

SOCIAL REPRESENTATIONS OF DREAMS - SOCIOLOGICAL STUDY-

Dr : Zohra CHOUCANE

University: Akli Mohand Oulhadj .Bouira 10000 (Algeria), Sociologie5555@gmail.com,

Received: 09 / 06/ 22 Accepted: 18 / 05 / 23 Published: 06 / 08/2023

Abstract: The sociological question arises in the researcher through the perceived tension between an event and the normal course of society. Many are bewildering and polarizing ideas of interest in the sociological field that require the researcher's skill. The researcher's skill and ingenuity is evident from his ability to move from the raw social or from the factual given sense to the epistemology of the given thing by employing the researcher to a compatible analysis model and the sociological research specificity.

This is what prompts us to ask the following question:

Are dream representations affected by social variables such as: gender, social affiliation, social milieu...

The representations of individuals are linked to society, as individuals are surprised by the system of the dominant representations of society,

Within its framework, you think and explain well their feelings, and these representations differ according to the society in which they were born, wherever they are, so each mental pattern is symbolic and related to the type of society, where its institutions and applications are.

From this, representations differ according to different societies and their historical and social structure, which is social representations that dominate the belief of individuals. It controls individuals because it is socially constructed and shared between them, and it has a point and an application goal and aims to build a common reality for a social group, so that that group is linked by the same representations.

Representations express the social belonging of individuals through their incorporation of practices, experiences, and behavioral and cognitive models. In other words, it is a form of knowledge that differs from scientific knowledge, as it is automatic and naive, and it arises in a spontaneous way and appears because of an exciting or symbol and spontaneously and not intentionally.

Based on the above, we analyzed an intended sample of 100 individuals and focused on the following themes:

- ✓ Individuals' belief in dreams according to gender.
- ✓ Individuals' belief in dreams according to age.
- ✓ Individuals believe in dreams according to the social milieu.

Based on the above, we conclude that social variables affect individuals' representations and make them believe in dreams. These variables are gender, age, and social milieu.

Keywords: dreams, representations, belief, gender, social affiliation, social milieu

I- Introduction :

The sociological question arises in the researcher through the perceived tension between an event and the normal course of society. Many are bewildering and polarizing ideas of interest in the sociological field that require the researcher's skill . The researcher's skill and ingenuity is evident from his ability to move from the raw social or from the factual given sense to the epistemology of the given thing by employing the researcher to a compatible analysis model and the sociological research specificity.

II- Methods and Materials:

Methodology and techniques: questionnaire, structured interview, participatory observation...

This sociological analytical study aims to answer the following question:

Are dream representations affected by social variables such as: gender, age, and the social milieu.

III-Review of the Literature

First, it is necessary to define the Representations:

Representations of individuals related to society "Individuals are surprised by the system of dominating representations of society.It is within its framework that they think and explain well their feelings, and these representations differ according to the society in which they were born in it, wherever they were, for every mental pattern is symbolic and related to the type of society, where its institutions and applications are (Denise, 1993) "

And from it, the representations differ according to the societies and how they are built in the historical social, as the expression of love between individuals in Algerian society is often associated with the call to eat. Here we focus on the dominance of social representations on the individual and thus "must first abandon the collection of mental processes in a single pattern, whatever the specific societies, and explain all social representations by means of a logical psychological mechanism always the same, and if it is true that there are human societies that differentiate between them because of their structure Like invertebrates different from vertebrates, comparative study of different types of collective mentalities is not at least necessary for anthropology, where anatomy and comparative psychology are not the same as in biolog " (Denise, 1993).

From it, we conclude that there is an interaction between psychological and social, as the individual builds his psychological-social self-representation through his tribal acquisitions that he gained from society through the senses and which are stored in his memory to form a harmonious knowledge system that allows the individual to adapt to the surrounding and facilitate communication with the other.

Accordingly, there are three dimensions of representation:

The first dimension: representation is the process of building an individual's reality. In this building, he forms a network for reading and understanding reality.

The second dimension: Representation is a cultural and historical product, as it is linked to various historical cultural references such as the system of values, morals, standards, sacred and profane.

The third dimension: the association of the representation with the cultural element, since the individual is represented only by what he experienced in his sociocultural environment, as it is the individual represents the cultural elements according to what is consistent with his surroundings, and from it he automatically excludes what he rejects and that ocean.

According to "Moscovici Serge", representations link the individual and society as they are "a form of special knowledge, knowledge of the shared meaning through which it clarifies the process of developing a functional and social product, as it indicates social knowledge (Serge, 2003) ."

It also "attributes a social characteristic because it is prepared and placed on the processes of change and social interaction to build and form a common science specific to a group, so it directs individual actions and decisions, and allows each party in society to control the environment in which it lives " (Pascal, 2001)

And from it, representations have a role in understanding the society and preparing the individual to integrate into it, and direct the behavior of individuals, which are formed as a result of the individual's contact with the various institutions of socialization. Therefore, for the existence of assimilation there must be several elements, the most important of which are: the cognitive aspect, and the group's participation in the assimilation. Representation should guide and direct individual behavior and aim to understand and explain reality.

"Denise Jodelet "considers that the act of acting is "a mental and intellectual process that occurs when a person is preoccupied with something. An identifiable form, built socially and jointly, that has a destination and an applied goal and aims to build a common reality for a social group". (Denise, 1993) This means that the goal may be material or moral.

"Denise Jodelet" interpreted the representations as follows:

- _ Socially adapted and divided as it is transmitted from one generation to the next.
- _ It has the goal of implementing order and guiding the behavior of individuals.
- _ Participates in building social reality.

Representations express the social affiliation of individuals by integrating practices, experiences, and behavioral and cognitive models.

In other words, it is a form of knowledge that differs from scientific knowledge. It is spontaneous and naive, and it arises spontaneously and appears because of an exciter or symbol and spontaneously unintentionally.

So for Goodlite, the concept of social representations is based on two basic processes: "The first is cognitive and the second is social, meaning that social production represents or what berger and luckeman calls the process of social construction of the truth (Denise, 1993) "

And from it, the representations are a psychological and social structure, and this is according to two directions:

The first trend: relates to everything that the individual acquires in terms of a member of society, in the words of "Edward Taylor", in terms of the values of standards, ethics, patterns and ideology ... and others.

The second direction: relates to everything that is subjective, and expresses the individual as a product of the meaning that shares its meaning with others through his experience in his social milie.

As for the types of representations, there are:

- ✓ **Individual representations:** they represent the individual and the meaning that he gives to a topic· such as representing the historian of an era.
- ✓ **Collective representations:** It denotes representations distributed and divided by a social group for an implicit concept important to the group, such as the concept set in historical writing.
- ✓ **Social representations:** which include the interaction between individuals and groups, especially in a dynamic and a process such as an evolution that represents the historian of the concept of historical writing.

As for the characteristics of social representations, they are: According to "Moscovici Serge", they can be summarized as follows:

- A- It has a goal: we do not find representations without a goal, no matter what this goal is, and this goal can be of an abstract nature such as objectivity and subjectivity, or it can be a category of persons, such as the historian, gramophone, scientist ... and the subject and the goal are always in contact with The actor is the process through which he establishes his

relationship with the goal or subject that is determined by the stimulus and the reaction." (Serge, 2003)

- B- It has a formal character: it is the most important characteristic of representations, as it is sympathetic to the semantic meaning of any conceptual structure, and as "Moscovici Serge" says: "It appears duality, and it has two separate sides like the face and back of the paper, an analog and symbolic one and we write the representations = (image / meaning) (Serge, 2003)" That is, each image has a meaning, and each meaning has an image (representation). "Moscovici Serge" confirms that representations appear in two ways, for example, two times, but separate.
- C- It has a symbolic and significant character: The behavior of individuals changes with the change in the relationship between the subject and the goal, and because the act is to remember something that is absent and return it to awareness, and that is by keeping the subject symbols that express many issues, especially abstract, and by means of recollection, but the subject tries to give it the meaning of a certain significance.
- D- It has a constructive character: The subject does not represent a series of independent and separate parts, and it is modified in advance by the law, and a physical and mechanical equilibrium occurs. It is the agent and the actor in this structure." (Serge, 2003) And these representations occur when the individual enters an external subject on the self level, he links it to its previous positions, extracts from it some properties and adds to it another, so it is not just a repetition or rumination of the subject, but rather a process of installation and mental construction.
- E- It has an independent and creative characteristic: Representation is not a simple product, but an arrangement that calls for communication an independent part of individual or group creativity." (Serge, 2003) For example, the artist performs the creative process, which is a purely intellectual process if he feels independent from the rest of the pressures of other social systems. representations have an effect on feelings of creativity and independence.
- F- -It has a social character: Representation is determined according to the environment of the society in which it develops "when we are placed at a social level exclusively to analyze the act of the self that depicts the subject, it appears that the representation always requires some social things." (Serge, 2003) The individual interacts in his society with others, and for this reason representations take on a social character in addition to the psychological character that represents his opinions and trends.

In light of the above, we conclude the following:

- Representations have a purpose, and there are no representations without a goal.
- Meaning and image together form social representation.
- It has a symbolic or semantic meaning, despite its absence in reality and its presence in the past, it is prominent in behavior by values and standards.
- It has a structural constructivist attribute
- It has an independent and creative character.
- It has a social character.

As for the functions of social representations, they can be summarized as follows:

- A- Cognitive function: It allows understanding reality, as it helps individuals to acquire knowledge and integrate it in a framework consistent with the usual cognitive activity, as it facilitates the process of social communication by defining the common frame of reference that allows the exchange process between members of society.
- B- Identity function: Representations define social identity, and allow preserving the privacy of groups, as they help individuals in their social stability, and thus collective representations present in a positive way the behavior and characteristics of that group to which the individual belongs in order to maintain a positive image for this group.

Social representations contribute to the comparison and classification processes, for example the individual opposing the fatwa of abortion that was approved by the Supreme Islamic Council in Algeria during the nineties, that is, a period of fueling terrorism that sees similar people as normal people while he sees the supporters as bloody individuals, as the representations are the distribution of an idea, a language, which is also confirmation a social site with an identity.

C- Guidance function : Representations are directed according to the desired feature of social behavior in three levels:

The first level: representations determines the appropriate pattern of relationships for the individual. He prefers individuals who share the same representations.

The second level: representations produce a system of expectations, so the individual chooses and interprets all the information related to a specific subject in order to make it identical to its representations.

The third level: the representations of the individual affect his behavior even before they are performed, they affect the interaction of the individual with others, that is, the results of his actions are decided in advance, as representations form systems for deciphering reality and its function is to direct the impression, divisions and behavior of individuals.

D- Justification function: The representations justify the behavior of individuals, or even later, that allows the behavior to be understood in different situations.

To clarify how this information is transmitted, "Moscovici Serge "explained that information and communication with its various social dimensions affect the social dynamics and affect the dynamics of social representations. These representations are transmitted through the media and communication in three dimensions, namely:

- ✓ **First:** The daily contact between individuals: The representations are prepared, distributed and divided knowledge in society. This is through the interaction of relationships between individuals, meaning that the interaction and friction between individuals allows the transfer and circulation of information, and thus the transmission of social representations.
- ✓ **Second:** Media communication: which is carried out by the means and technologies of information and communication, which is a very important means for the perpetuation of representations. "Moscovici Serge «explained that the primary effort of the speaker in the process of diffusion or the process of spreading cultural elements is very important, and it is necessary to convey representations, that is, to achieve communication this process should be based on propagation and propaganda.
- ✓ **Third:** Communication between groups: It plays an important position in the process and transmission of representations, and is considered as a synchronous sign with the various groups, it is known by it, and social representations work to adapt within groups according to the desired goal of them as well as the factors that help in their formation.

It should be noted that the concept of representations is related to the field of representation and trend: the field of representation is the organization of the content of a subject requires the existence of a visualization field, and the latter varies from one group to another, and even within the group itself, according to criteria specific to each group. As for the trend, it exists in light of a little information, and a field that is less organized. The direction of a group, for example, distinguishes it from other groups and defines its pattern, such as: a closed, tyrannical, or open group.

Accordingly, "Moscovici Serge": shows how society transforms the goal, information and event into representations, on the one hand, and on the other hand, the way in which these representations affect society.

Positioning and solidification illustrate the interdependence between psychological activity and social conditions. Most researchers emphasized the importance of these two processes in order to know the work and build social representations: Positioning the gradual displacement of the excess

meanings by embodying them ... It is also the transition to a level of observation that is neither inferred nor coded. This process (positioning) is concerned with building knowledge related to the goal of representations, that is, it is based on attributes of social thinking, and it means embodiment of what is merely.

The representations are interchangeable between perception and meaning, whereby images depict abstract concepts and give a material composition to ideas, that is, they become embodied. The representations facilitate communication by breaking down scientific concepts.

This is about representations. What is the meaning of dreams?.

"Calven Hall "is one of the most socially concerned with dreams. His idea was instrumental in criticizing psychoanalysis, especially Freud and Jung's interpretation of dreams, and he believed that their theory is based mainly on anomalous models that are not standard of dreams that their patients present in the treatment process. To illustrate the limitations of stereotyped analysis, Hall took a sample of about ten thousand dreams of ordinary individuals, and asked them to record the content of their dream subjects in forms prepared for this purpose. Focuses on the content and nature of the dream and the various emotions and effects resulting from it on the dreamer. After this, "Hall" analyzed dreams, and compared them with the various social variables of the dreamer, such as age, gender, and profession ... to arrive for the first time in the scientific field to explain what individuals dream about with the various peculiarities and social variables associated with them. The most important thing reached by "Hall" through his study is to clarify the relationship between the daily living symbols and the visible symbols in dreams, which led him to an implicit answer to the question: How is this similarity possible if there is a break between the sleeping world and the awake world ?! Hall also believes that the purpose of the dream is to disguise and camouflage is not correct, as a gun may represent the idea of a penis in a dream, but when people in their conscious life think that their penis is a weapon, which confirms the connection of dreams with conscious desire and personal interests as a whole linked to daily life.

With regard to dreams and social characteristics: "Alphonson Milan "has made clear that there is a close relationship between social and dream content. This is what he analyzed in his study of the most important social characteristics of Mexican society.

He based his study on the following aspects:

- The economic aspect: analyzing the sources of livelihood, indicating:
- The privacy of the agricultural field for the community.
- The monopoly of the means of production is in the hands of a controlling group.
- The cultural aspect: in it he analyzed the acculturation and the influence of the American society on the Mexican society.
- The family aspect: analyzing the function of the family in the individual's life and the capacity of parental authority.
- The political aspect: in it he analyzed the nature of the Abyssinian character and the way it exercises power.
- The researcher extracted a group of categories, namely:
- The first category: for the Abyssinian system, it expresses the lost paradise and the awaited dream, as the individual dreams of "Often times I find myself engaged to a beautiful and wealthy girl whose father promised me help.
- The second category: This category reflects the importance of the family and its effective role in overcoming difficulties, especially the effective role of the father.
- The third category: It clearly reflects the individual's desire to achieve his goals and objectives by others.
- The fourth category: reflects the continuous attempts of the individual that ends in failure.

Based on the above: We conclude that the Abyssinian system of Mexican society deepened the feeling of dependency and helplessness among individuals, and this is what the first and third groups embodied, where the individual looks out for easy chances of success. The second category

showed the utmost importance of the family and the father, which does not allow the individual to separate from it ." (Alfonson, 1997, p306.)

The definition of representations and dreams deals with the practical side of the study, noting that we have analyzed a sample consisting of 100 individuals who were deliberately chosen:

Table 01: Individuals belief in dreams according to gender

Belief in the dignity of dreams Gender	Yes		No		Total	
	k	%	k	%	k	%
the male	22	81.48	05	18.51	27	27
the female	62	84.93	11	15.06	73	73
Total	84	84	16	16	100	100

Most individuals believe that their dreams have come true and that what they see in dreams is a reality that they will inevitably live. This was confirmed by the trends obtained through the table, 84% believe that compared to 16% who do not believe in what dreams contain. On the one hand, on the other hand, females are more faithful to the fulfillment of their dreams, as 84.93% answered yes, compared to 81.48% of males. On the contrary, we find that 18.51% of males do not believe in the fulfillment of their dreams, and this percentage decreases among females to 15.06%.

The difference between the sexes is due to several backgrounds as "we do not give birth to girls (or boys) but rather they make us like this! What does this mean?. It means, that from their first day, children are systematically pushed into a gender role and metamorphosed into a being we call "female" Or "male". This process reduces both, but the brown person limits more than the boy in its inherent capabilities, diminishes its independence, and is oppressive in terms of reality.

The newly born girl (or boy) herself does not yet know anything about her sex problem. But those who will raise her, have a clear picture of the ideal model of a girl or boy. The daughter or son should look like this model, regardless of the price. "The difference in belief in dreams between the sexes is due to the hidden sector of gender trends. Females, for example, are linked to traditional legacies that prepare them more than males for their association with their mothers and grandmothers, the original bearers of these perceptions. " (Nafissa, 1982, p 173.)

The difference between the sexes is due to the different methods of social upbringing between the two sexes, so a girl's childhood differs from that of a boy, for example, at an early age, around the age of six and seven, according to Algerian society, "The girl begins to avoid males. The patients " (Nafissa, 1982, p 173.). This modesty prompts her to be subordinate to the man, as the girl's upbringing works to adapt her to show submission and obedience, and on this basis she is indoctrinated in the behaviors and actions specified by the cultural model of society. At a young age, the girl follows the model of women, sharing their interests and actions, and she does not have time to play with her doll, which is made of wood and cloth, to start at less than seven years by caring for the young brothers, then she sings to them the songs and promises that she learned. This explains the differentiated classification of the roles and social sites of the two sexes, and this classification has a preference for the male, and a reduction of the female that represents the traditional, traditional pattern, this pattern that translates the female position in the past, as the female was brought to life in fear of poverty or the violation of the offer by the strongest, so it becomes an insult and disgrace to her family and clan.

The value of women in Algerian society is often linked to their beauty " that the women they desire are distinguished by marvelous beauty " (Camille, 1982, p 321)

Table 02: Individuals belief in dreams according to age

Belief in the dignity of	Yes	No	Total
--------------------------	-----	----	-------

dreams	Age	k		%	
		k	%	k	%
20-40		20	57.14	15	42.85
41-60		27	79.41	07	20.58
61-80		25	80.64	06	19.35
Total		72	72	28	28

We notice through the table that 72% believe in the realization of their dreams, compared to 28% who do not, and also we see that 80.64% of the age group (61-80) believe in their dreams, as well as the age group (41-60) 79.41%, and the youth group by 57.14%, which makes us conclude that the older the age, the greater belief in dreams and their potential. Individuals with dreams by age.

This is due to the stock that the elderly gained from the compulsion of society, as "every human being has a higher I, acquired through his upbringing (in general) and his cultural and religious surroundings, as it is like a social law." (Pierre, 1977, p 245)

The elderly have an active role in building representations, storing the past and passing it on to future generations in order to activate the role of collective memory. "It is a collection of representations, group images, memories, rituals, and templates that approximate almost the modern past of a particular group, modeling it and linking it with the experiences of the present and the aspirations of the future. They share a symbolic system." (Patric, 1994, P 419.)

Dreams are the alleged return of hidden and invisible remnants that reflect the accumulation and deposition of human experiences throughout history. Therefore, we find that the elderly are the individuals who believe in the realization of dreams.

Table 03: Individuals believe in dreams according to the social milieu

Belief in the dignity of dreams	Yes		No		Total	
	k	%	k	%	k	%
Rural social milieu	32	91.42	03	08.57	35	35
Semi-urban social milieu	23	88.46	03	11.53	26	26
Urban social milieu	10	25.64	29	25.64	39	39
Total	65	65	35	35	100	100

Dreams constitute a closed and closed linguistic structure, as it is a latent, forgotten, lurking language that appears when is needed. It is a hidden underlined program awaiting implementation, and is affected by the social milieu that contains it.

As we conclude from the table that the social milieu, with all its peculiarities and characteristics, plays an important and effective role in shaping and activating belief in the realization of dreams, as we record the highest percentage in the rural social milieu at 91.42%, and this is due to the fact that the further an individual moves away from urban life, the greater his belief in the components of the world. The hidden gnostic as dreams. Whereas, a relatively lower percentage was recorded in the semi-urban social milieu, 88.46%. While we record a remarkable decrease in urban areas by 25.64%. This proves what we analyzed previously. It should be noted that the inhabitants of the urban center are people who have lived in the center for generations, unlike the inhabitants of the semi-urban center, which always pushes us not to neglect the social mobility of individuals.

Based on the above, we conclude that social variables affect individuals' representations and make them believe in dreams. These variables are: age, gender, and social milieu.

References:

- Alfonso, M. (1997, p306.). *Le rêve et le caractère social", In : Le rêve et les sociétés humaines, . Paris, : Gallimard.*
- Camille, D. L. (1982, p 321). *Le conte kabyle ,étude ethnologique* (éd. 2). Paris: , François Maspero.
- Denise, J. (1993). *Les représentations sociales* (éd. 3). Paris: P.U.F.
- Nafissa, Z. (1982, p 173.). *Enfants d'hier, l'éducation de l'enfant au milieu traditionnel algérien*. Paris: François Maspero.
- Pascal, M. (2001). *La dynamique des représentations sociales*. Grenoble: presse universitaire .
- Patric, L. b. (1994, P 419.). *L'imaginaire social, note sur un concept flou* . Cahiers internationaux de sociologie.
- Pierre, D. (1977, p 245). *Les triomphes de la psychanalyse*. Belgique: Marabout.
- Serge, M. (2003). *La psychologie sociale*. Quadrige: P.u.f.