

Family and Problematic Rationalize Socialization Sociological Reading

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Abstract

The socialization process of learning aimed at preparation of the child, and the boy adult, for integration into the social construction of formats and compatibility with social norms is that what is observed at the level of socialization is that there is a special style in dealing with children. Where some of the current Arab Studies in the field of socialization refers to the prevalence of authoritarian conservative patterns of Education, which seeks to build adapted personalities tend to acquiesce, dependence and eliminating the possibilities of exchange and dialogue, discussion and creativity and rationality.

1. Introduction

The socialization process of learning aimed at preparation of the child, and the boy adult, for integration into the patterns of social construction and compatibility with the social norms and values prevailing, and the language of communication and trends in the family where he was born, and groups that join the membership, and understands the rights and binding obligations on a range centers operated, and learn the appropriate roles of each center, and understands others who deal with them diverse social attitudes innings.

2. First topic: linguistic definition and sociological socialization

2.1 First: the linguistic definition:

"All the efforts and activities and collective means and the individual that is transforming the organism at birth to a social being included. It is a process of learning and teaching in both the individual and the group involved, the individual as it is a biological configuration, and psychological, and the group, including availability of conditions social material "[1.p. 182], and we can say that the process of socialization includes the acquisition of: [1.p. 182]

- Ability to adapt to the natural environment, social and cultural group.
- The ability to interact and build relationships with others.
- Patterns of behavior and private group or society or civilization symbols, including this involves the acquisition of the act and patterns of thought and feeling, plus the acquisition of identity.
- Knowledge and necessary to fill the role of one or more skills, knowing that this knowledge and skills variable and vary depending on roles
- Age and means of knowledge, skills and other cultural aspects of development.

This process also takes place through individual interaction among all levels of social relations, this occurs in the context of primary and secondary and reference groups, the importance of each of these groups vary depending on the individual growth phase, and socio-cultural realities of the group or community. If the most important role of primary groups, such as the family, and play groups and neighbors, in the early stages of life,

In simple primitive groups, the matter may be transmitted in terms of importance, to the secondary groups, after early childhood, and in modern societies in general. In these communities the secondary groups as the school and the media and clubs, promotion and working institutions play an important role in the socialization process. This is in addition to the increasing importance of reference groups parties and religious ties and technical [1 p182-183]

And it can be said that society does not include a single institution to build a social person, but there are many institutions that each one entrusted with the role in this process. However, the difference between simple societies and developed societies is that the latter characterized in that: a period of socialization which will be extended, and the number of institutions is very great, and is characterized by the socialization with a high degree of complexity, and that as a reflection of the degree of development of society [2:p 48]

After this show the public the meaning of socialization and the inevitability of the existence of a variety of institutions to do this process we are trying to provide some definitions for this concept.

2.2 Second: the sociological definition of socialization:

A. Definition (M . Grawitz): Socialization is: "(Processus), which through which the integration of the individual in society through elicitation to do, standards and symbols, and through the learning culture role of the family, the school, as well as the language, and the ocean ... etc." [3:p 355]

- Definition (Guy Rocher): Socialization being the process that an individual's learning through them

and devise social elements and cultural social central, as is - through this process - the integration of these elements in the structure of his personality under the influence of experiences and efforts of social activists, and then adapts to the social environment in which they live. " [4:p 119]

Definition (Garnier et Kapul): Socialization is the process that enables the individual to learn and develop various cultural elements (such as standards and values, and social practices and cultural) that are characterized by his community, and this is what allows him to form his own social personality, and adapt it to the group that lives within it. And this process is to integrate some cultural features in the character of members of the community, this integration which results in a natural and unconscious homogeneity and compatibility with the social milieu [5:p 116]

Definition (Gresle et autres): Indicate upbringing for them, "the process of learning and maturing, which leads to the adjustment and social integration of the individual as a set of reactions that begins from birth and contribute in the development of the ego when the child and formed its own social relations, which seem essential factor in the composition the individual [6:p 305].

While "Parsons": a process known education based on memorization and simulation and autism, mental, emotional and ethical when the child and adult patterns, a process designed to incorporate elements of culture in personal format, which is a continuous process [7:00 70]

Socialization is the process of forming the social behavior of the individual, and the process of insertion the culture of the society in the character-building, which is transforming biological object to object on a social expression Durkheim process.

Characterized Algerian family logic as authoritarian, centralized and based on the unity of economic interests and the solidarity and integration [8:p 173] relations where "between members or members and roles known as the father, mother, husband, wife, brother and sister ... etc. Under this membership of each individual becomes responsible family not for his actions only personal but for the actions of other individuals [9:p 176], and marriage in the Algerian family is marriage internal [10:p 204] is also characterized by the patriarchal structure so that you know a strict system used by the head of the family from which absolute authority over all members of the family, who must and submission to him [11:p 262]

A set of studies of the subject of the Algerian family, among them those studies carried out by each of the (Berque) and (Demersman) (Camilleri) and (Bormans), and there are recent studies about the Algerian family, a researcher, "Abdul Ghani Moroccan" entitled "Culture and Personality Algerian study "The study researcher," Mustafa Botvnost "entitled" Algerian family evolution and modern characteristics. "

These studies have concluded that the similarity of the Algerian family with the Arab and Muslim counterparts in substance, principles and morals, composition, structure and functions [12], and followed the provisions of Maliki doctrine of its founder, Malik bin Anas, but the Algerian society deliberately to create a set of traditions and customs and standards from his affiliation to Islam and Arabism has Studies found that as I have already dealt with the study of the Algerian family as having an extended character's family lineage is where the housing authority and patriarchal father is absolute [13, p 38]

The Algerian family extended family includes a group of married families living under one roof, so that from twenty to sixty people inside the house when the large urban areas or big tent when nomadic tribes [13, p. 38]

And rational Algerian family stemming from the "social product of the reflection of the society in which they appear and evolve it, so that if this society is characterized by stability characterized the other so, but if they are in a changing society or revolutionary are also changed in accordance with the pattern of this change and social conditions [13, p. 19]The family solidarity is achieved by the inclusion of the child in the community through its dependence on the family and to link them and support them, and the results of this dependence that the child grows and felt that its primary responsibility is to the family not to the community and of the Son Sensitised duty is paid by his upbringing to the feeling that his duty is on the one hand sacrifice for the sake of his parents and his brothers, on the other hand, To do everything in his power to his relatives. It is, for example, do not marry if the young brothers are still in school or if the sisters are not married, or if his father was in need of support in the framework of this psychological and economic conditions only a small area of a sense of duty toward the larger society envisioned by the individual as an idea abstract does not does not remain It applies the concept of responsibility naturally. For everyone associated with the family in this way society represents only a world of conflict and struggle clinch the individual to the same place in which to support the entity and the entity of the family And well-being, and noted that if found contradictory demands between the family and the community it is easy for an individual to reconcile between the two sides to carry out its duty toward the family not to the community.

3. Family and rational socialization:

Of questions that arise through research Does the family of the style of socializing is working on the formation of a creative mind of a critic?

Many writers in the entire Arab community likes Hisham Sharabi, Ali Zaaour, Mohammed Jawad Raza, Mustafa Safwan, Muhammad Hijazi ... that the family social unit belong to a social class are not of one nature and directed cultural format converges with the general culture, And in order not to lose his property, which tend to family culture that a child plays with not playing with, he is entertaining tool and a lot of mothers who give birth at a later age give birth on the grounds that the child fill their free times in old age.

This child object does not derive its value from itself, but from the amount of physical or mental benefit, which holds to his family, and from the outset placed under the act and intimidation, often the fathers of their children waiting for achieving the hope of discouraging parents, who could not they achieve, like I have when he grows up becomes a doctor, or a pilot And trying to bring up their children in his own image in terms of behavior and occupation and other and so on, such as (a man smart gets the bread from the lion's mouth.)

Most of the ongoing Arab studies indicate socialization field to the prevalence of authoritarian conservative patterns of Education, which seeks to build adapted personalities tend to acquiesce, dependence and eliminating the possibilities of criticism and dialogue, discussion and creativity Bullying leads to a state of poor self-confidence and loss of the ability to exercise significant positive roles and a tendency to succumb to all forms of power and loss of self-initiative and automatic work [14, p 68] Here we are seeing that prevailing in the community culture characterized by nature oppressive control, so that the oppression has become a political trait of behavior in society, and even in the system of governance and administration, and in social life, family, and education [15, p. 52]. Some studies have shown that the structure of society is patriarchal structure (Boutraakih) is a logic of social existence and its texture, so as it involves the structure of patriarchal domination of one mind, one opinion, in the context of the community, the state and the family [16, p. 42] And go Mohammed Qanbar: "The repression prevails culture and leads to the manifestation of a sense of inferiority, loss of feelings of self-esteem for forgiveness and beatings common and uncommon social style in our lives, ruler hits convicted and rich hits the poor and the strong beat the weak, and the big hits small, and men hitting women, the teacher hit the student, Thus we multiply ourselves and continue beating him or brought up "[17, p 136]. Algerian child lives generally between the constraints of motherly love, and the constraints of coercion paternal, mother love for her children all the features of the emotional temperature, predominantly acquisitions where mother imposes emotional hegemony over their children, paralyzing in them all the desires of independence and surrounds them a world of myths and superstitions and fears arises Child superstitious emotionally unable to deal with reality through the critical sense and rational thinking [18, p. 82]. Early child in the family learns the art of dealing with those around him, saying, "This boy smart" "behaves his head" means that he knows how manages his command with others, or how to deal with his environment, consisting of his parents, his brothers, and relatives, and neighbors. The training in the art of appeasement, which means that one goes with the other agrees and consistent with, and appeasement in terms of the art of adaptation and compromise with a social function lead to the reduction of tension and social interaction, a child as it learns how to adapt to the people, does so not to learn what suits the modern style and act, but also to adapt itself psychologically with the art of social deal, and appeasement impose mental attitude evades direct confrontation, and address the problems in the root. And banda going contrasts in form and substance with rationality, the responsible in a factory who knows the problems and differences in labor is unable to express their disagreements or resolve when they meet people face-to-face, he is trying to ignore them and prepare them without providing concrete or radical solutions, because the principle of banda going who trained him hinders the of commitment to governance scientific and adherence to rationality. Upbringing work often in Algerian society to instill the idea of dependency which is transformed in the future on the principle of dealing with people in the form of nepotism, patronage, nepotism, ... which clearly show up in some of the social values that individuals drink it, constantly appear in their daily behavior. When we analyze the principle of dependency is found in the form of an inability to cope with the difficulties and problems that appear in social statements including, Allah has full power, I can not do this thing, which means refraining from the face of difficulties, and the use of a third party without the actual need for it, which is basically an escape from confrontation, and refused to commit, The individual or administrator in the management found defends in verbal rationality, objectivity, and the country, and national, and the administration to the last drop of his blood, but it really is ready to compromise on it in order to preserve himself, his family and relatives, and some of the benefits and positions, justifying this that everything is from God etc ... justifications the irrational.

When looking at the value of dependency within the community, we find the product of upbringing, if the individual is found breeding is characterized by competition, it acquires the ethics of competition, while the environment in which pre-define individual center and its role in the community, make an individual predisposed to undergo and dependency, The method of education we have worked on the throttle the intrusion and the reaction of the child, where they teach (parents) how to be polite, and that makes his behavior identical to the pattern of a militant, as they know how to avoid conflict in his dealings with others, and here the child learns that the spirit undergo gain a bonus, while the spirit the intrusion and the reaction does not do any good, in the sense that he learns how to find a way to ask for help and raise sympathy rather than working his will own, This is

shown on the subject of housing, distribution, or the subject of labor and employment, so that the student is working on his job, is responsible for the distribution of accommodation through Meanings and his notice, generously, and therefore recognizes his powerlessness is, dependency on the other, this case is considered a social value, classified as necessities of life "the smart, play your games," Here it is used preference and favoritism extraordinary instrument, and it is seen as normal and socially within the community understandings. The reality in which we live gives us many examples of this behavior, for example, the individual in society is always looking for the mass, and relationships to facilitate the acquisition of or access to the goal, This is what we mean by dependency, and we find that within the education method when the child, if I need something from his father found avoids contact him, and turn to a third party (his mother, aunt or uncle) is automatically tries everything that he has the means to avoid a direct confrontation from edgy attitude and meek and complacency, coupled with the respect [19, p 63]. Many of the behaviors used by an individual at a later age dating originally to drink from the values, rules and standards of a family, because the family was and still is the center who learns an individual in which behavioral patterns that determine what will be acquired later in the other groups, and this is indicated by Ahmad Osman [20, p. 56], where he said: "the family is the primary and essential community in shaping the nature of the social individual, and in the formation of his ideas, this group is characterized in conjunction and cooperation, and as a result of this link with autism between the members of the group going, so that they become the same person is the life and the goal of the group .

The reader of the reality in which we live notes the existence of social values provide the means to cover the deficit and the evasion of responsibility, This appears in the formal positions that work to hide the reality and make it more realistic and receptive It is a way in which disguise, that is, they make actually irrational it seems more plausible and rational, where replace verbal response replace the operational response, and turn the process to respond to the kind of psychological immunization, and takes the deficit and avoid the appearance of caution becomes the social attitudes as the existence of media or favoritism or deviations in the conduct and negligence in management and institutions become a presence naturally, as it turns practical response to a kind of psychological immunization and exempt oneself from responsibility which roads are used a lot in the evasion and non-compliance that we are witnessing in the community, because what happened and what is going on has nothing to do and is not interested in him and the responsibility is the responsibility of another party, and this is expressed by the social situation, God is capable of everything, I am irresponsible ... The individual's learning from a young age the art of secrecy and stealth, which is usually hidden intentions and careful in what it says and what he says to others [20, p. 45].

Such a distinction between apparent behavior and the behavior of the soles make practical character, in the sense that there is a behavior double acceptable implicitly socially. He is also the subject of encouragement, for example, if request from an employee of economic management speak on the scientific management and regulation, and rationality in the guidance, to speak about theories in the management, efficiency and control, arrangement when you look at his administration in management style run that you find a failure at all levels! Even asked him why he found many justifications, and a way out of this duality between what he thinks and what route of the reality, and when we return to the reality of life, we find that the child learns by using tricks to help him manage his affairs, Valgahr and shaming, beatings applied across the educational methods of parental and community transformed the core values adopted by the community of internal incentives, Vtkon has the feeling that it was not responsible in any case, And that there is no for blame at all like "Be in my place Why do you? Allah has full power," and this is what is already there in the educational method devoted much of the Algerian family, This shows when the mother defends her son, when academic failure, or return late to the house, or cracking precious thing in the house, "the right to walk it, unless something is ..." The meaning of this is similar to what is in the position stealthy ... I'm not the responsible, who is responsible someone else, and thus the child seen or administrator - which came in the example quoted above to himself as a wronged victim and others. The child can not consider himself responsible but how oppressed the sense of responsibility to grow if it feels continues sense of helplessness [20, p 46]

The end result is that the family works through socialization to kill freedom and authoritarianism and cancel the mind and criticism, and is working to install obedience and loyalty to obey them only. And summarized socialization in the Arab community, and Algeria in particular on the idea of "lossy" any lossy of the individual in a family dominated by the father and the society says Ali Zaaour: "We would be interested a child obedient, polite, outperforming peers and only she can mockery of his personality, and compare it with others, and press for failing which kills the energy and openness, and paid to the negative and ill-evaluation of relevant (and sometimes punish) [21, p. 5] It is noticeable in the fact that the character of the individuals in a society dominated by mental magic superstitious, nor controlled by the scientific mentality, magical mentality is still effective on the popular large-scale, and organized rational individual, political, sectors that magical and scientific, social activities accumulate Ptlasq, and coexist traditionally built with other methodology, and the economy of traditional, primitive continued, with an orderly economy, rational, modern [21, p. 6]

1.Socialization and values of the work:

Occupies the concept of labor in developed countries, the center of attention of the individual, where full through biological, psychological and social belongings while his concept in the African and Arab communities in general, and Algeria in particular, lies in the physical aspects only, and this does not reflect negatively on the performance of all but a hindrance to the development because the individual does not think of creative work as far as thinking about the physical aspects that go back to it. This has been confirmed through field study conducted by Mohammed Al Suwaidi Tamanrasset in a society under the title (the Tuareg nomads between stability and change) that where people do not work only to the extent enough strength for a specific period of time. When they need money to go to exploration for minerals plants, engaged in a month or two and then return to their country, they spend most of their time reclining on the walls and at the end of the money back once to look for work again.

There are traces of the concept of tradition to work and time prevailing among the Algerian individual from the simple to the lower level of the organization of the High Peace Group to the employee at the top of the pyramid and this is reflected in particular.

1. lack of discipline with deadlines caused by not giving consideration to the time and not abide by it.
2. Performance drop in the work resulting from the failure to undergo the procedures work and observance of reasons, including self-assertion,
3. contempt for simple acts and acts of blue suits and gray sense of whom they detract from the dignity of the individual and his character, and this is what drives many families their sons to the majors in the white-collar university thinking that they are characterized by a respectable social status compared to the blue collar that despises society and the social scenes

2. Socialization and the concept of time:

If the work is the progress of peoples or delay scale, the concept of time is as important as that, and come back the difference between the developed countries and late States to look at every one of them to the time and how to exploit it, and take care of discipline on the dates and in the planning and organization.

And talk about developed countries means we are talking about the length of time between them and the underdeveloped countries, and the meaning of this quantum is the time period between the backward and the State developed country? Or else what question the number of years that separates Arab societies from America, Canada or Japan, for example?

What is the sense of speed you should catch up on the way for developed countries? To answer these questions need to be talking about the speed control interval, which can only be achieved in short production and service period and reduced to the minimum [21, p. 21], for example, in the Rono factories were manufactured five cars in a period of 27 hours and 50 minutes in 1980, at the time that these and select officials the period should be reduced to 14 hours in 1985 so that they can compete with institutions and survive in the market [21, p. 22] and now no doubt that the time has shortened more. The comparison between our societies and the European Communities and the latter is constantly striving to shorten the productive and service and accelerate operations while we seek to be extended and slowed, and this almost appears in all areas of socio-economic life, cultural and even political, for example, to compare the duration of the completion of an advanced University degree (MSc, PhD (in Arab society in general and especially Algeria what are the medium-term deliverables? while the maximum extent to accomplish the master of European University is two years, what is the ideal length truck industry (or the installation of a truck in Sonakum) and truck industry in the Rono factories?

3. Socialization and the concept of loyalty:

Through educational methods usual in the Algerian family is working on the production of affiliated members of her loyalists, and is a loyalty to the family, or a basic and necessary clan in the community, and for the average in the society of the individual, the idea of the nation and society abstract does not take meaningful only in association with the initial models for about religion. And unite the party loyalty of the individual only in the authority of the father, the chief of the tribe and religious leader (and not society or the nation), working socialization on the tradition by strengthening both the personal loyalty and subordination, who brought up the individual to them within the family, and promote the overall framework of society within the loyalty and the distribution of satisfaction and protection system[21, p. 64].

It provides nepotisme-piston system loyalty flexibility and vitality, what was loyalty to the complex system as it exists today to take root and take hold and difficult to dislodge it not for the tradition of nepotism, cronyism and the media to ensure the protection of the individual and society and material interests, the medium in the form it takes in the family not only works on the upbringing of the individual frame socially satisfies the rule of power, but the individual trained to deal with, for example, through Mother mediate (example we have referred to earlier) Or uncle or a relative of the family, the child discovers that, despite the inability of a person unless he is able to move into the existing power system, and this is evident in the reality of living, even the simplest of individuals and least thrown on deaf ears among stakeholders and prestige after mediating relatives, friends or friends of relatives, or friends of friends, and therefore the loyalty system and its attendant needs makes it easier for individual conviction own reality and associated understandings of society, because loyalty

system ensures consistently protection and its owner feel a sense of satisfaction.

The loyalty system cripples the effectiveness of any structure dominated, so that the system in his image, compliance by the originality and obedience before autonomy, he shall judge the talent of creativity, and become the interests of the individual and has its own requirements, is the basis and not with regard to the institution or society that arises in them, and this exists in universities, schools, hospitals and societies in craft, centers etc. Where parental relationships represented in the submission are available, control, sense of superiority, inferiority, loyalty, loyalty prevails compliance.

Traditional patriarchal culture and their own systems of protection and oppression and magnanimity, obedience and shaming, hamstringing become irrationally reflect this system and the failure of socialization style in front of the modern global variables.

Patriarchy works in its traditional form and talk to make a person lost when cut off from his family and his tribe or his group, because the state can not solve the primary social structures of humanity everywhere (Ailh- Asharh- Community). But the state is considered force him to alienation and paranoia, Just as is the role of civil society, this is not a very well-respected, but the rich and those with power. In actual practice, the individual moral act only within the primary structures (the family - the clan - Community), and often does not live and does not recognize morality outside of the primary structures, even became the logos of the many stresses of this line of them: "Be a wolf does not consume the wolves."

For example, the traditional Japanese family teach their young the virtues of solidarity and obedience, that they are prerequisites to survive and continue, just as they teach the Arab family their young, but while the Japanese practice of solidarity and obedience outside the family and in the wider community, while we find in the Arab community that these two both virtues Tbkien Mnhsrtin in the primary structures (the family - the clan - Community) [19, p. 53] Similarly, the Maoism in China has influenced the transition from family loyalty to the collective loyalty, not through a radical transformation of values generated within the family, but by an alternative maintained respect and fled at the same time threads of love and respect [19, p 53], for example, it is the duty of children to their fathers, the service turned into a duty to children in community service, ideal located in the Arab community in general, and Algeria in particular is the love of the homeland above all else is the motto glorify him all individuals at all levels, but did not take hold on the ground and did not ensure that translated into workable style.

4. Conclusion

It is considered the first family social institution; responsible for socialization and social control, they are automatically Union is a result of preparations for the underlying capabilities in human nature that tend to the meeting, which is an absolute necessity for the survival of the human race and the continuation of social existence. Family plays a fundamental role in the behavior of individuals properly or incorrectly, Through behavioral models they offer to their young, patterns of behavior and interactions that take place within the family are models that positively or negatively affect the youth education, and is the most powerful social institutions of family influence on all the gains of human physical and moral.

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