Inter-generational Relations: Between the Dialectic of Conflict and Consensus A socio-anthropological study of the contemporary Tunisian family (The city of Marsa Tunisia as an example)

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Abstract: This study focuses on the transformation process experienced by the family, which is undergoing continuous changes in the patterns of its relationships, bonds, features, and roles. Another institution with different characteristics, behavioral references, and symbolic meanings, affecting its structure, cultural identity, and system, making it susceptible to these social and cultural transformations, is gradually replacing the set of values that once structured it.

Additionally, this study aims to shed light on the confusion faced by guardians today in fulfilling their role in raising children, which involves ongoing attention to the children—a necessity in contemporary societies. Children require daily supervision from their guardians to prevent blind imitation and the adoption of cultures that differ from their own, thereby avoiding a departure from their inherited values.

However, recent studies have shown that the functions, roles, and structure of the family have undergone changes and have taken on new directions compared to the past. In light of these transformations, contemporary societies have been influenced by modern electronic technological villages that attempt to unify the world and bring together its cultural parts through a modern communication bridge, changing the cultural orientation of today's social actor.

Keywords: relationships, generations, social success social links

 Introduction :Transformation is the process of society's transition from one stage to another that has given societies new characteristics other than their usual characteristics recognized since ancient times, which represent the cultural identity of the individual, and since the family is one of the basic social cells of society, it may be subject to permanent transformation in the pattern of its relationships, ties, features and roles, and in the set of values that used to structure it as a result of the spread of the new communication technologies entity. As a result of the spread of the new communication technologies, the family may gradually be replaced by another institution that is different in its characteristics, behavioral references and symbolic connotations that affect its structure and system and become susceptible to these social and cultural transformations, which is what makes the guardian today confused when performing his role while raising children. The role of the guardian in continuing to care for children is one of the necessities that contemporary societies witness in the reality of the contemporary technological invasion that current societies have witnessed. The child needs to be monitored by the guardian, albeit on a daily basis, so that he does not fall into the process of blind imitation and imitation of cultures that are different from the original and try to move away from our valuable heritage, because the region chosen for research is characterized by keeping pace with the living reality and accepting various emerging changes, while the family remains tightly attached to its cultural identity, which it represents. Since the process of

transformation has occupied a central place in sociology and the interests of social researchers who dealt with the issue of the fixed and the transformed in social relations, given that the subject of sociology studies social phenomena and systems, which are known for their continuous change and permanent alteration, as society has elements of change and elements of stability and continuity, early pioneers addressed this in what August Conte called "social dynamics" and "social statics". Studies have varied and multiplied from classical (Parsons, Loblaw's, Durkheim) to modern ones (Todd Emanuel, William Good, Martine Segalene, François de Singly) on the topic of cultural shifts and their impact on the current society, but recent studies have shown that family functions, roles and structure have undergone changes and taken new directions than they were in the past, and in light of these shifts that pushed contemporary societies to be influenced by the   modern electronic technological villages that try to unite the world and gather its cultural countries through a modern communication bridge in which the social actor becomes a guide and manager who works to emulate other cultures without addressing the extent of their danger to the cultural identity.

This study aims to shed light on the extent to which relationships and roles within the family have changed through the following main question: Does the relationship between the guardian and his son still maintain its traditional position or has it undergone current changes? Does the relationship between the guardian and his son still maintain its traditional status or has it undergone current transformations? To answer this main question, we asked the following sub-questions: What is the nature of the son's relationship with   the space ?

- What is the nature of the son's relationship with the social space?

-Does the guardian guide his son to achieve social success?

Does the guardian interfere in a child's social connections and how they make choices?

Mohandas Karamchand Gandhii says, "I must open the windows of my house to let the winds of all cultures blow in, provided they do not uproot me from my roots.

Objectives of the study: This study aims to shed light on the relationship between the son and the guardian, which has become in conflict today, in light of the social changes that societies have witnessed as a result of intercultural communication without taking into account cultural specificity.

Methodology of the study: We relied on the analytical descriptive method, which means describing the phenomenon theoretically and analyzing it by collecting scientific data that relates to the study and its various dimensions based on the interview tool, through the selection of cases representative of the research community that met the conditions of transformation, then realistically confirming that information through the living reality in the research community with its documented changes and shifts in values and behavior, using the theory of conflicting rules, authored by Ahmed Moussa Badawi in 2018. Using the theory of conflicting rules, which was authored by Ahmed Moussa Badawi in 2018, and The theory also identifies that multidimensional change resulting from intellectual or technological development leads to the redistribution of power, wealth, or social status in a different way and can change lifestyles from one stage to another through new technological means or new technological ideas.

 The researcher believes that the theory provided concepts that explained the transformation of societies and analyzed the conflictual relationships between social patterns that led to civil conflicts and the change of roles within the family as a pattern within society and its impact on the main role of the socialization process.

1 -The individual's relationship to space:

 We decided to study the different aspects of the attention that the son receives from his guardian, and we can represent the relationship between family members, and study the extent to which the guardian surrounds the son by observing the compatibility between them, as well as the opposite side of the son's rejection of this surroundings and attention, calling it backwardness and linking restrictions and freedoms to penetrate the conflict in this permanent relationship between family members.

1.1. The individual's relationship with family and community:

It seems that granting autonomy and freedom to children is one of the symbols of modernization because satisfying the youth has become an obsession for parents, almost like the marital family that French sociologists (D e Singly,1983)

  talked about, because the traditional family does not grant freedom to children to choose what suits their inclinations and restricts them in all choices, but modernity and change have changed this traditional pattern. However, modernity and change have changed this traditional pattern to give the son all the confidence, freedom and independence in all choices, because no matter how independent the individual is in the nuclear family, he remains dependent on it, as "the wider the scope of the individual's relations, the narrower the scope of dependence, as 'the more extensive the individual's relations, the wider his dependence on individuals , (Gaith,1988) of the same cultural class and with the same thinking'.

The main observation in this context that must be noted is that the freedom granted to children by parents may carry a hierarchical charter with priorities given by parents according to daily realities and according to the daily behavior of children, which points to trends in family dynamics and the state of conflict and crisis between parents and children (Htab,Maki,1991)   .

We observed this case for one of the respondents, where we found that values, customs, traditions and norms are still He is obliged to respect the agreement, to avoid drinking alcohol, and to attend Friday prayers with the father. If the family is nuclear and has all the requirements of modernity, adherence to the family's internal order is essential, a situation similar to the daughter of this respondent's neighbor.

However, adherence to traditional constraints is still deeply rooted in the research community. As one respondent put it: "Although the family is located in a modern urban tourist suburb with a contemporary culture, the family still follows the traditional pattern of not staying out at nightclubs, which is contrary to local customs and traditions, and going to hostels is always accompanied by the family. The word we are a conservative family is always repeated, and everyone considers traveling and staying out at night clubs unworthy of the family's honor. While relations are usually intimate between mothers and daughters, in this case it was the opposite, as the mother is under the control of the husband and cannot defend the children if one of them makes a serious mistake.

Freedom and independence are still linked to the decision of the family, especially the father. Even the scientific successes achieved by the individual do not give him the right to change his habits and values, as the individual always works to achieve his scientific and economic successes regardless of his successes at the level of his family relationship(Bernadette,1990)

The modern nuclear family is not devoid of a traditional character in dealing with children, this may be justified by clinging to traditional values so that they do not disappear permanently, as the process of renewing the values that are supposed to be passed down through generations is necessary for some families who believe that reproducing them through the way their children are raised is necessary because values are considered the measure by which human behavior can be directed, as it depends on the processes of evaluation, judgment, comparison, selection and rejection(Hafedh,2003).

 This is evident from our conversation with one of the interviewees. When I give full freedom to my children in all fields, there is no point in being their father and the head of this family, we are a fa mily that adopts dialogue as a tool to solve issues, we have our customs and standards that distinguish us from the rest of society and we cannot turn a blind eye to them, one of my children cannot cross his red boundaries such as drinking alcohol and staying up late in nightclubs, which are a source of vice and marginalization of individual behavior, although I do not oppose staying up late in respectable spaces But if it's repeated, it's a violation of our customs. When it comes to choosing clothes, I don't prefer attention-grabbing clothes, which are fashionable according to young people."

The relationships between children and parents in their choices are determined by considerations such as symbolic capital. The higher the level of education, the different the interactions and relationships will be,

and the higher the level of trust between the guardian and the child in their choices, because the child is usually influenced by the successes of his guardian, and the lower the level of trust, the child feels that he is facing improvised decisions and unable to control and guide his future.

Children usually tend to seek freedom and freedom from parental authority and father's orders, and aspire to establish their own world apart from their parents, based on modern means of communication, which represented an alternative for them, as this group derives all their behaviors and values from foreign cultural

units, as the technological media invasion has imposed its influence on contemporary Tunisian society, especially the research community:

Like one of the interviewees, who was waiting for the moment to permanently leave her family home despite the availability of modern devices, she lacked independence and freedom of movement due to the conservative nature of the family and its commitment to value systems that cannot be exceeded, such as staying up late at nightclubs or traveling alone even between Tunisian cities. However, experiences in society have provided sermons to parents, and change represents a departure from the familiar towards modernity, which in some aspects is considered a tool to get rid of customs, norms and values and encourage recklessness, especially for females, which is not in line with our valuable gains. Although at the same time it may represent a contradiction at the family level, the urban location, the parents holding higher degrees, the availability of all modern facilities for children, and the preservation of traditional behavior, this may represent an obstacle to communication with others and reveal exposure to cultures different from the local ones without being positively influenced by them, it seems obvious that the more an individual learns and discovers multiple cultures, the more he is more understanding of his surroundings and his relationship with those around him. What seems obvious is that the more an individual learns and discovers multiple cultures, the more he understands his surroundings and hisWhat seems obvious is that the more an individual learns and discovers multiple cultures, the more he understands his surroundings and his relationship with those around him, which may change and become more liberal and tolerant, yet he does not lose his connection to values because the level of education develops a liberal mindset that allows individuals to form an independent opinion and the level of expression of their opinions rises (Jean,1983) . Despite having all the scientific qualities of this case, she is still applying traditional family methods and behaviors, even waiting for the moment when she can finally leave her family This may affect the psychological aspect of the individual and may lead to repression, depression and even collapse, but in this case it is worth noting that the father is characterized by stabilizing the image of the traditional role assigned to him according to his gender and status (Amel,1984)

 This case is also consistent with some other cases in which the family abuses the family by imposing restrictions on them. This compulsion may represent, for some children from the research suburb, a negation of freedom and a barrier to the formation of personality, interaction with the other and the discovery of the other world with all its subtleties and the necessary interaction between members of society and what can be revealed from different cultures and diverse customs. In addition to the importance of symbolic interactionism, which Mead explains by saying that the other is important inIn addition to the importance of symbolic interactionism, which Mead explains by saying that the other is important in the growth of the self through simulation of different cultures, it is also worth mentioning the factor of socialization and the factor of changing the structure and system

The issue of freedom can be a source of conflict between parents and children and may cause negativity and suppression of their freedoms, which results in tense relationships between the individual and himself, between the individual and his family, and between the individual and his community that have direct effects on the psychological aspect because the individual today seeks to be contemporary and keep up with all that modernity brings without reserving any barrier such as customs and traditions (which may represent a symbol of reactionary to some individuals today), as the family sometimes raises the individual However, the family loses some of its capacity to raise individuals, especially with the presence of educational conflicts between the family and smaller institutions(Halim,2009) , which can be considered a

relationship of tension and attraction between individuals over their own interests, as the guardian works to continue all customs, traditions and values, while children are usually looking for freedom and freedom from parental authority and orders and aspire to establish their own world independently of their parents.

2.1. The social actor's relationship with friends and the extent of the guardian's involvement:

The individual is influenced by friends, especially in the period of adolescence, and in the process of forming an individual personality, the individual is easily influenced by the actions of others, as they consult among themselves in their choices, express their opinions and reveal their inclinations to each other, so the guardian works to choose the friends of his children in ways that he considers reasonable and according to specific conditions, so it is assumed that the preferred friend should be a holder of customs and traditions close to those of the father, and these conditions were defined by "Ali" by saying: "I must intervene in the choice of my children's friends because they are influenced and do things that are not We can think about them, so a friend must fulfill a number of conditions, most notably the sharing of customs and traditions of all kinds." Thus, the choice of friends for parents is essential, because choosing friends with the same customs and traditions is essential, because in choosing friends with the same customs and traditions. Local customs may persist and not fade away, and if one friend lacks them, the other will evoke them, but if friends are chosen who carry customs and traditions different from the local ones, this heritage may be dispersed and may produce conflict between the guardian and his son, threatening the structure of the family and the various relationships within it. However, children usually reject this behavior of the guardian, as he rejects one of the friends, especially when it is a male, "Rami" one of the respondents in this matter states: "The family interferes in things that do not concern them, the choice of a friend, especially of the same gender and similar educational level, is a matter in which customs, traditions and the material level of the individual do not interfere." Thus, the son rejects this parental behavior that makes him feel interfered with in his personal affairs. He does not realize the impact of customs, traditions, social level and the control of the whole society and does not realize that the formation of his behaviors and morals may be considered a system linked to the family from birth, in addition to that the social actor is located in a community with which he interacts in all circumstances and situations (Maher,2004)   . It is influenced by family, society, and its constituents, including friends. However, the individual seeks to be self-reliant in his/her choices, which Habitus explained by the individual's self-reliance through structures of demarcation and self-creation through practice (Yosr,2012).

3.1. The relationship of the individual to his or her religion and the intervention of the guardian:

The Tunisian family intervenes from the religious point of view, especially in the research area, in determining the inclinations of children, especially religious ones, so that the individual can control his religious values, especially since the city of Marsa Tunisia is mixed with foreigners for fear of being influenced by a religion different from the original, and to pass this value system must be framed and monitored, as in the example of "Iskandar, one of our research cases, says: "Despite my constant contact with Western societies, religious values may be considered necessary to apply and pass because they are our customs and traditions, especially since we are an Islamic society, just as European societies have their own religious rituals and may apply them by inheritance and continuity. If an individual does not cling to their religious values and try to pass them on, especially the Ramadan fast, this is what I may interfere with the inclinations of my children, this may reach the point of monitoring, and those who exceed their limits face a "strict" punishment.

Despite the developments that Tunisian society has witnessed in all fields, However, the religious aspect is still a very important reference, from which the Arab-Islamic family draws most of its characteristics since the early ages, as the family in Islam is a multidimensional school, which is the integrated system in which all aspects of the individual's life interact, as the individual draws all his representations, values and systems from the Islamic religion because of the Qur'an and Sunni traditions it contains. For example, the religion encouraged marriage, defined its system, emphasized equality between the two groups (men and women) in rights and duties, and defined the relationship that should exist between parents and children based on the principle of respect, as Rogan Mbaye says: "Children's respect for parents and the importance

of honor and the danger of violating it(Mbaye,2000) This issue is an essential feature of the traditional family.

he religious dimension of the next generation may diminish if it becomes a matter of choice and the absence of framing by parents. This generation is attracted by modernity and development at the expense of its lineage and origin, and religious values may be considered a symbol of tradition and reactionary to a society that imports alien cultures at the expense of its own culture, customs, and basic values that are supposed to be the fixed base, no matter how far we reach the stage of development. This generation is attracted by modernity and development at the expense of its lineage and origin, and religious values may one day be considered a symbol of imitation and retrogression for a society that Timports alien cultures at the expense of its culture, customs and basic values that are supposed to represent the fixed base, no matter how far we reach the stage of development.

4.1.Relationship with neighbors:

Considering the relationship with neighbors as a traditional system has rendered the value of solidarity - once a value with a fixed symbolic meaning - obsolete. These relationships have been replaced by modern means of communication (such as the Internet and satellite). Whereas the neighbor used to intervene in good times and bad and solve various individual issues for his neighbor, these values have disappeared and the Tunisian has become uncomfortable with his fellow Tunisian.(Mahmoud.1989) In the words of Mahmoud Dhawadi, the values of solidarity, neighborliness, and collective conscience, or what is called "family", have been replaced by modern contemporary ones, and "humans" have been replaced by "computers" by adopting various foreign technologies that make the individual feel free, independent, and happy. However, the central core value is found in the "person." This idea and value is in the process of spreading across the entire globe. The concept of the person, which refers to the individual himself, "is part of a series of interconnected values such as happiness, freedom, extroversion, and protection (Jean,1983).

2-Socializing and making choices:

One of the main pillars of marriage within the traditional family is to submit to the rules of the family's internal law, which is marriage within the family (Endogamy). This is what used to characterize the Islamic world, where marriage takes place within the group rather than outside it. The preference to marry within the same family (cousin and cousin) has today produced a radical transitional ideology in the midst of the chaos in which the traditional family lives(Todd,2017). However, the traditional family monopolized this system of internal marriage, perhaps in order to preserve property, unified customs and traditions, strengthen family unity and cohesion, and strengthen ties between them (Halim,2009).

The traditional family also relied on the system of polygamy (Polygamy), based on the Koran as a reference for this, until the traditional man married two women (Bigamy), and it is rare to find anyone who did not marry two women (Lilia1991), as according to the study conducted by researcher Lilia Ben Salem, marriage was characterized by generational succession only. According to the study conducted by researcher Lilia Ben Salem, until the stage of endogamy, this system was very prevalent and widespread, because the basic ideology is based on the individual's belonging to the family kinship, especially that of the father, which makes him reject any possibility of leaving this kinship and following another way of marriage. In the same study, researcher Lilia Ben Salem adds that internal marriage plays a key role in preserving the original identity of the family or group. This system has been frequent in different regions of Tunisia. Several secondary factors contributed to the formation of the nuclear family and the choice of spouses for each other. Compulsory and free education and going out to work are among the main factors that helped the individual to choose a partner within individual and subjective reasons such as love and attraction (Dawla,2009). Today, the choice of a spouse is taken for granted, as it is an individual choice, but the family always intervenes in this decision, perhaps with the intention of framing it, and this is a characteristic of traditional society. For example, one of the respondents intervenes in the choice of a spouse for his children, as he said: "I completely intervene in the choice of spouses for my children, especially the husband for my daughter, in order to ensure their future and for the son to feel that he belongs to the family and that it will take care of him, frame him and surround him, and after passing this stage, let each of them have their own

life, as it is not easy, as the wife must have certain features, especially the same values, customs and traditions that our family carries." The same applies to Moncef, who emphasizes that he cannot leave the choice of a spouse to his children alone. In this case, the father's presence in the son's life is distinctive, and the traditional character still persists and continues to pass on all the customs and traditions in the research neighborhood. In the case of transitional or nuclear families, this prohibition extends to aspects of the lives of young people who are willing to submit to the family's control, on the contrary, in the case of conservative families, where the attitudes of young people conflict with the contents of the values that the patriarchal authority seeks to impose. This is one of the main features of the traditional family, which is based on patriarchal authority and the family's intervention in everything that concerns the individual as long as he follows it, as well as the suppression of freedom, independence, and freedom of choice

Despite all the signs of modernization, we saw that the traditional character is still rooted in the Tunisian family, which is ostensibly a modern family.

This is where the restlessness and widespread noncompliance among youth emerge within this type of family structure (Htab, Maki,1991),to the extent that the relationship between the guardian and the child becomes one of conflict and tension. This is one of the fundamental characteristics of the traditional family, which is based on patriarchal authority, with the family intervening in every aspect of the individual's life as long as they remain under its care, suppressing freedom and preventing autonomy and freedom of choice.

Despite all indicators of modernity, we have observed that the traditional character remains deeply rooted in the Tunisian family, which outwardly appears to be a modern, contemporary family. The intervention of the guardian in choosing a spouse for his son or daughter is a significant indicator of the persistence of the traditional family structure, as this practice is considered one of its main characteristics. This approach has continued even within the contemporary nuclear family, making it a phenomenon that persists across generations. The guardian's opinion is crucial in selecting a spouse; therefore, paternal relationships cannot be regarded merely as moral guidelines or basic decisions. As Meyer Fortes noted, fatherhood encompasses rights and the issuance of disciplinary decisions. The guardian's intervention in choosing a spouse for his son or daughter is a significant indicator of the persistence of the traditional family structure, as this practice is considered one of its main characteristics. This approach has continued even within the contemporary nuclear family, making it a phenomenon that persists across generations. The guardian's opinion is crucial in selecting a spouse; therefore, paternal relationships cannot be regarded merely as moral guidelines or basic decisions. As Meyer Fortes noted, fatherhood encompasses rights and the issuance of disciplinary decisions. These directives are not predetermined rules but rather form a flexible framework influenced by cultural, social, and economic patterns (Martine,1996). However, the guardian's involvement in his child's choice of spouse can impact their relationship. Typically, the selection of a partner is based on personal feelings and emotions without other considerations. Yet, such a choice is no longer feasible for the guardian, who may prioritize the material capital of both parties. In the mid-12th century, marriage became associated with love, often depicted in stories involving a wealthy man and a poor woman (De Singly, ibid,1983).

Interviewee her name is Ranim adds that she is dissatisfied with living with her family due to her parents' frequent interference in her decisions and choices, especially in selecting a spouse who may not meet her father's criteria, which he has tried to instill in her since childhood. Consequently, a suitor cannot propose marriage to the daughter unless he meets specific criteria, notably the social status. Parents usually desire their children to marry into families with similar or higher living standards to avoid psychological issues for both families. This practice is sociologically referred to as homogamy. However, this method has been associated with failure in contemporary families. Shorter states that marriage between partners of the same social level is no longer feasible, attributing this particularly to the social value and culture of the partner (Martine,Ibid.1996). Thus, partners now choose each other based on equal values between men and women in modern families (Martine, Ibid.1996).

While the conditions of modernity are deemed necessary and desirable, the Tunisian family in general, and particularly in the suburban research area, continues to reinforce traditional behaviors regarding the concept of marriage, despite the high population density relative to the area. Traditional values, behaviors, and ideas still impose themselves on the guardian's culture and are indirectly transmitted to future generations (the child), making it a traditional and ongoing process within modernity. Interviewee Hanan states that her husband was chosen based on traditional considerations such as social and material status. The family attempts to instill the value of choosing a husband; if not a relative, then at least a neighbor who meets the required conditions. Thus, the process of choosing a spouse becomes organized, bearing traditional characteristics, where the selection is made according to the family's requirements and traditional conditions that impose marriage with similar individuals, which contradicts the idea of marriage based on love (Kaufmann2001.). The conditions of similarity may be considered necessary and a mandatory reference framework in most matters related to choosing a spouse (Kaufman, Ibid).

The guardian intervenes in the matter of selecting a spouse for the son or daughter, ensuring that the relationship with the in-law is strong and chosen based on the closeness of customs and traditions and the social level, i.e., according to material and symbolic capital, including educational and social levels. This issue is not merely symbolic but holds fundamental and precise meaning, as the matter of kinship pertains to the selection of entire generations and multiple inherited values that may be passed on to future generations. Ibn Khaldun referred to this as 'lineage,' defining it as the family tree that gives a set of values depth in history, adopted by different generations to preserve their honor. Additionally, lineage may strengthen and stabilize internal relationships within society (Lilia, 1996).

We concluded that society has changed in various aspects and culture, but it is a 'slow change,' as researcher Lilia Ben Salem puts it, leading to a relative decline and disappearance of behavioral systems and inherited cultures. The expansion of society and the diversity of its cultures, making them universal, may affect the social actor. As society expands and centralizes, its constraints on the individual decrease. When the city's density is proportionate to its size, personal relationships fade and weaken (Lilia, Ibid), and relationships change between family members, especially in opinions between the family and children, relying on modernity in style, where every conversation must be followed and influenced.

3. Social Success and Guardian Intervention:

The traditional family is based on the father's decision-making system, a patriarchal family founded on the father's authority and the implementation of all his decisions, often characterized by an arbitrative nature derived from traditions and customs, as Max Weber stated (Moncef, 2001). The guardian's intervention in his children's choices is considered natural due to the set of traditional factors previously explained. In the cases studied, we found that the majority intervene in their children's choices, especially in selecting university majors and decisions regarding choosing a spouse, meaning that guardians' intervention in their children's choices still exists. The decisions made by the guardian towards his son must be of great importance to the son. For example, Rania says, 'My father and mother intervene in my choices and monitor all my movements and behaviors, including the selection of my university major. I was not inclined to study law, but my parents imposed it on me so that I could become a judge in the future. I accepted to avoid problems, especially since one of my relatives (my uncle) works as a judge, which influenced my parents' view of my university orientation.' This excessive intervention in children's choices is due to the dominance of the family head, reinforcing the traditional family model. Social standards govern this inherited and agreed-upon behavior, considering that children are the parents' property, and they are free in all their commands, believing they are preparing a better future for them.

In light of the above, we confirmed that the value behavior of the traditional family is still rooted in the modern nuclear family, as evident in the study's suburb. One of our research sample, Ahmed, says, 'The girl or woman has a status with the man and her family, but despite achieving her goals, modernization, and status within society, she remains under the man's control, whether (father, brother, uncle, or even paternal uncle). I cannot prevent my children's freedom or grant them complete freedom in their choices and inclinations, especially those choices that will accompany them throughout their lives, such as

university specialization and choosing a spouse, so that the son always realizes that he is under the family's protection and that his freedoms are related to the family's values and customs. The family represents a reference for the son, especially if she is a female, as the treatment differs because the female may represent the family's honor symbol, and she must be treated specially. Islam has recommended that men care for women due to prevailing traditional social (Amel.Ibid)beliefs that always set boundaries for women's thinking. Therefore, the father surrounds his daughter, guides her, and determines her future path, fearing unexpected surprises produced by contemporary society. The pace of transformation within the family is slow towards modernity, always carrying nostalgia for the honorable past.'(Lilia.ibid)

From this standpoint, it becomes clear that the Tunisian family still seeks traditional values and wishes to instill them in the children's memory, even if mixed with contemporary foreign customs and cultures. However, the current concept of the relationship between father and son still relies on some traditional constraints.

The practice of vertical authority in the relationship between parents and children still exists (Lilia,Ibid), and the guardian still determines the children's choices, especially those in adolescence, to establish fundamental behaviors and values rooted in their personalities during upbringing, reinforcing the original character of the family that distinguishes each family from another. Every success the son achieves is considered a shared success with the father, as he represents the guardian's success symbol, paving the way for his children's success. Symbolic capital is a fundamental criterion for measuring families' culture; thus, the social actor seeks to achieve superior symbolic capital. Bourdieu (Bourdieu,1964) believes that ambitions are determined and limited by the possessed capital, whether economic, cultural, or symbolic, making it difficult for the individual to escape this heritage. In contrast, Boudon argues that social position has more influence than cultural and economic heritage and that the individual's position within the social structure will determine his choices and decisions (Boudon.1973). Bourdieu considered the individual a social agent, a reference for social understanding, and simultaneously treated him as internalizing a set of standards, controls, and actions that can take a generative form through his use of the concept of habitus (Moez.2009).

Conclusion:

After the suburb under study was affected by the transformations that occurred and keeping up with all aspects of modernity and contemporaneity, the traditional character that outlines the original features of the research community still exists. We add that relationships within the family have changed between parents and children, generating a generational conflict. The guardian seeks to instill the value stock and cultural heritage he has acquired, making him intervene in all the children's privacy, especially choosing friends, even a spouse, and selecting a field of study. Meanwhile, children strive to keep up with the times and development, interpreting cultural transformation as gaining complete freedom from family constraints. To resolve this conflict and achieve positive communication between generations, it is necessary to reduce the imposition of power and control over the child's personality and to create trust and communication, providing an opportunity for dialogue between the two parties. This may lead the family to achieve human, cultural, and civilizational development simultaneously, enhancing security, cultural privacy, and contemporary culture to achieve harmony and cultural convergence between the parties. Looking at each individual's photo album from the sample, which was reviewed during interviews (after the researcher requested it if possible, and the respondents responded to this request), may represent the memory for both the guardian and the child, recalling the lived reality of a specific time period, possibly conveying some cultural privacy and inherited values.

Therefore, the guardian must believe in the era of digitization and modern technologies that have begun to promote different cultures that may destabilize cultural identity. Similarly, the child must believe in identity and cultural privacy, representing the origin, and not destroy it, preserving it compulsorily. Consequently, harmony prevails between the two generations.

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