

Educational Practice in Socialization Institutions:

Dynamics of Integration and Conflict

الممارسة التربوية في مؤسسات التنشئة الاجتماعية: ديناميات التكامل والصراع

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Abstract:

This study aims to understand the dynamics of integration and conflict within socialization institutions namely, the family, school, and mosque. The study adopted a qualitative methodology, relying on observation and semi-structured interviews conducted with 42 educational actors selected through purposive sampling, with the aim of exploring their representations and perceptions in light of social transformations. The findings revealed a noticeable decline in the role of educational institutions as a result of globalization and the spread of consumerist cultural patterns, particularly among adolescents. The study also shows a growing phenomenon of distrust and weakened adherence to social norms, which profoundly affects educational practices. These findings highlight the need to develop educational strategies that promote institutional cooperation and unify efforts to address emerging challenges.

Keywords: Educational practices; Social institutions; Integration; Conflict; Social norms.

ملخص

تهدف هذه الدراسة إلى فهم ديناميات التكامل والصراع في مؤسسات التنشئة الاجتماعية الأسرة، المدرسة، والمسجد. وقد اعتمدت الدراسة على المنهج الكيفي، بالاستناد إلى أداة الملاحظة والمقابلة شبه موجهة، أُجريت مع 42 فاعلا تربويا تم اختيارهم وفقا للعينة القصصية بهدف استكشاف تمثلاتهم وتصوراتهم في ظل التحولات الاجتماعية. وأظهرت النتائج تراجع ملحوظا في دور المؤسسات التربوية نتيجة تأثير العولمة وانتشار أنماط ثقافية استهلاكية، لا سيما بين فئة المراهقين، كما تُظهر الدراسة تنامي ظاهرة انعدام الثقة وضعف الالتزام بالمعايير الاجتماعية، وهو ما ينعكس بشكل عميق على الممارسات التربوية. هذه النتائج تحث على ضرورة تطوير استراتيجيات تربوية تعزز التعاون بين المؤسسات وتوحد الجهود لمواجهة التحديات المستجدة.

الكلمات المفتاحية: الممارسات التربوية؛ المؤسسات الاجتماعية؛ التكامل؛ الصراع؛ المعايير الاجتماعية.

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1. Introduction

Education is a fundamental pillar of any civilizational project, as the reality of any society reflects the level of education prevailing within it. The development of any society depends on the methods employed in preparing future generations both educationally and morally. Societies strive for

renewal and progress while adapting to the changes of the modern era to ensure their continuity and flexibility in facing challenges.

Like other societies, Algerian society constantly seeks to maintain its stability and balance by integrating individuals into its cultural normative framework through education. This process is the result of efforts by various social institutions, both formal and informal, which are entrusted with the responsibility of educating individuals and instilling in them values, norms, and ideologies that safeguard the society's survival and development. Among these institutions, the family, school, and Mosque organizations play the most significant roles.

However, the field of education remains a battleground for various conflicts due to the profound changes that have affected the social fabric of Algerian society.

The social and economic transformations that Algeria has witnessed have left their mark on the social system and cultural values. Traditional institutions are no longer the sole actors in the educational process, as they now face competition from modern institutions that contribute to shaping the cultural patterns of individuals and may even alter them.

This study, situated within the socio-educational field, aims to investigate the role of these social institutions in preserving cultural values and social norms that ensure the balance and continuity of Algerian society. Among the foundational studies that informed this fieldwork is Messai's (2015) research titled "Educational Practices and Strategies in Algerian Families," which aimed to explore the nature of the educational relationship between the family and school. Similarly, Oumhani's (2020) study on "Educational Practices and Children's Identity in Algerian Families" addressed how children's cultural models are shaped through family and broader social interactions. Unlike these earlier works, the present study introduces new dimensions by incorporating the role of the mosque as a moral and educational institution and by emphasizing the ethical aspect of educational practices. These additions provided a broader analytical lens and led to the formulation of our central research question:

To what extent do socialization institutions contribute to the production, reproduction, and preservation of moral values?

➤ Research Hypotheses

1.The variation in adherence to general social norms among some educational actors within socialization institutions may lead to a loss of the ability to reproduce and preserve moral values.

2.The representations and goals of educational actors regarding education and its significance differ, resulting in variations in educational practices within socialization institutions-some of which align with current developments and emerging change

➤ Study Objectives

This study aims to focus on the practices of educational actors and the extent of their adherence to social norms and standards.

It also seeks to examine the impact of these practices on the transmission of moral and cultural values to younger generations within socialization institutions and society at large, particularly in light of socio-cultural transformations.

2- Methodology of the Study

Based on the nature of the study, which dictates the choice of methodology, our study necessitated the use of a qualitative approach. This methodology relies on understanding the meanings and implications provided by the field procedures of the phenomenon under investigation.

2.1. Qualitative Research:

The term "qualitative research" refers to methodologies that generate descriptive data based on individuals' spoken or written words and observed behaviors. It is a research approach that involves collecting, analyzing, and interpreting texts to uncover meaningful patterns that describe a particular social phenomenon. (Ahijj,H & Fezza,D,2019 ,35) In this context, Charlene and Patricia Yifi, in their book *The Practice of Qualitative Research*, state that "qualitative research is concerned with understanding social meaning." (El-Gohary,M, 2011, 49)

The qualitative approach is characterized by studying the daily lives of individuals, such as professional life, family life, peer interactions, organizations, or diverse cultural and social differences like race, class, gender, and social inequality. (Robert, 2016).

Accordingly, greater emphasis is placed on identifying and interpreting the meanings of the collected statements or the observed behaviors. Direct observation is considered one of the most important tools upon which the researcher relies to collect data and information relevant to the study (Bouzidi, 2022)

Therefore, we adopted the qualitative approach because it focuses on the social contexts of individuals and seeks to comprehensively study social life, rather than limiting itself to specific aspects of it.

2.2. Study Sample:

Raymond Quivy emphasizes that "the role of sociologists in studying social structures, whether they are entire societies or institutions and organizations within them as parts of the whole, is fundamental. In his book *Manual de Recherche en Sciences Sociales*, Quivy clarifies that general practices are of primary importance to the researcher. Social relationship systems within these structures help to understand the nature of these systems, how they operate, and how they change.

In this type of research, the most critical information can only be obtained from elements representing the whole. As a result, researchers often select a segment of the whole, even if the study focuses on a specific institution or organization. (Luc Van, 2011).

Based on this, we relied on a maximum variation sample, a type of purposeful sampling (Judgement or Purposive Sampling), where participants are selected personally by the researcher. (Ozta, A, 2011)

The sample consisted of a group of educational actors drawn from different socialization institutions and included a total of 42 participants. The sample comprised 20 parents (6 fathers and 14 mothers), 17 middle school teachers (7 male teachers and 11 female teachers), in addition to 5 mosque imams who also serve as Qur'an instructors.

2.3. Data Collection Tools

Field study tools or techniques are mechanisms that enable researchers to gather the information needed to achieve the objectives of their research. These tools vary between quantitative and qualitative approaches. In this study, we relied on interviews as the primary tool and observation as a supporting tool.

2.3.1. Interview.

In qualitative research, interviews are often the primary source for collecting the qualitative information needed to understand the study's subject. Interviews are one of the most widely used tools in sociological research due to the detailed information they provide about the study topic.

An interview is defined "a tool primarily used in qualitative research, focusing on respondents' ways of thinking, perspectives, representations, and descriptions of their social practices. (Amélie, D, 2016) Therefore, interviews are one of the most critical tools employed by researchers in qualitative studies. They aim to identify and understand social phenomena by focusing on respondents' perspectives, practices, and representations. This method helps researchers comprehend complex results and concepts that cannot be accessed through quantitative approaches.

semi-structured interview: This study relied on semi-structured interviews, as they are the most suitable for obtaining in-depth information, while allowing the addition of new questions and verifying the accuracy of the respondents' answers. Care was taken to formulate questions that were very similar across the actors, despite the differences in their respective institutions.

Regarding the interview questions, the interview guide was designed based on four main sections: The first section addressed the personal data of the respondents to provide a clear background on their socio-cultural characteristics.

The second section was related to educational follow-up and included six main questions in addition to follow-up questions. These questions focused on topics such as academic monitoring, encouragement, homework, and private tutoring.

The third section was dedicated to examining educational authority and its variations within socialization institutions. Its aim was to highlight the extent to which educational actors comply with social values and rules through their commitment to responsibility and ethical oversight in their daily practices. This section included five main questions along with follow-up questions to ensure more precise results, and its topics revolved around how authority is exercised, social relationships, and the alignment of practices among actors.

The fourth and final section included four main questions in addition to follow-up questions, focusing on the challenges faced by educational actors as well as children, especially in light of current social transformations and developments. The questions centered on the use of smartphones by actors and children, the changing values, and the spread of a consumer-oriented cultural pattern.

The interview guide was carefully designed to ensure the collection of comprehensive and accurate data, contributing to the analysis of the findings in accordance with the social reality and relevant sociological theories.

2.3.2. Observation

Observation is defined as "**an important method for collecting data, used by researchers to obtain the required information relevant to the study topic**" (Bekhouch, 2019)

Through observation, researchers collect information that contributes to analyzing the sociological meanings and implications related to the study variables.

Through the observation technique, we aim to identify a set of indicators that effectively contribute to analyzing aspects that interviews may not fully reveal, such as family interactions, children's use of smartphones, and the degree of institutional control regarding the assumption of responsibility and adherence to ethical standards, including mutual respect among actors and the regulation of freedom within institutions. These indicators help provide a clearer and more comprehensive picture of the daily practices and behaviors of the actors, thereby enhancing the accuracy of result interpretation and analysis.

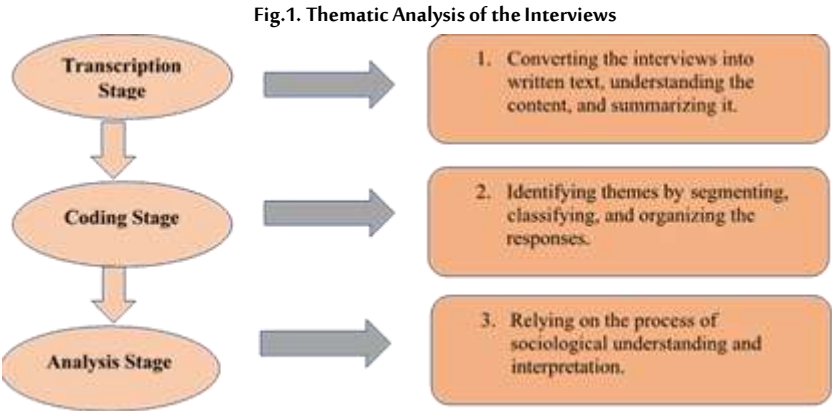
2.3.3. Thematic Analysis of the Interviews

To accomplish the fieldwork component and reach the study's findings, the researcher adopted a set of systematic scientific procedures to analyze the field data. Given that the study is based on a qualitative approach relying on interviews and observation, thematic analysis was employed as the most appropriate tool for processing and interpreting the interview data.

1.Transcription Stage: In this stage, we converted the audio interviews and field notes into written texts.

2.Coding Stage: In this stage, we classified the responses according to each institution, grouped them under specific codes, and identified the themes that corresponded to these codes.

3.Analysis Stage: In this stage, the researcher conducted the interview analysis with the aim of capturing the multiple meanings and interpretations, starting from surface-level meanings to deeper ones, while linking them to the social and sociological context of the study.



Source: Prepared by the researcher, Ouafia Baz (2025)

3- Results:

1. The level of a family’s cultural capital directly affects educational monitoring and inter-institutional integration, a high level of cultural capital enhances cooperation and educational relationships, while a low level leads to tension in these relationships and the emergence of educational conflicts.

2. Socio-cultural transformations have diminished the capacity and authority of certain educational actors to reproduce and preserve moral values among younger generations. This reflects a state of moral anomie observable both within social institutions and in society at large.

3. Several factors contribute to the declining influence of institutions, the most significant being the global orientation of educational practices towards a consumerist cultural model. This trend is especially pronounced among adolescents, coupled with a loss of trust among some individuals and a lack of commitment to social norms and standards. These factors influence the perceptions and orientations of educational actors, particularly in urban areas

4- discussion

The aim of selecting and identifying these themes is to present the findings derived from analyzing the data collected during the study. The results will be systematically presented in

alignment with the research objectives and questions, with a focus on providing scientific interpretation and analysis in light of the theoretical framework and the social context of the study.

Accordingly, the findings were organized into three main topics reflecting the varying patterns of educational practices within social institutions and their impacts. The first topic examines differences in educational monitoring across socialization institutions, the second topic addresses variations in educational authority, and the third topic focuses on the implications of virtual reality on children's upbringing and its influence on their development. The following section provides a detailed presentation of the first topic.

4.1. Differences in Educational Monitoring within Social Institutions

The results indicated that families endowed with a high level of cultural capital and educational attainment tend to demonstrate effective educational monitoring, which yields positive outcomes.

In this category, there is noticeable interaction and cooperation between parents and teachers in the interest of the child. It is also observed that parental monitoring is primarily undertaken by the mother, while the father contributes by providing support and assistance. In this regard, one parent stated: On ordinary days, I honestly do not get involved; the mother usually takes care of the homework. However, during examination periods, monitoring and supervision are carried out by both parents, and teachers are also fulfilling their role effectively and inform us of any shortcomings.

These findings align with Messai Rachid's study (2015), which highlighted the central role of cultural capital in promoting parental involvement and positive relationships with teachers. Families with higher cultural capital are better able to engage with schools and support their children's academic success. However, many families perceive that some teachers evaluate students more on their social backgrounds than on their individual abilities, a view expressed by several mothers.

This statement indicated that some students are classified and distributed based on their performance and excellence within the classroom. However, in reality, this classification in schools may reflect students' social backgrounds. This situation highlights the disparities between low-performing and high-performing students. This finding is consistent with the results of Messai's study on academic achievement and success, and its relationship with social origin. Moreover, it aligns with Pierre Bourdieu's framework on social inequality and differentiation. Bourdieu suggests that significant differences in educational practices and performance can arise between students from upper-class backgrounds and those from other classes. This disparity can lead to conflict and tension between students and teachers from diverse cultural backgrounds, as working-class students

often struggle to understand and assimilate school language and norms, widening the educational gap.

Moreover, educational practices outside formal schools, such as private tutoring, also shape learning outcomes and create new challenges.

Although private tutoring has come to be regarded as an educational necessity, especially in light of recent educational reforms, Qur'anic teachers perceive it as a problem, as they believe it has contributed to hindering Qur'anic education, particularly during the evening period. Instead of attending mosques to memorize the Qur'an, students increasingly turn to private institutions to receive academic support. This situation highlights a form of contradiction in educational practices which, although unintended, disrupts the balance of one of the educational dimensions within society.

Bourdieu's theory of "Reproduction" posits that a family's cultural capital is a key determinant of a student's educational trajectory. School culture is essentially the culture of the dominant class, representing its material, symbolic, and objective interests through curricula. These are taught to students from various social classes, allowing the educational system to reproduce and legitimize social structures. The symbolic power of the educational system legitimizes social relations in a way that obscures cultural arbitrariness and coercion. (Rene, L,2022)

On another level, the interview results reveal that most, if not all, teachers believe the new strategies implemented in recurring educational reforms have significantly altered the educational process to align with global educational systems. Despite these efforts, the reforms have not achieved their intended goals. One major reason is the focus on the "Competency-Based Approach," which places the student at the center of the educational process while relegating the teacher to a guiding role.

Additionally, some parents have shifted their focus away from their children's education. Mothers, in particular, face contemporary challenges that have opened new horizons aligned with their personal aspirations. Field observations revealed a relative independence among some mothers in their responsibility for their children's education. Many prioritize their own needs over their children's, as evidenced by excessive use of smartphones and social media, leaving little time for academic monitoring. Cultural norms in some areas further exacerbate this issue, prioritizing social events and appearance over assisting with homework or understanding lessons. This responsibility often falls to private tutors or supplementary lessons. Consequently, the responsibility for ensuring academic progress often shifts to private tutors or supplementary lessons.

With regard to private tutoring, the interview findings indicated that it has become a quasi-compulsory option for a considerable number of families, both economically well-off and low-income. Families with sufficient economic resources do not hesitate to provide this form of

educational support to their children in order to ensure the attainment of the desired academic level. Conversely, some low-income families resort to reorganizing their household budgets and reducing daily expenditures to enable their children to benefit from private tutoring, particularly in scientific subjects that are perceived as more challenging. This tendency is attributed, on the one hand, to the low academic achievement of some students, and on the other hand, to the limited educational level of parents, which reduces their ability to provide pedagogical support within the family environment. In this context, one of the respondents stated that "private tutoring is no longer a marginal practice, but has become a compensatory mechanism used to address the shortcomings of the formal education system."

4.2. Variations in Educational Authority across Social Institutions

The theme of "Educational Authority in Social Institutions" is one of the most significant socio-educational topics, studied by sociologists such as Émile Durkheim and Pierre Bourdieu. This topic was chosen based on participants' responses, which highlighted connections between educational authority, responsibility in monitoring, and adherence to moral standards, ensuring educational practices align with social norms.

Findings indicated that practices related to authority, supervision, and moral guidelines are critical, as participants emphasized the importance of "education before instruction." However, educational practices often conflict across social institutions due to varying adherence to shared societal norms, particularly between families, schools, and mosques.

Interviews revealed that the level of oversight, adherence to ethical standards, and the effectiveness of educational authority vary among actors within the same institution and across different institutions. After multiple readings and analyses, these variations were attributed to several categories:

a) Effective Authority Practices

Educational actors who adhere to social norms perform their roles effectively. They follow moral guidelines in daily interactions, fostering alignment among actors and positively influencing children's upbringing and values.

There is a category of families that establishes guidelines to enable family members to interact effectively with one another. These guidelines include, for example, setting bedtimes or times for playing with friends and ensuring the performance of prayers. Additionally, the respondents' answers indicate that children's behaviors are monitored and regulated through the internal rules of the school and the mosque. This type of mutual commitment in child-rearing is primarily shaped according to socially and ethically accepted norms.

b) Tradition-Based Authority Practices

Authority practices in rural areas often reproduce behaviors that align with the social structure and cultural model. These practices emphasize traditional values, which are perpetuated through specific educational practices.

Analysis of the respondents' answers showed that the region has an agricultural nature, focusing on farming and livestock rearing, and that upbringing differs according to gender. Boys have greater opportunities to accompany their father and learn work and leadership skills at an early age, while girls learn household duties and prepare for marriage at an early age. The man is seen as the head of the family, and the imam of the mosque is also responsible for the neighborhood and holds symbolic authority. Academic education is considered supplementary, whereas memorizing the Qur'an is viewed as necessary and obligatory. Accordingly, authority here is linked to the clan, and it imposes itself on the community, relying on customs and traditions. (Barani, k, 2024)

c) Challenges in Authority Practices

Some educational actors face difficulties enforcing moral guidelines and supervision due to divergent adherence to social norms. Additionally, some children challenge their parents' authority at home, a behavior that extends to other educational institutions.

The results of the interview analysis revealed difficulties for some parents in managing and asserting authority, which may be attributed to the current attitudes of children, who tend to impose their opinions on their parents. This is among the factors leading to weakened parental authority. Additionally, statements from some teachers indicate that certain schools suffer from a lack of supervision and ethical discipline at the administrative level, making it difficult for teachers to enforce control on their own. Meanwhile, Quran teachers believe that what occurs within the family inevitably reflects on the school and the mosque, and that upbringing today is more challenging and is the responsibility of everyone.

d) Corrupt or Lax Authority Practices

Certain actors exercise authority in an authoritarian manner, driven by personal interests, whether within schools or other institutions. Their hidden agendas manifest as symbolic violence, contradicting shared social values and norms.

The responses of some parents indicated that certain fathers lack an appropriate educational approach with their children and spouses. Neglect, indifference, permissiveness, and the use of authoritarian or arbitrary parental authority weaken family bonds and negatively affect the upbringing of children. Some teachers also pointed out that current regulations tend to emphasize the psychological aspect of students over the pedagogical one, which some students exploit to challenge teachers' authority through disrespect and disruptive behavior in the classroom. Moreover, some parents and teachers believe that authority in certain schools has become arbitrary, with

principals occasionally using their position and power for personal interests and relationships, without regard for ethical guidelines. Such contradictory practices often lead to conflicts among educational actors.

This perspective highlights how cultural and structural factors contribute to conflicts and disorder among educational actors within a single institution, such as schools, or across multiple institutions. According to Durkheim, a lack of clear and consistent norms and rules within institutions, whether in families or other socialization entities, contributes to educational anomie. The absence of alignment among actors' practices with shared societal values is particularly evident amidst socio-cultural transformations. moral obligations within every educational institution.

In the same context, Bourdieu states: "Authority is not something located in one place but is rather a system of interwoven relationships. It is a concealed and disguised force enabled by the complicity of cultural structures represented in perceptions and values, as well as ignorance." (Lakous, 2016)

During the interviews, we observed that in some families, children used smartphones without parental supervision. We also noticed some children going out into the streets after sunset without permission, and the same was observed in one school, where we saw some students escaping from the school premises. This can be attributed to the inability of certain educational actors to control the children and enforce discipline.

4.3. Implications of Virtual Reality on Children's Upbringing

After reviewing the responses and analyzing the meanings and implications conveyed by the participants, it becomes evident that education in contemporary Algerian society is facing a crisis. This crisis begins with the family, which is considered the primary unit responsible for raising children in accordance with societal norms, and extends to other social institutions such as schools and mosques. This situation calls for a deeper understanding of the impact of virtual reality on society in general, on youth practices, and on the perceptions of educational actors—including parents, teachers, and mosque imams (Quran instructors)—regarding the current state of education. This convergence of findings suggests that the current educational crisis reflects deeper cultural transformations. These findings are consistent with the results of the study conducted by the researcher Nabila Om Hani (2020), which confirm that the practices of some children today no longer conform to the original cultural model.

The following are the main points we were able to extract from the interviews:

a) Impact of Technology

Excessive reliance on smartphones and social media has created significant challenges for parents, particularly mothers, who struggle to manage their children's behaviors. This overuse of technology negatively impacts children's physical health, academic performance, and moral upbringing.

b) Value Conflicts

Exposure to virtual spaces has led to a decline in moral values, as children adopt behaviors that contradict Islamic ethics and cultural norms. This includes wearing inappropriate clothing, which reflects the influence of Western culture, and raises concerns among teachers as well as imams regarding parental supervision and responsibility.

c) Rise of Violence

Overexposure to violent video games and media content has contributed to the normalization of aggressive behavior among students. Teachers reported an alarming increase in acts of violence within schools, including physical altercations and vandalism, which reflect a broader ethical crisis in educational institutions.

Field observations revealed the frequent use of smartphones by children and even their parents, along with limited dialogue and interaction among them. This may pose a significant challenge, particularly for mothers, who often find themselves in ongoing confrontations with their children. These observations are consistent with parents' expressions of concern about their children's attachment to smartphones. Such attachment may have negative implications for children's academic performance and psychological well-being, as several studies indicate that intensive exposure to the digital environment increases levels of stress and anxiety, as well as the emergence of behavioral disturbances among children. (Jun, G et al 2025)

These behaviors are primarily linked to children's frequent interaction with the virtual world, which exposes them to inappropriate content in the absence of an effective maternal role, particularly the emotional support that every child needs in their upbringing, especially during adolescence.

In this context, Parsons highlights adolescence as a critical stage during which individuals are exposed to factors that may incline them toward deviance or align them with normative standards established within the broader cultural framework. The tendency toward deviance, therefore, represents a motivational process for adolescents, who may seize opportunities to learn behaviors that encourage deviance. Consequently, deviance imposes challenges on the social system, particularly concerning control issues. This necessitates the implementation of control mechanisms to guide adolescents, steering them away from deviance and encouraging their adaptation socially acceptable norms.

5- Conclusion:

The Algerian society is undergoing rapid transformations in its cultural and social dimensions, significantly impacting individuals' values, beliefs, and perceptions. Material values and consumer culture have increasingly become the foundational principles of social life. This shift has influenced many values, including those related to education and upbringing, and has had a profound effect on the educational system, its institutions, and its actors.

From the aforementioned discussion, it can be concluded that the relationship between social institutions-namely the family, school, and religious institutions-forms the educational triad aimed at nurturing, educating, and guiding children in alignment with cultural specificity and societal norms. However, the findings reveal existing differences and disparities among the educational actors in these three institutions. These discrepancies can be attributed to their varying orientations and cultural and social affiliations.

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