility of social upbringing, security and kindness. The society also does certain functions such as upbringing of family members according to its standards and values in addition of being the source of social control (Abu Zaid, 1966:57). We observed that the trend focuses on three types of function:

- The relationship between family and personality.
- The relationship between families and other social units.
- The relationship between family and other substructures (Alwahishi, 1992:26).

Of the functionalists, who had a clear contribution to family studies, Talcott parson and Murdock George P., the former is thought to be one of the contemporary theorists in the field of family studies because he treats with several topics such as social upbringing, study of family in industrial society and the relationship between the couples (Salim, 2002:14). For Parsons, family consists of a group of systems such as the couple system, mother system, and child system. The system usually consists of two persons whose relationships to each other is organized by a set of social values that every person of the system shares (Faraj, 1989: 243). Despite of incomplete functions, the modern family, for Parsons, has two main functions (Morgan, 1975: 27):

1- The function of Social Upbringing:
2- Forming up the personality of adults of the society.

From the view of Parsons, the source of problems of family is due to woman’s tendency to compete the man’s roles. Non-Determination of
gender's roles not only constitutes a danger on individuals but threatens the whole social system (Alkhashab, 1983: 20).

From Parson's view, we come to conclusion that the authority of family is at hand of man and this is attributed to the fact that there is a distribution of the roles in society; the man takes over the main control whereas the woman has the role of a subject (Alkhashab, 1983: 18-19). Parsons' analysis of the process of social upbringing has two significances (Hilmi, 1997: 68):

First, social upbringing is the internal representation for education given through small family.

Second, the process of social upbringing is seen as a process through which individual acquires the personality to take an independent role in society.

Universality of nuclear family, Murdock sees (Murdock, 1949:10), brings about because of having the main functions:

1. Social upbringing  
2. Economic cooperation  
3. Reproduction  
4. Sexual relationships

The shortcoming of this theory is that the man's role is important in providing family with their needs such as food etc whereas woman's role is less important. It also asserts the stability and balance of current situation and maintaining it. Change in system is non-functional matter which may lead to bad consequences; it negatively looks at conflict within the family or society (Alkamali, 2008: 22).

2.5.2. Symbolic Interaction Theory: It is the most common theories in the field of family influenced by sociologists such as George Zarl and William James, George Herbert Mead that focuses on understanding of human behavior and interpreting it in its social domain (Almir, 1994:36).
It is also concerned about the stance that the human behavior is regarded as a response to. The human behavior takes place in family stances (Saeed, 1999: 86).

The symbolic interaction approach gives an explanation of family by interaction process which consists of role-performance, status relationships, communication problems, decision-taking and upbringing processes. Individual lives in physical environment and the domain of its symbolic movements that acquired through the interaction with each other, namely family members and these symbols are seen as common and familiar values and significance. (Alkhashab, 1982:33)

The theory is concerned of some family issues such as positions, the internal position relationships that become authority forms and communication processes, problem-solving so as to take decisions and other different forms of family interaction and various processes that begins with marriage and ends in divorce (Alkhashab, 1982: 34).

The symbolic interaction, (Blumer, 1969:2), focuses on three logical premises:
1- A human being deals with the thing on the basis of its meanings; the things might be inanimate such as playing, human creatures, grandmother, and brother.
2- The Meanings are a result of social interaction that individual practice with his/her fellows.
3- The meanings can be modified through interpretive process that individuals use to deal with the things they face.

However, there are many criticisms targeting the theory: sociologists of the theory focuses on the meanings of things towards family individuals and considering the meanings are the basis of the
conflict among individuals and at the same time they do not see the strength positions of family as a basis of conflict among individuals though being important. The sociologists of symbolic interaction theory focus on individual aspects and neglect the social aspects; the individual behaves on the basis of his/her own desires and he/she does not think for the family welfare and prosperity (Alkhatib, 2006:82).

From the above shown the theoretical views on family studies, we can say that these views have represented the theoretical frameworks of several scholars, researchers and the concerned people of family study from many aspects either from the form, size or the relationship between the couples or from the aspect of social upbringing etc. These theories are not restricted to the functional theory or to symbolic interaction theory but there are other theories such as conflict theory, evolutionary theory and others concerning family studies.

2.6. The Stages of Family Development, Its Functions and Factors:

The section will discuss the stages of family development and its functions. It consists of the stages of family development, the forms of family, and the functions of family, the factors affecting the family.

2.6.1. The Stages of Family Development: Family has passed through several stages of development. This was imposed by circumstances of the human societies and their economic, social and religious circumstances. The circumstances have obvious effects in determining the nature of the family, its structures and functions (Alquaml, 1993:13). The rising of the human family and its development is still mysterious. There is no general sufficient background about the stages of the human family development throughout the centuries. Though there are a lot of written documents about this topic by sociologists. What they wrote about family depended
on guesses and assumptions of the Development School of the 19th
century. Those written documents were affected by Darwin's theories
(Ghaith, 1967:2). Many studies followed this approach. Since the family
is one component of the social system, it continually interacts with it.
Most of the social studies indicate that in the previous phase of the family
existence, there was no marriage system, but instead of that, there was
something else called sexual communism. The relationship between man
and woman was free from any conditions in the primitive society. Then
after a while, there existed a stage called collective marriage, which
allows a group of men to marry another group of women (Alqoosier,

The first structure of the family appeared in the primitive society as
a maternal family. The children used to belong to their mothers. This
structure took place in the tribal societies. There were no differences or
boundaries between family and the tribe to which an individual belongs,
because the family is considered to belong to the tribe. The tribe was like
one family. It seems that the scope of the family was wider than the
family of the present time. For example, for the original people of
America and Austria, the family used to include all the members of the
tribe (Turkiyah, 2004:81-82). The tribe system was the oldest social
structure of the human societies. The tribe members used to have strong
relations, not only on the basis of the blood, but on the basis of being
belongs to one Totem, which was taken as symbol (logo) for the tribe.
The relation among this tribe was Totem, which was a holy relationship
for the members of the tribe (Aljawahiri, 1979:235).

The motherly family is known for the mother's control in the
societies in which the father works in hunting, whereas the mother settles
down a particular place to take care of her children (Lurfi, 1977:123). This system is called (Bolindri). Some researchers trace this phase to what was common in the primitive societies of the woman’s ability to marry more than one husband. In these societies, the sexual disclosure in which any member of the society was able to make sex with any woman he wants without any condition. Because of this, women became the only source to know the real fathers of the children from many husbands. The father and his family were away from the children and they were considered as strangers (Alhawary, 1985:71-72).

The second form of the family is known as "The Fatherly Family", which means that the control is in the hands of the father because he is the key factor of the relationship. This form largely appeared in the culture of Rome and Greek (Algulani, 1993:14). This system took place when the settlement was adopted and agriculture practiced. Because of that the immigration decreased, the marriage system changed and the family’s relationship became better and the family relations were morally improved. This mutual marriage system was dominant in which the woman makes relation only with one man and the children belong to this man and his family, while the mother and her family were considered as strangers. The children do not have any relation with the mother and her family and he does not feel any emotions towards them as they do not. Another form of the family was the couple-system. This system means that the child belongs to both the mother and the father, but the father has the priority. The legal children of the family are those who are legally born from him or those who are legally adopted. This is also the case of modern marriage family. A lot of nations have followed this approach. The Islamic laws confirm the relationship of two families (the mother’s
and father's families). But, the father's family has the priority more than the mother's family. This is obvious in the issues that are related to inheritance, expenditure, responsibility of the father. (Wafi, 1977:25)

2.6.2. Patterns of Family: The variety of the family's patterns is the most important feature in the society. So it is wrong to talk about one family and consider it as the sole pattern of the family in the present time. The family differs from one society to another. The urban family patterns are also different from the rural family patterns in terms of structures and functions. Moreover, the family patterns may differ from each other in the same society. However, there are many common features and elements among all the families all over the world. Because of the historical circumstances of the family, the family patterns greatly varied. Thus, it becomes convenient to add propriety to the word "Family" to define its form (Alsadiqi. 2001:51). In this respect, the main family patterns will be spotlighted briefly:

2 (1). The Extended Family: The extended family is defined as a social organization that consists of two generations or more: "generations of fathers, children, grandparents", all of them live together in one house and have strong relations on the basis of mutual benefits and objectives and the feelings and emotions that connect the members of this family (Almrr, 2005:221).

This pattern can be found in the pre-industrial societies and the rural societies. It consists of more than one nuclear family and it is called the organized family, the instructive family or the traditional family. This family was and is still exposed to change to a nuclear family and this is because of the civilization, industrialization and development and social changes that accompany these processes, in addition to the economic
circumstances and the life difficulties that help in such changes (Alahmar, 2004:20-21).

2 (3). The Nuclear Family: The nuclear family can be defined as a small group, consisting of a husband and wife with their unmarried children. It is known as the marriage family. Robert MacIver has defined as small and social unit, consisting of a husband and wife with or without children, lives together in one house and has strong relations on the basis of marriage relationship and blood relationship that connects fathers and children. This family pattern is the dominant one in the modern society. When the societies are developed from the urban and industrial aspect, the pattern of the extended family changed to a nuclear family (Aldha'ab, 2003:171).

2 (3). The Compound Family: The form of the compound family exists when the complication in the family extends without borders. It is when one man gets married to more than one woman and lives with the family as in the case of many of the simple communities, the Islamic community and the eastern ones. It consists of the man, his wives, and children. The compound family is distinguished from nuclear family and the extended polygamy family by the existence of two types of brothers: full brothers and half-brothers who descended from the same father but from different mothers (Abu Zaid, 1967:31).

2.6.3. The Functions of Family: Family is considered as one of the social constructive institutions. It is the first unit that can build up the human communities. The function of the family has been developed throughout the history. Family performs its functions that have great impacts in the social and psychological aspects of the society and teaching the behaviors for the community and proving the children's
feeling of security, enriching their knowledge, information, values and instructions. Its function is also to teach them language, manners, morals and psychological principles (Alzuabe, 1994:105).

When the family realizes its functions, it will be able to build a strong entity of the family that is able to interact with the rest of the systems and social institutions in the community. The variations in family lifestyles and differences from one society to another may lead to developing varieties of the family functions in the past and in the present. In the past, the family is used to perform all the functions; it used to be the judicial, legislative, economic and educational institution which grants the rights and imposes the duties. In the modern society, it is noticed that there are other social institutions that perform some of the family functions such as the educational, economical and media institutions. However, the family still plays a supporting role for these institutions (Turkiyah, 2004:83-84), performing the following functions:

1. The Procreation Function: The most important function of the family is to give birth, providing the society with the required human resources to keep life's continuity. This function is actually general for all the creatures to make life continue. When the family does not perform this function, the human beings will die out (Alkharib, 2006:19).

The family is the main legal system in the society to satisfy the sexual desires by marriage which is approved by the values, traditions and formal systems. This function grants the family members a social status, which is defined with name, nationality, religion, social status, the place of birth and the place of living (Dasuqi, 1971:449).

2. The Economic Function: The family is responsible institution for ensuring the needs for its members. It feeds and shelters them. In the past,
the family was a productive unit; its members used to work in one common activity like agriculture or grazing, but in the industrial age, the function of the family has changed. In the present time, every member works in a different job according to his education and skills. The family guardian (father) is not the only one who is in charge of the family any more. The male guardian is not the only one who takes responsibility of the family needs any more. A working woman also helps in ensuring her family's needs. Family is not just a productive unit; it also becomes a consuming unit as well. Consuming is not less important than producing because the former is considered as a source to earn money for the others. It opens the fields of work for the people and encourages them to create (Alkhatib, 2006:21).

3. The Educational Function: This function is considered as one of the most important functions of the family in growing up its children, preparing them to be useful members in the community through providing them with values, knowledge and good behavior patterns and building them psychologically and socially. The family plays a great role in raising the child especially in the younger age at which the child stays at home and rarely contacts with the external society (Alsadiqi, 2001:62).

The process of social rising is a continual process which is not stopped at any age. This rising must meet with the systems and institutions of the society. The social rising differs in its complexity and simplicity from one society to another according to the historical development and the cultural differences and the nature of its problems (Alnathr, 1986:89).

This function is done by the family for its children. It educates them then trains them and after that it provides them, with the values and
standards of the society. Family is the first group which teaches the child the rules and the manner of behavior. It teaches them how to deal with others, habits, traditions, goodness and badness in order to ensure that the children do the duties required inside and outside the family. The husband, the wife and the grandparents play a role in growing-up the children. The family used to do this in the past, but in the present there are other institutions that share family in this function such as the kindergarten, school, and the place of worship (Hasan, 1977:208-210).

4. The Religious Function: The family plays a great role in the religious, emotional and behavioral rising of the children in all the stages of childhood. Because of the family, any family member can have the religious spirit and the rest of the family emotions which qualifies him to live at home and within the society (Alsaem, 2008:278).

5. The Entertainment Function: This function is about providing the family members with comfortable opportunities, satisfying their emotional needs, making children feel of love, sympathy, protection, stability and emotional security. This can be achieved by deep positive interaction between parents and children within the family because family is described as the minimal initial unit and the main source of the emotional satisfaction for the family members (Shukri, 1988:75). A lot of social studies confirm that the childhood memories play a great role in making the individual feel security in the future. The child, who is grown up in a separated or unstable family, is not be able to establish a stable and happy family later on. He/she acquires his position and his expected behaviors from his/her family (Alkhatib, 2006:20).

The family is totally responsible in direct way for providing children with stability, security, love and sympathy during childhood. It is
the key factor more than any other institution. Islam insists on teaching children how spend their leisure time in swimming, riding horses and javelin as useful sports for the body and the mind. These sports help tackle the problem of free time. This happens not only with children, but also with grown-up people who feel that feeling when they play with their children. This emotional interaction is enough to draw the right dimensions for the intact behavior if it has the balance between love and restrictiveness together (Rashwan, 2003:50).

2.6.4. The Factors Effecting The Family: There are a number of social, psychological, economic and cultural factors that directly or indirectly affect the family. These factors lead to some family problems that shake its stability (Alhasan, 1986174). The most outstanding factors are:

4(1). The Social Factors: Some of these factors contribute in weakening the family and this subsequently causes the family breakdown. The social problems are directly reflected in the relationship within the family, leading to disturb the marriage relationships. This leads to the in clarity of the wife’s and husband’s roles, and to the feeling of depression, hopelessness and failure, anger, quarrels (Altal and others, 2001:22).

The family problems sometimes take place due to external events like: the compulsory temporal or permanent absence of one of the couples because of death, prison, or any other circumstances like wars or floods (Alkhawli, 1984:257).

Immigration and urbanization can also affect the family. A Talcott parson is considered one of the sociologists who are interested in the civilization and its impacts on the family structure. He thinks that the pattern of the family or the isolated family is suitable for the modern
husband and wife and sometimes divorce takes place. On the other hand, some studies show that woman's work outside home is no longer improve the family incomes and decreasing its problems. But, it sometimes creates problems between the couples (Ahmed, 1981:132-133). Because the wife's economic independence motivates her to disobey him especially if she is working and the husband is not. The situation is worse when the husband feels that he no longer has the traditional power of the family (Alhasan, 1986:73).

Some other researchers, on the other hand, relate the between family disassembly with the widespread of the industries in the modern societies is one of economic factors influential on social transformations. They think that the high number of the divorce cases in these societies is an indicator of the family disassembly as well as the society disassembly. This is interpreted that the industrial pattern requires a specific form of the family "the marriage or nuclear family". Within such a family, it is expected that such a small family can get all its emotional feelings; this makes the burden on this kind of family "nuclear family" heavy not as the large extended family. As a result of this, the family may not be able to fulfill this requirement and the husband or the wife fails to find the emotional satisfaction in this family (Alkhawli, 1984:269).

4(3). The Psychological Factors: One of the most important functions of the family is the emotional satisfaction for its members. The individual needs the feeling of security and respect. These are psychological needs that cannot be satisfied except through the groups to which an individual belongs. The family is on the top of these groups (Aljamili, 1993:36). For this reason, the family disassembly resulted when any of the couples cannot satisfy the other's emotional desire or when there are
psychological disorders with one of the marriage partners or one of them or both feel unsatisfied in this marriage relation (Alsanbory and others, 1991:56).

The emotional stability of the child in the family, the establishing the family on intimacy and respect and embodying these good principles in child's mind make the family more successful in growing the children well and thus there will be an ideal generation (Ahmed, 1999:179-180).

4(4). The Health Factors: When one of family members is exposed to an illness, the whole family gets disturbed especially if he/she suffers from a chronic disease. The family is more disturbed if the family guardian feels sick because the income of the family is sometimes stopped or decreased and subsequently the family's requirements are not longer met. In this case, the wife has to work, leaving the children without sufficient care. The guardian may not be able to bear the difficulties of the disease because of his/her feeling of the family responsibilities; he may get the feeling of depression and surrender. He may be so sensitive, causing a lot of problems and disturbance for the family (Alsadiqi, 2003:22).

4(5). The Religious Factors: Psychologists in modern trends call for the significance of religion to treat psychological disorders. These trends think that the faith in Allah supplies the man with spiritual power, enabling him to bear the life difficulties and prevent him from worries that many people suffer nowadays. The faith weakness is considered one of the family-disassembly reasons. This factor was supposed to be the most significant reason for its importance and the unpredictability of many sociologists and psychologist for it. If the husband's or the wife's faith is weak, it would be easy for any of them to commit sins that lead to a number of family problems (Algabere and others, 2001:85). This may
lead to family infidelity and this weakens the family ties and may lead the family disassembly.

2.7. The Family in Islam:

Islam, as religion, pays a great deal of attention to the family. It sets up rules for its rights, duties and its morals that can ensure its organized structure and ensures its secured and happy life. It also calls for marriage as the best way to protect people from the social corruption and because it is the best and legal way to satisfy the sexual desires of individuals. Allah Almighty says, "And of everything we have created pairs, that you may remember" (Verse 49, Surat Al-Adh_Dhariyat), and He also says: "And we have created you in pairs (male and female, tall and short, good and bad, etc.)" (Verse 8, Surat Al-Naba’).

Undoubtedly, marriage is the only way to establish a family. Islam does not regard marriage as only a way to bring male and female together, but it deals with it from a deeper perspective. Allah Almighty says, "And among his signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect" (Verse 21, Surat Ar_Rum). Repose here means the spiritual security between the married couple which is based on intimacy, mercy and cooperation. Thus, marriage is the best and most useful means to protect people of the social corruption (Alsadiqi, 2003:158).

Marriage can take place with some procedures: engagement, proposal and consent, competence, dowry, contract and declaration. Islam basically necessitates psychological and material readiness to ensure the stability of the marriage. The necessity of financial ability is to ensure the man's responsibility of providing the living requirements for the wife and
the children. The Prophet Mohammed (peace is upon him) says, "All of you are in charge; all of you are responsible for your people". The husband is responsible for his family; the wife is responsible for her family as well. Islam also calls man to treat woman well and never neglect or deprive her rights and to maintain her reputation, abstinence and dignity. It orders man to live with his wife kindly or to divorce her kindly (Ahmed, 1995:8-9). Islam is concerned about establishing well-formed and organized family to be able to grow up children well and protect them of the deviation (Mursi, 2004:310-312). In the Holy Qur'an, Allah Almighty says, "You who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones" (Verse 6, Surah At-tahrim).

In Islam, the duty of the family, when the children come to existence, is to prove their lineage to avoid the confusion in the lineages and to protect them of being lost. The father must name the new born baby with a good name because he/she is going to be called with his/her name in the present and the afterlife (Hakim, 2008:112).

Islam calls the family to grow the children socially well. Allah Almighty says: "Wealth and children are the adornment of the life of this world. But the good righteous deed, that last, are better with your Lord for rewards and better in respect of hope" (Verse 46, Al-Kahf Surat). The Islamic law has paid attention to maintain the orphan's rights, his nurture and well-growing to maintain his wealth. This is also confirmed in the Holy Qur'an:"And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance surely, this is a great sin"(Verse 2, Surah An-nisa'). The Prophet Mohammed (peace is upon him) says: (I and the
one who maintains the orphans are like these, and he signed up for his
two fingers the middle finger and the fore finger"). Regarding the
relationship of the family with the relatives, Allah says, "And gives to the
kinsman his due and to the Miskin (poor) and to the wayfarer. But spend
not wastefully (your wealth) in the manner of a spendthrift (Verse 26,
Surah Al-Isra). And the Prophet Mohammed (Peace be upon him) says:
"The one who does not contact his family members will not join the
Paradise", and he also says, "who wants Allah to intensify livelihood, he
shall attach his relatives". Regarding the relationship between family and
neighbors to strengthen the social relations, there are many reverses such as:
"Help you one another in Al-Birr and At-Taqwa (virtue and
righteousness and pity), but do not help one another in sin and
transgression and fear Allah. Verily, Allah is severe in punishment (Verse
2, Al-Maeda Surat). And the prophet says: "you see faithful people in
their cordiality and their leniency like one body if any member complains
the rest of the body keep awake and fever befall upon it". He also says:
"Nobody believes until he prefers for his brother what he prefers for

Regarding woman, Islam grants her the general and private rights.
It gives her the freedom in spending her wealth and in choosing her life
partner without any compulsion or obligation. It equals women with men
in taking responsibility, getting recompense and work, Allah Almighty
says, "So their Lord accepted of them, their supplication and answered
them: "Never will I allow to be lost the work of any of you", be the male
or female" (Verse 195, Al-Emran Surat). It also equals women with men
in opportunities of education as it is stated in the words of the Prophet
Mohammed: "Learning is a religious duty of every Muslim". The
jurisprudent has agreed that the word "Muslim" refers to both men and women (Salim, 2002:36-37).

Islam calls people to respect the woman and to appreciate her, giving her the position that she deserves, considering her as the partner of the man and as a basic element of life. She is a foundation stone of the family, which is considered as the basic unit of the community. Islam makes man responsible for the wife to arrange for the rights and duties in the family. Allah says: "men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spent (to support them from their means)" (Verse, 34, Surat An-Nisa') (Alquilisi, 1997:172). He also says, "And they (women) have rights (over their husband in terms of the living expenses) similar (to those of their husbands) over them (in terms of obedience and respect) to what is reasonable" (Verse 228, Surat Al-Baqara).

It is the degree of man's responsibility for the family means the family management because the man is able because Allah grants him the power of the body and ability to work. This does not mean man's superiority to the woman or to marginalize the woman's personality and it is not the man's control over the woman. But, it means the responsibility of the man for the family in terms of expenditure, protection and care. The consultation of both husband and wife is the prior of the well-established family to maintain mutual respect and to discuss their viewpoints calmly. The wife, on the other hand, has her duties and commitments and to obey her husband and to serve him, addressing him well. She has to talk to him in a good way, and she should stay at her house without going any place she knows that she will not be allowed to.
Her duty also is to do her supreme mission, which is the motherhood and children growing (Algabere and others, 2001:49-50).

The woman is allowed to go out of her house to work with men provided that the work must be suitable for her nature, preparations and her trends. Work should not take the women away from her responsibilities in motherhood and children-rising (Mursi, 2004:316).

Islam also calls for the parents' obedience, love and good treatment as Allah Almighty says, "And we have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship" (verse 14, Surat Luqman). He also says, "And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents" (Verse 23, Surat Al-Isra').

Islam is also concerned with looking after the elderly people. It calls people to respect the elderly people and ensure their needs. The Prophet Mohammed says: "Who doesn't respect the elderly people and doesn't have mercy upon kids, he is not of us".

Islam dislikes separation of the married couples. If it happens, it is important to ask help from family of husband and family of wife to solve the problems and to find satisfactory solutions by arbitration and peace-making to ensure the family relations well. The holy verse shows the necessity of finalizing the separation between husband and his wife as fast as possible. Allah Almighty says: "If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will case their reconciliation" (verse 35, Surat An-Nisa'). But, sometimes, it becomes so necessary to get divorce when the marriage life becomes impossible because of hatred. This means that divorce is an exceptional
solution in Islam and it is not allowed except in necessity. Allah says: "But if they separate (by divorce) Allah will provide abundance for every one of them from his Bounty" (Verse 130, Surat Al-Nisa'). The Prophet Mohammed (peace be upon him) calls people to avoid divorce as much as possible. The prophet says: "The most unpleasant legalized act to Allah is divorce". He also says: "Get married and never get divorced because it shakes God's throne". Islam finds a solution for polygamy by setting conditions that it mustn't exceed more than four wives. It considers polygamy an exceptional case or social necessity that has its own justifications. For example, if the wife was infertile or if she was sick and not able to do her duties as required or if the number of men is decreased by wars (Turkiyah, 2004:148-149); so they have excuses to marry more than one wife. Though Islam allows polygamy, it still has cautions about that: "Then marry (other) women of your choice, two or three or four, but if you fear that you shall not to deal justly (with them) then only one" (verse 3, An-Nisa'). Here we can see that Islam grants man the freedom to marry more than one on a condition to be fair with his wives and to treat them equally. (Alhasan, 2008, b: 214-217).

The Islamic Sharia (legislation) has paid attention for looking after the family after divorce, so it orders the man, who divorces his wife, to give the divorced wife her rights and to let her grow-up her children. It also orders the husband to pay for his children during that period. Allah says: "And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on responsible basis. But, do not take them back to hurt them, and whoever does that he has wronged himself" (verse 231, Surat Al-Baqarah), (Alsadiqi, 2003:168).
2.8 Select Studies on Family From Yemen and Nearby:

There are some studies on family which refer to Yemen and nearby countries of the Islamic world.

Khalid Abdullah-Tamim study (1997) is on the forms of social transformations and juveniles’ delinquency in Yemeni society aims at identifying the extent of effect of the social transformation on the deviant juveniles. It also looks at the identification of the modern political and social activization in Yemeni cities of Sana’a and Aden. The study sets out several important inquiries. These are as follows:

a. What are the forms of social transformations that affect the children’s event in the cities of Sana’a and Aden?

b. What are the forms of traditional social care that dominate in the Yemeni society and to what extent they affect the forms of social behavior?

c. What is the kind of the juvenile delinquency and its relation to class status?

d. What is the role of recent social policy in taking care of juveniles’ delinquency?

The study was conducted on a sample of 80 juveniles whereas the number of non-juvenile children is 48 which were taken from the social care house of Sana’a and 28 from social care of Aden. The researcher used the historical method, descriptive method and the comparative method. The study was based on questionnaire and the case study.

The results show the transformation of the family authority to the nuclear family that weakens many roles the family used to perform as a result of the development of the Yemeni society where a lot of official social organizations have taken most of their responsibilities. The
juveniles came from broken families as a result of the death of one parent or both, divorce and abandonment, thus having no ability to do their basic roles in children’s upbringing. The family disassembly and non-stability is reflected in various aspects, most importantly the divorce that is regarded as the most dangerous factors on the family and it exposes children to deviation (Tamim, 1997:164).

Jamila Alkamali's (2008) study is on family disassembly and its relationship with juvenile's delinquency as a case study in Sana'a. The study aims at identifying the forms of the family disassembly and the factors that lead to the emergence of this phenomenon and its spread in Yemeni society, the relationship between family disassembly and juvenile delinquency. The study followed the descriptive, historical, comparative methods.

The study was conducted on a sample of 88 juveniles collected from the social care in Sana’a city. The sample was selected according to the records of the social care house. According to these registers, the juveniles were divided into two types: those brought by the police and those by their families.

The study showed that the big-sized family, the bad conditions of accommodation and the low income of the family lead the juvenile to have delinquency. It also asserted that in the case of divorce, one parent may get married again and this leads to the deprivation of the juveniles from parents' care and thus redoubling behavioral disorders on the life of juveniles. It also asserted that when there are continuous disputes and quarrels between the parents, thereby we expect the case of juvenile delinquency (Alkamali, 2008:209-210).
Muna Juma Isa's study (1989) is on the family and juvenile delinquency in society of Emirates. The study aims to find out what the communal forces contribute to the effect on constructing a family in society of Emirates and thus leading to the emergence of the phenomenon of juvenile delinquency. It aimed to show the relationship between the extent of solidarity of family and society and the juvenile acquire the delinquent behavior. The researcher used the random sample for selecting the study cases. The names of the juveniles available in the organization in a list included 35 juveniles. The researcher selected one family out of five families; the selection of unit (1-5) was randomly done and the unit no. 5 was selected to be the first case and then the second case was taken by leaving five cases before it. And by this way the selection of the required sample was done to form up six case studies.

The study was based on many inquiries. This inquires are as follows:

a. To which extent of the family solidarity or its weakness will have the role in delinquency.

b. To which extent it is possible to say that the juvenile's behavior of Emirates children is due to the process of social upbringing.

The study concludes by asserting that there is a mutual relationship function between the society and its components on the one side and the family and its components on the other side and vice versa. Any change takes place in the development of society will have an affective role in the development of the family.

The study also concludes that the great majority of juveniles' parents were addicted to having alcohol and hanging out of the house or they had these habits before their children. It also reveals the illiteracy of
the fathers and mothers which was also with pervasiveness in most of the juveniles' families (Issa, 1989:18-20).

Al-shaafi Mupark's study (2006) entitled "the family disassembly and juvenile delinquency" aimed at identifying the roles of family disassembly on juvenile delinquency in Qatari society by identifying the selective factors that usually stood behind the family disassembly where divorce, polygamy, abandonment, the appropriateness of the age for delinquency in delinquent families.

The researcher followed the descriptive method and using the questionnaire tool for data collection. The results showed that there was a weakness in the family solidarity for juveniles and a lack of sound family relationships and that the age difference was not a factor causing juvenile delinquency. It also showed that the divorce and the loss of one parent were considered as basic factors causing juveniles' delinquency (Mupark, 2006:123-126).

Mohammed Abdulsalam Autmun's study (1991) is on "the family disassembly and its effect in the juvenile delinquency".

The study aimed at identifying the degree of juvenile's delinquency and the extent of the reflection of the increase and the decrease in family tensions and the conflict of the roles between spouse in the family. The researcher followed the social survey method from random sample. It was a descriptive study.

The study concludes that the most important factor of the juvenile delinquency is the family; the family has greater role in framing the children's attitudes. Wherever the tension and the family crack increases, the process of juveniles' home abandonment and staying in the streets accompanied by bad fellows and thus exposed directly to delinquency process in all its forms.