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AUTHOR(S)	Ahallaam Abdul Karim Al- Lassasmeh
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THE EFFECT OF THE TRIBAL JALWA ON THE EDUCATIONAL ATTAINMENT OF THE DESCENDANTS OF THE COMMUNITY FAMILIES AND THE SONS OF THE FUTURE SOCIETY OF AL-JALWA (An exploratory study in one of the villages of Kara, Jordan)

Ahallaam Abdul Karim Al- Lassasmeh,

Ph.D. specialization in crime science, Dr., Aqaba University of Technology, Aqaba, Jordan

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Glow, elimination, social problems, education, negative effects, anger.

ABSTRACT

The study aimed to find out the effect of the tribal glow on the educational attainment of the children of the community families and the children of a future society of the Jilwa, an exploratory study in one of the villages of Karak, and this study is considered a new study about the damages resulting from the tribal glow on the university academic achievement of the children of the community families and families receiving the glow, and the impact on Their thinking in the future and how they choose scientific majors in universities, which would help them change their current conditions and improve their lives for the better, and the least expensive, due to their poor financial conditions imposed on them by the clan. The role of the tribal judiciary is considered important in limiting or minimizing the negative effects resulting from the tribal clan by creating suitable conditions for those arriving by the act of jealousy. In this way, it examines one of the social problems that the society suffers from in order to find some solutions, and to achieve the objectives of the study, a questionnaire was constructed for the purpose of data collection, and a regular random sample was chosen, and the study concluded with a set of recommendations, the most important of which were: Increasing awareness and education through means The media, about the damage caused by al-Jawwah in terms of harm within a society, and the acceleration of judicial procedures to absorb anger, and the creation of places designated for their reception in which the conditions for a decent life are met, and the state's provision of material and security assistance to al-Jawa's recipients to reduce the burdens and problems resulting from the jail, and the state's distribution of community families on More than one area; To reduce overcrowding in public places, schools, transportation, and universities.

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Introduction. It is not possible for a person to live in isolation from others, and a person by his makeup is a social being who can live, except in a society regardless of the behavior of the society in which he is. It is not possible for this society to be established without the presence of ties, customs and patterns of behavior that govern them. Hence, laws and customs must be in place to regulate human behavior and protect its rights and property. The tribal judiciary in the Hashemite Kingdom of Jordan is an important part of the civil judiciary.

Rather, this judiciary is based on social norms and customs, which performs one of the most difficult and complex functions in the local community, as the Jordanian authorities almost always entrust the task of dealing with the most complex types of cases and the most dangerous to society and its cohesion, which include: blood crimes, honor, and tribal justice in particular In the countryside and to a lesser extent in the cities.

AlJlwa is one of the penalties imposed by tribal custom. On the perpetrator and his relatives, in cases of blood and honor, or it is one of the immediate measures imposed on the perpetrator and his relatives who are responsible for him, according to customs and traditions, and for nearly ten years, different areas in Karak Governorate are still suffering as a result of the arrival of hundreds not for the guilt committed by these coming families, Rather, a sin committed by a member of the clan, but blood ties made them clan partners in the punishment.

Al-Jalwa imposes on the future families of the community on them (the Majali community), a lot of pressures and negative effects, which affect their family and their village, and they become the victims of that sin committed by an irresponsible person, whether in natural or compulsory circumstances, and this leads to pressures on all areas in A + area such as water, housing, health and education, which negatively affected the volume of services provided to the citizen, especially educational institutions, which are suffering from an increase in the number of students. Some students from community families abandoned their university seats by virtue of jealousy, and their outlook for the future and their ambition to study specializations in the universities they desired changed.

And to complete their higher studies, which they aspire to by virtue of the fact that the community families cannot secure the expenses of their children's study.

It was noted that with the arrival of new individuals who carry values and customs of their own, these individuals have made distinct persons that the children of a future society seek to get closer to them and to be affected by their ideas and change of their aspirations for the future. They compete with them on the university majors (university seats) closest to them.

The tribal Jalwa has an official and legal cover by the state and its security services.

There are two documents for the glory:

First. The traditional basis for the jalwa: the tribal legislation that abolishes the application of the jalwa, it returns to a set of laws related to the tribes and the Bedouins that were issued in 1936 CE and were repealed in 1976 CE in Law No. 34, however there is a continuation of the application of the jalwa until now, and no one has ever questioned its legitimacy, except for some Judgments issued by the Supreme Court of Justice and the Administrative Court.

Second. The modern support for the jalwa: reading the law in the language of tradition, and here the administrative governor imposes the tribal jalwa in support of the provisions of the Crime Prevention Law 1954/7. It applies exclusively to her and does not include the family of the perpetrator and his relatives. The jelly is more customary than legal.

The study Problem.

In light of the increase in awareness, education, and social and political changes that affected the whole society, and the rule of laws and regulations over matters, and their substitution for prevailing customs, traditions and norms, and with the high rates of education in Jordan significantly, and in spite of that, cases of tribal clan were recorded at the same time higher The numbers are years ago, according to the Clans Department of the Ministry of Interior. In 2011, 22 cases were recorded, while the first four months of 2014 were recorded, 12 clans were recorded.

Where al-Jalwah creates great pressures on the future community of al-Jalwa (al-Majli) and on members of that community, on public facilities in terms of health, education, social, legal and housing, we begin to talk about it:

First. The pressures on public facilities, including schools, universities, roads, libraries, and playgrounds, as the increase in the number of families using public facilities, especially on society in the future for the glory (Al - Majli), leads to tampering and pressure on public facilities, and they have a feeling of returning sooner or later, this leads to Lack of interest and pressure on transportation, and this generates congestion, which hinders students' access to their universities and arrives on time for lectures, and leads to a decline in academic achievement.

Second. As for the social pressures imposed by the tribal clan on society, through the prevailing relations between members of that community, and the arrival of new people and individuals to this community, the relations in this society are weaker and less coherent, which affects

the stability and harmony that prevails in the region, and increases The tension in relations between individuals makes students in conditions not prepared for study and makes educational attainment decline, and wrong behaviors harm individuals.

Third. With regard to the educational aspect, pressures may arise represented in the increase in the number of students inside schools and competition for university and postgraduate education opportunities at the university closest to them, and a change of their ambition and orientations towards studying the specializations they desire by virtue of their honor. This leads to an imbalance in the educational process and confusion among students, which leads to an increase in problems due to their abandonment of their academic seats and the increase in the number of unemployed.

Fourth. As for economic pressures, the increase in the number of individuals and the arrival of large numbers were not suddenly taken into account. We note the lack of appropriate support to provide appropriate services to those coming, whether from the government or from the future community, and we cannot blame any of them, because the glory does not come in a planned way, but suddenly, it is difficult to provide services faster, because the people coming, were living in a different standard of living from what they became, which creates a feeling of inferiority and the inability to pay university tuition fees.

Objectives of the study.

This study aims to know the level of the effect of tribal glory on the educational attainment of the children of the community families and the children of a future society of Al jalwa. The main objective stems from the following sub-goals that the study seeks to achieve, which are as follows:

1. Knowing about the social changes that happen to the members of the community families and the future society of Aljalwa and their impact on educational attainment.
2. Knowing whether the tribal Al jalwa is a solution or is it the cause of new pressures on the community families and the future society of Al jalwa.
3. Knowing the role of the tribal judiciary in controlling the developments and challenges that arise in society.

The importance of studying. This study sought to contribute to the identification of the effect of tribal al-Jalwa on the level of educational attainment on both the descendants of the community families and the future al-Jalwa community.

This study will contribute to improving the vision of officials and specialists in the Jordanian society of this problem, and in drawing plans and programs to prevent it, and developing proposed solutions to alleviate the suffering of students and achieve their educational ambitions.

The importance of this study also lies in the scarcity of studies on this topic, after conducting initial surveys in this regard, and the study seeks to monitor and analyze the aspects adopted in this field of research and its impact on various aspects of life, and the focus will be on the role of the tribal judiciary, in reducing these problems, and help bring about security.

We expect that the results of the study will make a theoretical contribution from which the tribal judiciary will benefit, and to reduce the reception of many tribunals on the same area, in a successive manner that makes this region an environment that is not suitable for the educational and future aspirations and ambitions of its children.

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Study questions.

1. What is the level of the study sample's perceptions of the tribal jalwa?
2. What is the degree of influence of the tribal jalwa in increasing the pressures on public utilities from the viewpoint of the study sample?
3. What is the degree of influence of the tribal jalwa on educational attainment from the viewpoint of the study sample?
4. Are there statistically significant differences in the attitudes of the study sample toward the changes caused by the jalwah that are attributable to gender, age and education?

Procedural definitions. The tribal judiciary: It is a law that has its provisions and chapters by tribal agreement to resolve disputes that arise between them and to protect rights from loss and liquidation of souls. It is the process of litigation and the conduct of reconciliation between them.

Urf: It is what settled in the souls from the point of view of the minds, and the sound character was destroyed by acceptance, or it is what the souls settled on according to the testimony of the minds, and custom is the oldest official source of the legal rule. It is also the people's agreement on a specific plan in different colors of social activity, with their sense of this plan as a customary legal rule that does not come from the ruling authority, and is always deduced from the reality of the life of the group. (Abu Hassan, 1987)

The room: It is a place that is customary for the residence of the perpetrator and his relatives, and is equivalent in the modern terminology (exile), and that the general rule that defines the place of residence is (the relationship with the clan and not the location of the deer). (Abu Hassan, 1987).

Theoretical framework and previous studies.

This research deals with the psychological and social theories, which show the development of societies, accompanied by social growth and imbalances in the social fabric, which have an impact on the educational attainment of the children of a future society, and the children of the community families.

Psychological theories: The individual is linked to the society in which he lives, with many connections. Society is the one that provides him with the material and moral causes of life, providing him with food and drink, shelter, security, stability and protectors. Likewise, society provides the individual with culture, experiences and skills from the summary of long human experiences. As for the psychological trend, it is considered a state of mental, psychological and nervous preparations, formed in the individual through experience and experience, which the individual is going through, and this situation significantly affects the individual's responses, or his behavior towards all things and the position that relate to this case, meaning that the trend A state of readiness for physical and mental activity that prepares the individual for specific responses. (Al-Essawi, 1984).

And it operates in a way far from the individual's awareness and perception, and is directed in a perverted manner, and man is driven by two instincts: the instinct of death and the instinct of life, which provide him with vital energy, so the instinct of death aims to destroy public property, which leads to the destruction of others when they head to the scientific future. Be responsible for every positive connection in life. This theory seeks to clarify conflicts within the Jalwa community, between the arrivals and the welcoming people. (Alureikat, 2004).

Al-Jalwa is one of the reasons for the relative deprivation of Al-Jalwa members because they left everything behind and the cause of frustration, and their failure to reach their future aspirations in their educational attainment. As for social theories, and as a result of biological and psychological determinism, social determinism has emerged, which goes that behavior is bad, results from various aspects of behavior and social processes, which result in joy in the society of the welcome, and that deviation from social values is a learned behavior, and that the character Criminal, for a group of new individuals. That is, the personality is related to the environment that the individual lives during his developmental career, through his various developmental roles. And through his association with delinquents, through friendship, affection and academic fellowship, by those coming through Al-Jalwa.

Deviation is a social phenomenon resulting from oppression and social activity, which some individuals practice towards others, because poverty and emptiness generate pressure against the social structure of the system, and this leads some of them to achieve their desired goal, by threatening to earn money or steal. The deviation is a phenomenon resulting from the failure of social control over individuals, for a cohesive society is the opposite of a mixed society, which disintegrates as a result of the arrival of new individuals. What is observed in the community of Al-Jalwa is that each group is, as a general rule, self-sufficient, so that there is no need to resort to other groups to meet the needs of its members. (Abu Amer, 1982).

Due to the lack of studies on this topic, we will refer to the most relevant studies that have dealt with the topic of Al-Jalwa. Among these studies that talked about the punishment of Al-Jalwa and its impact on members of the community families and members of the society that welcomes Al-Jalwa such as educational attainment.

Concerning the concept of the Al Majli, the study (Othman, 1995) under the title Crime in Upper Egypt showed that the Al Majli, and what is known in Egypt as (Harees), is the geography of the police. Committing crimes there, and on the other hand, they know the areas in which the police presence is weak or weak, and in which they focus their criminal activity.

With regard to the penalty for jelwa, the study (Ibrahim, 2001) from the tribal judiciary, which showed the punishment for jalwa, showed that it is the departure of the aggressor's clan from the Deira

or the village in which they live to another deira, which is foreign to them. And they are not returned home except after the completion of reconciliation between the two parties. The jalwa is in cases of very serious crimes such as blood crimes and honor crimes.

With regard to the description of groups, a study (Al-Zantani, 2008) under the title of Organization and Groups showed that groups are considered the mediator and link between the individual and society. Therefore, their importance for the individual is of great importance, especially in the current era, where social life is complicated and the growth of groups increases. Newcomers, interaction occurs between the person's behavior, and the behavior of these groups. Newcomers either acquire them to influence his behavior, or he influences their behavior, and sometimes the individual achieves the satisfaction of needs, which he could not achieve before, so he is attracted to them to fulfill those needs, and the tradition occurs in a way. More among the members of these groups, so their behavior becomes justified.

Regarding the disadvantages of the tribal jalwa punishment, the study (Al-Hejazin, 2009) showed in his thesis entitled Attitudes of Tribal Lawyers and Judges Toward the Punishment of Jalwa Punishment, which concluded by all means working to educate the citizen about the rule of law, and the establishment of civil society institutions with the state, to persuade all segments of society. The disadvantages of the tribal jalwa punishment, which leaves psychological, social and economic effects on the members of the Jordanian society, so that the society reaches a full conviction of the need to abolish it, and regulate the punishment of jalwa in the penal law to limit its effects.

Study methodology. The method used in this study is the descriptive (analytical) approach, because this approach is best suited for studying societal phenomena and highlighting them as they are in their environment through the use of appropriate tools to collect data from the study sample, and analyze it with statistical methods to find meaningful conclusions regarding the problem presented in the study. And to achieve its goals and come up with appropriate recommendations.

The study relied on the social survey method, which is considered one of the quantitative approaches and helps in obtaining information from the required sample. Through the social survey, the nature of the social phenomenon to be studied is determined and its characteristics are known (Hassan, 1998). The curriculum aims to describe the characteristics of different groups of people and to identify their feelings, needs and attitudes about different issues, as it is distinguished in its focus on the present conditions that already exist at the time of the survey, and it is concerned with a detailed description of the studied community, and it is concerned with representing the study units as accurately as possible (Lutfi, 1995).

Since the problem of this study is one of the present problems, and due to the nature of the field study and the spread and diversity of the study population, this approach is the most appropriate to cover the field side of this study, and it was applied through a field survey to collect data.

Type of study. Descriptive study is the most used in human studies, and it is based on describing the phenomenon as it is in reality, accurately describing it, and expressing it qualitatively or numerically. Organizing and classifying information, conclusions and generalizations are reached that help researchers in developing the studied reality (Obeidat et al., 1992).

This type of study was chosen due to the purpose of this study and the description of the problem under study in terms of collecting and defining the features of the problem of weapon acquisition, and the use of weapons, in terms of determining the social effects resulting from the acquisition of weapons and the personality and family characteristics of the arms owners. What requires a description of the manifestations and factors that led to the acquisition and use of weapons and the situations that require the use of weapons.

Study population and sampl. Determining the study population is of importance, and it is one of the main elements in survey research, and since it is difficult in many social researches to do a comprehensive study of the entire study community; Relying on the sample is the most appropriate, saves time, effort and costs, and allows a degree of accuracy that may not be available in the case of studying all cases of society (Lutfi, previous reference).

The study population consists of the community families in one of the villages of Karak, and the families in **Sarfa** area, which is one of the villages in Karak, were selected as a community for the study because it is one of the areas that had previously received the community clans more than once, and the number of the community families reached nearly (200) community families, and the receiving families and their number (200) received families.

Study variables. The study variables were determined as follows:

1. Independent variables: What is meant in this study is the clan dignity, which is the legal procedures imposed by social norms on the perpetrator's family.

2. Dependent variables and the intent with which in this study the educational attainment of the children of the community families and the future society of al-Jalwah, and the effects resulting from the tribal glory on the educational attainment.

Statistical methods. The nature of the study, and the tool used (the questionnaire) to collect data, use some statistical methods and process the data as follows:

- Correlation coefficient (Pearson), to calculate the validity of the instrument.

- frequencies and percentages; To describe the characteristics of the sample.

Arithmetic means and standard deviations, to answer the study's questions.

The following is a presentation of the characteristics of the study sample.

1. Distribution of study sample individuals according to gender

To identify the characteristics of the study sample individuals according to gender, the frequencies and percentages were found, which are shown in Table (1).

Table 1. Distribution of the study sample according to the gender variable.

Gender	Repetition	percentage %
Male	240	60
female	160	40
Total	400	100

It appears from Table (1) that the male members of the study sample formed 60% of the sample size, while the females formed 40%.

2. Distribution of study sample individuals according to age

To identify the characteristics of the study sample individuals according to age, the frequencies and percentages were found, which are shown in Table (2).

Table 2. Distribution of the study sample according to the age variable.

Age	Repetition	percentage %
From 23-30 years	90	22.5
From 31-38 years old	170	42.5
From 39-46 years old	85	21.2
From 47 and over	55	13.8
Total	400	100

Table 2. shows that the individuals of the study sample of the age group "from 23-30 years" constituted 22.5% of the sample size, while the study sample members "from 31-38 years" constituted 42.5% of the sample size, and from 39-46 years, a rate of 21.2%, and finally from the age group "from 47 and over", constituted 13.8%.

3. Distribution of the study sample according to the educational level variable

In order to identify the characteristics of the study sample individuals according to the place of work, the frequencies and percentages were found, which are shown in Table (3).

Table 3. Distribution of the study sample according to the educational level variable.

Educational level	Repetition	percentage %
High school and less	50	12.5
Community college	106	26.5
Bachelor	204	51
Postgraduate	40	19.6

It appears from Table No. (3) that the study sample individuals of secondary level or less formed 12.5% of the sample size, while the study sample individuals from the bachelor's level constituted 51% of the sample size.

Data collection tools. The questionnaire was used to collect data from the sample members, and it included the following points:

- A. The primary data for the study sample, and included "gender, age, and educational level."
- B. The first axis "relates to measuring the perceptions of the study sample members of the tribal jalwa."
- C. The second axis "relates to measuring the effect of the tribal al-Jalwa on the level of educational attainment of the study sample."

All the previous axes included phrases for which a number of answers were given, so that the respondent chooses only one answer for each statement.

All responses to the second part of the questionnaire were classified according to the Likert Five-Point Scale (Likert) and five answers were determined by their weight numerically as follows:

- (Strongly agree) and (5 marks).
- (Agree) and (4 marks).
- (Neutral) represents (3 degrees).
- (Disagree) and represents (2 marks).
- (Strongly disagree) (1 score).

Honesty and Stability Actions.

The researcher followed all necessary procedures to verify the validity and reliability of the data collection tool, as follows:

- Truthfulness: The veracity of the content was verified by the following:

1. Presenting the data collection tools (questionnaire) to a group of sociology professors in the Faculty of Social Sciences at the University of Mu'tah; This is to evaluate the questionnaire to ensure its suitability with the topic of the research and its measurement by what was set for it, the clarity of the phrases, and the importance of each statement to the axis to which it belongs, and in light of the directives shown by the arbitrators, the researcher made some amendments that were agreed upon by most of the arbitrators.

2. To calculate honesty, the researcher used the method (internal consistency) or the so-called "internal agreement coefficient", which is a method that shows the validity of a part or unit of the dimension units, and in which the result of the answers about this part or that unit is compared to the results of the whole dimension, and then the internal agreement coefficient is the coefficient. The link between each item of the dimension and the whole dimension (Khairy, 1970).

The following are the correlation coefficients (Pearson) of each dimension's items and the total score of the same dimension in the study questionnaire.

Table 4. It shows the correlation coefficients (Pearson) between the items of the first and second axis (28 items) and the overall degree of the dimension.

M	Correlation coefficient	M	Correlation coefficient
1	0.444 **	17	0.671 **
2	0.545 **	18	0.721 **
3	0.747 **	19	0.703 **
4	0.775 **	20	0.651 **
5	0.552 **	21	0.655 **
6	0.662 **	22	0.781 **
7	0.560**	23	0.730**
8	0.539**	24	0.689**
9	0.432**	25	0.802**
10	0.612**	26	0.749**
11	0.525**	27	0.778**
12	0.505**	28	0.639**
13	0.706**		
14	0.711**		
15	0.710**		
16	0.678**		

* Function at the level of 0.01

* Function at the 0.05 level

Analyze the study results. The current chapter includes the answer to the study questions, as shown by the results of statistical treatments, on the answers of the study sample individuals towards the dimensions of the study.

In order to answer these questions, the arithmetic averages and standard deviations were found for the answers of the study sample individuals about their attitudes towards the tribal Al jalwa and its impact on educational achievement. The following table shows these results.

Table 5. Arithmetic means and standard deviations about their position on the tribal jalwa and its effect on educational achievement.

Number of Paragraph	Paragraph	Arithmetic mean	standard deviation	Ranking level
1	I prefer to communicate with my clan more than others.	3.158	1.007	1 medium
2	The relationships between the members of the jalwa and my relatives are based on common interests.	3.050	1.058	2 average
3	The presence of the tribal judge is a refuge to solve the problems of the future society.	2.951	1.081	3 average
4	Stay away from interacting or getting to know members of the clan (community).	2.951	1.062	4 medium
5	The members of the (community) clan and the receiving clan share many characteristics.	2.931	1.022	5 average
6	Make sure to choose only my clan friends.	2.810	1.061	6 average
7	I communicate with members of the new clan because they are of the same level of education	2.790	1.076	7 average
8	I communicate with members of the new clan because we share the same ideas.	2.713	1.033	8 average
9	The clan presence of the jalwa is the cause of overcrowding in educational institutions	2.634	1.138	9 average
10	The presence of the clan jalwa increases the damage to public property.	2.555	1.091	10 average
11	The occurrence of the clan clan leads to the formation of negative thoughts.	2.485	1.038	11 average
12	The attributes of community members change with the presence of the jalwa from sharing to selfishness, jealousy and envy.	2.366	1.009	12 average
13	The presence of the tribal jalwa influenced options in choosing the major to study	2.411	1.033	13 average
14	The occurrence of the clan jalwa, I cannot think of the future.	2.414	1.034	14 average
15	The effect of the tribal jalwa on focus on the future.	2.422	1.037	15 average
16	The presence of the clan jalwa causes pressure on the utility.	2.432	1.051	16 average
17	The occurrence of the tribal jalwa increased the problems and interest in clan matters and diverted from a focus on educational attainment.	2.415	1.032	17 average
18	The clan jalwa increases tension, creating an atmosphere unsuitable for studying.	2.412	1.038	18 average
19	I feel that there is an intellectual participation among the members of the Al Jalwa clan community.	2.415	1.035	19 average
20	The effect of the tribal jalwa in changing my view of the future.	2.413	1.033	20 average
	The general trend	2.946	0.694	- Average

The results in the table indicate that the level of perceptions of the study sample, which came with a medium degree, where the general arithmetic mean was 2.946, and a standard deviation of 0.694. The mean of the responses of the study sample on the contents of the paragraphs ranged between the mean, as a maximum, 3.158, and the mean, 2.366 as a minimum associated with the paragraphs.

It is noticeable in the table that all the standard deviations of the variables of this dimension were close, as they ranged between (1.138 - 1.007). This scale is an indicator of the homogeneity of the answers of the study sample individuals.

Discuss the results.

The study mainly aimed to identify "the effect of the tribal jalwa on the educational attainment of the children of the community families and the people of the community who welcome the jellyfish." The study relied to achieve its objectives on a questionnaire tool that was applied to a sample of families in the city of Sarfa in the governorate of Karak, which consisted of 400 A family, chosen randomly from the families of the city of Sarfa, considering that the families of this city had previously welcomed the families coming to it, more than once. In light of the criteria adopted by the study, the results showed the following:

The results showed that the general level of the perceptions of the study sample from the tribal Jalawah came with a medium degree, with a mean of 2.412, and a standard deviation of 1.038. It was found through the results that the perceptions of the members of the study sample towards "tribal jalwa and its impact on educational attainment" came to a moderate degree on all paragraphs, and the result is received with the result of a study (Abu Hassan, 1987) which showed that the tribal judge plays a fundamental and distinct role in solving many problems, And that the sample members submit to what is asked of them without discussion or objection. This is what influences their decisions and aspirations to welcome and think about scientific disciplines that help them solve their problems.

It also does not agree with what has been clarified by the social theories, which considered that the learned behavior is not inherited, and results from the individual's involvement in the group and his acquisition of the behavior that changes their thinking in the future. (Al-Wurikat, 2004) Therefore, they are keen not to communicate with the new individuals due to the tribal jalwa, and this is contrary to the human nature, which is characterized as social, and to identify and interact with new individuals, in which the results were moderate.

The study also showed that there are statistically significant differences between the answers of the study sample individuals, which are attributed to the difference in the level of education, and the differences were in favor of the study sample members of different educational levels. The countryside is distinguished by its modest educational level, so because it is greatly affected by the behavior of the incoming individuals, and this is what was explained by the study (Ibrahim, 2001), which described the hall as a place for arrivals by the tribal clan, and it is often in rural areas, which are simple societies that adhere to customs and traditions, no matter what Its members got high educational levels.

The results showed about the dimensions of the study, which are attributed to the difference in age, the negative psychological effects that the tribal jalwa punishment leaves on the children, especially those who come to compete with them in places of play and study and deal with new comrades imposed by the tribal Jalwa. The results also showed that young people see that the tribal jalwa is a problem and not a solution, as the elderly see, and the problems it causes within the welcoming community.

Recommendations. Depending on the foregoing, the study recommends the following:

1. The study recommends raising awareness, and education, through various media, about the pressures caused by the tribal jalwa on society.
2. Speeding up the judicial and executive procedures to absorb anger. Because this leads to prolonging the life of the community families and the resulting problems.
3. Raising awareness of the necessity of limiting the penalty of jalwa to the second grandfather as long as its cancellation is not possible, to reduce the number of displaced families.
4. Creating places designated to receive displaced families, in which the conditions for a decent life are met.
5. The state provides the necessary financial assistance to the Welcome of the Glory to ease the economic burden on the displaced and welcoming families, in order to make their children study the specializations they desire.
6. The state's distribution of community families over more than one region; To alleviate overcrowding in schools, universities, public places and services.

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