

## *A study of some methods of parental treatment of children in the Algerian family*

### *دراسة لبعض أساليب المعاملة الوالدية للأبناء في الأسرة الجزائرية*

BAALI Moustafa<sup>1,\*</sup>

<sup>1</sup> Mohamed Boudiaf University of M'sila (Algeria)

moustafa.baali@univ-msila.dz

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#### **Abstract:**

*The methods of parental upbringing varied and varied and developed with the development of Algerian society and the development of its educational institutions. These institutions were and are still seeking to establish virtuous values in the soul of the Muslim child to avoid him slipping into the pits of deviance and the bad connotations this word carries at the level of the individual and society. It is an education that keeps the child away from bad peers and provides He has a healthy environment that makes him a behaviorally, emotionally and socially balanced individual.*

**Keywords:** Parental treatment; methods; Family, children, personality

\*Corresponding Author

## الملخص:

تعددت أساليب التربية الوالدية وتنوعت وتطورت مع تطور المجتمع الجزائري وتطور مؤسساته التعليمية. وكانت هذه المؤسسات ولا تزال تسعى إلى ترسيخ القيم الفاضلة في نفوس الطفل المسلم حتى لا ينزلق في حفر الانحراف وما تحمله هذه الكلمة من دلالات سيئة على مستوى الفرد والمجتمع. وهي تربية تبعد الطفل عن أقرانه السيئين وتوفر له بيئة صحية تجعله فرداً متوازناً سلوكياً وعاطفياً واجتماعياً.

## الكلمات المفتاحية:

المعاملة الوالدية؛ طرق؛ الأسرة والأطفال والشخصية

### - introduction:

The family is the first environment that influences an individual's personality, the emergence of his identity, and the building of himself. From it, he acquires many cultural values, ways of thinking, customs, trends, traditions, and methods of dealing and communicating with others. Much psychological, social, and educational research confirms beyond doubt that the good or bad traits that characterize a person are acquired after his birth, and as a result of his interaction with certain educational methods that he experiences within his family.

The methods of how parents treat their children and the various aspects it entails are considered to have a strong influence on them. The maturity of the children's social personality does not depend on the number of hours that the parents spend with them, but rather depends to a large extent on the type of treatment, the style of dealing, and the ways in which the parents behave with these children. Therefore, Rutter believes that the lack of secure relationships between the child and his parents makes him feel unsure and inadequate, which increases his vulnerability to pressure and helplessness (Barakat, 2000, p. 3).

Anastasi also emphasized the importance of interaction between parents and children and the reflection of this effect on the children's personality traits, and indicated that these features may continue for a long period of the individual's life, whether positive or negative (Naima, 2002, p. 9). Perhaps this is what prompted many From researchers to clarify the methods of parental upbringing, including the parental rejection method, with the aim of identifying the most important results of this method in order to reveal its relationship with some disorders.

### **1. Definition of family:**

Many researchers have defined the family with multiple definitions according to their ideological principles and cultural references:

Bogardus defined it as: "A small social group that usually consists of a father, a mother, and one or more children who exchange love and share responsibility. The family raises, directs, and controls the children to become people who behave in a social manner" (Al- Elsid, 2002, p. 26).

Burgess & Locke defined it as: "A group of people linked together by marriage, blood, selection, or adoption, forming an independent living life, sharing social life, and interacting with each other through the role of each member: husband, wife, mother and father, son and daughter." , brother and sister, and they all have their common culture" (Rashwan, 2003, p. 24).

The definition of family in Islam differs from Western definitions in several ways, the most important of which are:

- Islam does not approve of the definitions that were affected by social chaos and sexual decadence, represented by a man living with a woman in one house without a marital bond, or a man living with a man, or a woman living with a woman in one house under the name of family.
- Islam does not recognize family or kinship relationships based on adoption (Al-Sadhan, 2003, p. 38).

Hence, we find Al-Khashab defines the family as: "an inevitable union to which the dispositions and capabilities inherent in human nature tending to socialize lead. With its conditions and decrees, it is a social institution that emanates from the spontaneous life

conditions of social systems and conditions. It is also an inevitable necessity for the survival of the human race and the perpetuation of social existence. This is achieved thanks to the coming together of Two people: man and woman, and the permanent, stable union between them in a way approved by society. This is the family (Hassanein, 1994, p. 76).

Al-Khouli also defines it as: “The smallest social unit responsible for preserving the system of values that is determined by religion and educational systems, which controls the definition of desirable, required, or legitimate patterns of behavior. Among its duties is that it works to ensure the conformity of its members and absorb their tensions. Without fulfilling these requirements, the system cannot exist” (Musa, 1993, p. 135).

Al-Khouli also distinguishes between the terms marriage and family. So that it becomes clear that we tend to use them at the same time to refer to the same thing, but in fact they are not the same thing. Marriage is an organized mating between a man and a woman, while the meaning of family combines marriage and procreation. Family also refers to a group of statuses and roles acquired through... Marriage and childbearing. Thus, we find that it is common to consider marriage as a preliminary condition for the establishment of a family and to consider it as a product of marital interaction (Al- Elsid, 2002, p. 27).

From the previous definitions, the researcher deduces a set of characteristics that characterize family life, which are:

- It is a legal connection between a man and a woman through marriage.
- In which the spouses exercise their reproductive role in society.
- It is a connection between parents and their children through blood ties, and they interact in relation to their social roles.

She and her children have one common culture.

- It maintains religious, educational and social values and morals by absorbing those values by its members.

## **2. Importance of family:**

The family is a social unit that a person has been linked to since his childhood, in which he is born and grows (Ahmed, 1992, p. 79), and it is the best environment for raising and forming a child. The bond between parents and the child is the strongest between him and any other group. Likewise, his upbringing with his parents was good. A means of refining his emotions and conscience and shaping his character.

The children learn from the family language, religion, and some values and trends, and are credited with learning the rules of literature and morals (Awashriya, 2005, p. 112), and it is she who raises in him social awareness and the meaning of responsibility, and from her he takes the principles of social behavior (Mohamed Mohamed Bayoumi, 2000, p. 13). ), in which life processes are formed such as love, hate, jealousy, altruism, cooperation, competition, tyranny, subservience, respect for individual or collective property, savings, and extravagance (Al-Yassin, 1981, p. 17), and this is done using many psychological processes such as imitation, embodiment, and normalization and despite the scholarly consensus on the importance of the family in raising a child, we find them keen to highlight the importance of parents in general and the mother in particular in this area. It is known that the parents represent the first direct force in upbringing that exerts its influence on the child from his birth, and the influence of this force remains until a late stage of life, and may even continue throughout the child's life, although this influence undergoes a lot of modification and change as a result of the multiplicity of influences each time. As the child grows older (Hamshari, 2003, p. 331), the mother is the first school of social upbringing, she is the primary caretaker of all his needs and desires, she is the one who gives him love, security and reassurance, and she is the center around which his emotions revolve. It is worth noting that the feeling of love and security is one of the basic needs of the child from his first day (Ahmed, 1999, p. 15), and Birsell's research confirms that the child's relationship with his parents develops from his complete dependence on his mother at the beginning of his life to his relative independence from her, so the presence of the father was important. In a place, as it contributes to the child's independence from the mother, it is also a major source of pressure on the child to modify his early love relationships with his mother, and it is also seen as an important source for expanding the child's horizons and transferring a sense of social order to him (Hamshari, 2003, p. 331). Here, the parents are the people who have the most influence on the child, and Muhammad Qutb commented on this by saying: "The home, school, and society are

the basic pillars of education, but the home is the first influence and is the strongest of all of these pillars, because it receives the child from the beginning of his stages and sows his seeds in him, and because the time he spends The child spends more time at home than in any other place, because the parents are the people who have the most influence on the child” (Shantout, 1995, p. 6).

### 3. Parenting methods:

Many researchers have defined parental upbringing methods with multiple definitions, and they have also called them many terms such as parental upbringing methods, parental trends in upbringing, and parental treatment methods, which are synonyms that scholars and researchers have used to denote the same concept (Al-Moumani, 2006, p. 134).

Murray and Newcomb defined it as: “a product of the prevailing culture in society, where parents are considered the educational foundation of society through the various styles and patterns of behavior they instill in their children, in addition to what other various social institutions do, but it is to confirm the role of the family.” And crystallize it” (Khoj, 2002, p. 26).

Muhammad Bayoumi Hassan defined it as: “The educational methods that parents follow to give their children independence, values, the ability to achieve, and control behavior, and the methods of emotional expression that parents follow towards their children, and the methods of punishing them and curbing their aggression and the extent of their concern for them.” (Hassan, 2000, p. 162).

Hoda Qenawi defined it as: “the procedures followed by parents in normalizing and socializing their children, that is, transforming them from mere biological beings into social beings” (Naima, 2002, p. 31).

Abdullah Al-Sayyid Askar defined it as: “The extent to which the child perceives the treatment from his parents within the framework of socialization, in the direction of acceptance, which is represented by the child’s perception of warmth, love, and attention, verbally or non-verbally, or in the direction of rejection, which is represented by the child’s awareness of the parents’ aggression, anger toward him, and their resentment.” From him, and rejected him in an unlimited and mysterious way” (Barakat, 2000, p. 17).

We note from the previous definitions that they dealt with parental upbringing from two different points of view. Some of them view it as general methods used by parents in their dealings with children, and some view it from the perspective of children's perceptions of what their treatment of parents is like. However, the content is the same, which is that parental upbringing expresses different ways of dealing. Which parents follow in treating their children during the process of socialization, and the children's awareness of this treatment is the important factor. We also note that Askar's definition limited this treatment to two basic dimensions, one of which is positive, which is acceptance, and the other is negative, which is rejection. We also note that parental upbringing is not left to the creativity of the parents, but rather It is considered part of the prevailing culture in society (Naima, 2002, p. 32), and this is what made the methods of parental upbringing diverse, difficult and complex.

This complexity and diversity in educational practices led researchers to study them in their various dimensions with the aim of identifying these dimensions, and among the first attempts that focused on this aspect were those carried out by Baldwin, Kalthorn, and Brass (A.L. Beldwin.J. Kalthorn.Breese) in 1945 on 124 families with the aim of identifying Methods of parental upbringing of children. They concluded that there are three methods that represent the various parental practices, which are identified in each of democracy, acceptance, and pampering, used by parents during their dealings with their children (Jaber, 1998, p. 38). Young also concluded in His study in 1957 reached somewhat similar dimensions to the study carried out by Baldwin, with their difference only in the dimension of independence versus the dimension of pampering (Farshani, 1998, p. 37), as revealed from research conducted by E.S. Shafer in 1965 in order to come up with a conceptual framework for treatment. Parenting has three dimensions:

- Acceptance versus rejection.
- Psychological independence versus psychological control.
- Tight control versus loose control.

In the same year, researcher M. Siegelman also found three patterns:

Love - strictness in demands - punishment, and it is noted that the first two factors for both Shevar and Siegelman are similar in their content (Jaber, 1998, p. 38).

In the field of defining these methods at the Arab level, there are several studies, including the study of Muhammad Ammar Ismail and Rushdi Nam Mansour in 1959, where they reached a number of methods of parental upbringing, namely: tyranny, overprotection, neglect, cruelty, oscillation, incitement of psychological pain, discrimination in treatment, Either way, Abdel Halim Mahmoud Al-Sayed conducted a study under the title “The Family and Children’s Creativity” in 1980. Through it, he tried to find out the nature of the relationship between parental treatment as perceived by children and the creativity abilities of a sample of 360 students studying in the second year of secondary school, and through his application of the Shevar scale in the Egyptian environment. He came up with the following methods:

Acceptance versus rejection, aggressive control, coercion, indoctrination of anxiety and guilt, non-coercion and independence (Elsid, 1980, pp. 170-171).

We point out here that these studies were based on the son’s awareness of the way his parents treat him, that is, the opinion that he carries in his mind and perceives in his feelings, and his behavior is shaped by the general nature of his father and mother’s treatment of him .

Below we discuss some of the methods of parental upbringing used with children:

#### **A- Authoritarianism / Cruelty:**

The trend of tyranny is to impose the opinion of the parents on the children, and this includes stopping his spontaneous desires or preventing him from performing a certain behavior to achieve his desires, even if they are legitimate, as well as using corporal punishment or the threat of it, which harms psychological health. For the child and pushes him to adopt abnormal behavioral methods (Khalil, 2000, p. 74).

In light of this trend, children grow up with an introverted personality, withdrawn from the arena of social life, unsure of themselves, and hating parental authority. This feeling may extend to opposition to external authority in society, and he himself may adopt an approach of strictness and severity in his future life through the process of embodying a personality. One or both parents (Al-Issawi, 2000, p. 182).



**B- Overprotection:**

It means the parents' keenness to protect the child from any expected danger, and to carry out on his behalf the tasks and duties that he can perform (Al-Dahri, Al-Obaidi, 1999, p. 176), or it is the parents' attempt to fulfill all the child's desires as he likes and desires in a way that has a kind of excess and exaggeration, even if it conflicts with social values and standards, while carrying out all the work on his behalf without burdening him with any responsibilities.

This type of treatment may overlap with authoritarianism, and what distinguishes between them is the children's acceptance of the interventionist position. Parents, if they are not satisfied with her, this is considered bullying.

This method of dealing generates a dependent personality that accepts frustration, failure, and withdrawal, and refuses ambition and setting out to establish intimate relationships with others (Kantar, 1992, p. 160). It also rejects responsibility as a result of a lack of confidence in abilities, and such things.

The personality is often extremely sensitive to criticism (Tawinat, 1995, p. 23), and Levy believes that children who have been exposed to overprotection are more deviant and frequent psychiatric clinics (Farshani, 1998, p. 45).

**C- Discrimination:**

It includes preference, favoritism, bias, dishonesty, and equality between children in the care, care, and attention directed to them because of gender, age, color, disease, or any other reason, so that the parents show greater love for the child.

Young or old, or preferring sons over girls or vice versa, or giving one of the sons more material or moral privileges than the rest of his brothers (Zaidan, 1983, p. 215).

In terms of gender, for example, we find that some families treat the son completely differently from the treatment of the daughter, which creates vanity in the sons, arouses the anger of the daughters, and develops a jealousy in them that is suppressed and whose symptoms appear in other forms in the future, such as hatred of men in general and lack of trust in them.

This trend then results in a selfish, spiteful personality who is accustomed to taking without giving, who likes to seize everything for herself even at the expense of others (Qenawi, 1988, p. 96).

#### **D- Hesitation:**

This trend is represented by the son's awareness that his parents do not settle on fixed behavior or consistent rules in his care, so they do not treat him the same way in similar situations. Rather, there is fluctuation that may reach the point of contradiction in their positions. so that we find them fluctuating without interruption. Between gentleness and harshness for the same reason, and between rejection and acceptance of the same matter (Shehimi, 1994, p. 109), and an example of fluctuation is what Nowils found that some mothers punish the son severely if he directs his aggressive behavior towards any of the contents of the house, while They will be lenient with him if he directs him to his brothers (Intisar, 2004, p. 56).

This trend often results in a volatile, dualistic, and divided personality that perceives upbringing as if it were a matter of temperament, and also finds before it a disturbed social and emotional model to imitate (Zaghina, 1997, p. 45). Therefore, the son who suffered from fluctuations in his treatment becomes unstable in his behavior. For example, he may be stingy in his family and always grimace, but he is generous with his friends.

#### **E- Acceptance**

It is represented by the parents' acceptance of the son for himself, by accepting his gender, body, and mental capabilities in a way that emphasizes his importance and the desire for his existence.

It also appears in paying attention to his virtues more than his mistakes, trying to understand his problems and concerns, enjoying working and going out with him, and making him feel a deep sense of friendliness and friendship (Zaghina, 1997, p. 32).

Parental acceptance is considered one of the normal methods of parental upbringing and has a significant impact on the personality of children. It makes them more accepting of themselves and others (Khalil, 2000, p. 75), and better in their lives as adults. A team of scientists followed nearly two thousand studies of 400 children in kindergarten, and among the 94 men and women they were able to find, they found some telling examples. It turned out that those who had parents who were characterized by acceptance, warmth,

and compassion tended to fare better in their lives. As adults, they had successful marriages, formed stable families, enjoyed their work and fostered close friendships, and the study reported that they showed a good psychological state and felt energetic and satisfied with themselves and their lives.

**F- Strictness:**

It consists of giving children a reasonable amount of freedom and responsibilities while teaching them that freedom is matched by obligation, and rights are matched by duties, and that there is reward and punishment while not being lenient or lenient with them when they commit any violations. This trend is also called Control, as the parents are concerned with letting the son know what actions are permissible and what are forbidden, through their belief in a number of rules that require punishment for those who violate them in order to modify behavior (Zaghina, 1997, p. 36). Some researchers here point out that the fathers of this The tendency is to exercise control in a family atmosphere characterized by the heat of emotion and a relationship based on acceptance

**G- Role model:**

Role models are one of the most important and most widely used methods of raising a son. It means having a behavioral model that the son imitates and imitates. This model may have been seen or heard about (Ramadan, 2005, p. 101).

Role models have an important role in upbringing, especially during childhood, as the child tends to imitate his peers who are the same age as him. Muslim educators have recognized this tendency, and Ibn Sina says about it: "A boy should have young boys with him in his study, whose manners are good and whose habits are pleasing." The boy is indoctrinated from the boy, and he takes from him and is familiar with him" (Al-Anani, 2001, p. 142). The child also tends to notice the adults around him, so he imitates them and imitates them in their actions and behavior. Therefore, the role model must be good, and the Holy Prophet says about this. Whoever says to a boy, 'Come here,' and then does not give it to him, it is a lie."

**H- Rejection:**

This trend is represented by the son's awareness that he is not wanted by his parents. They are very critical of him, do not show feelings of affection and love towards him, do not care about his feelings, and do not give weight to his desires. Rejection by parents threatens normal feelings of security and destroys self-esteem, which is one of the basic characteristics of the personality. The reaction may be indirect, such as involuntary urination and nail biting... As one grows up, anti-social behavior, aggression, cruelty, lying, and theft may become common.

**- Conclusion:**

It is clear from the above that there are different methods followed by parents in dealing with their children, which leave different effects on their personalities and differences in their personality types and shape their behavior in the future. Parents are an essential focus in the process of socializing children, through the methods of treatment they adopt in raising the child, guiding him, and giving him acceptable social behaviors.

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