

Deviant Behavior In University Neighborhoods For Girls



Received: 17/12/2024; Accepted: 12/04/2026

Hacina BOUZID *

Badji Mokhtar University, Annaba (Algérie), bouzidhacina@yahoo.com

Abstract

The deviant behavior within the university neighborhoods is related to the social interactions and relationship That occur between the students and That are reflected in their behavior towards others. These interactions lead to the creation of new patterns and standards That free the student from her obligations in light of the cultural values and beliefs of the society. The résident student who interacts and harmonizes easily through The existence of these relationships can give up all of their recognized beliefs in society, and thus compensate them with new behaviors, most of which are perverse ones.

The standards and patterns that clarify the meaning of deviant behavior among female students residing in university neighborhoods are among the goals of this research paper, which we will undertake by focusing on the most important community institution in which social relations are formed and in which students' behavior is prominent, and the most important results of this paper show that Moral deviations within the university neighborhoods are present in varying proportions, and that their path and development in the mind of the résident student was evident through the presence of deviant behavior, with its frightening spread among the students.

Keywords

Deviant behavior ;
Moral deviation ;
Social norm ;
University student;
University residencies.

الكلمات المفتاحية

السلوك الانحرافي ؛
الانحراف الأخلاقي ؛
المعيار الاجتماعي ؛
الطالبة الجامعية ؛
الأحياء الجامعية.

السلوك الانحرافي في الأحياء الجامعية للبنات ملخص

إن السلوك الانحرافي داخل الأحياء الجامعية يرتبط بالتفاعلات والعلاقات الاجتماعية التي تحدث بين الطالبات والتي تنعكس على تصرفاتها تجاه الآخرين، فهذه التفاعلات تؤدي إلى خلق أنماط ومعايير جديدة تقوم بتحرير الطالبة من التزاماتها في ظل القيم والمعتقدات الثقافية للمجتمع، فالطالبة المقيمة التي تتفاعل وتنسجم بسهولة من خلال وجود تلك العلاقات يمكنها أن تتخلى عن كل معتقداتها المتعارف عليها في المجتمع، وبالتالي تعويضها بسلوكات جديدة تكون معظمها سلوكات منحرفة.

فالمعايير والأنماط التي توضح معنى السلوك المنحرف لدى الطالبات المقيمات داخل الأحياء الجامعية، هي من أهداف هذه الورقة البحثية التي سوف نقوم بها من خلال التركيز في أهم مؤسسة من مؤسسات المجتمع التي تتشكل فيها العلاقات الاجتماعية والتي يبرز فيها سلوك الطالبات، وأهم نتائج هذه الورقة توضح أن الانحرافات الأخلاقية داخل الأحياء الجامعية موجودة بنسب متفاوتة، وأن مسارها وتطورها في فكر الطالبة المقيمة أضحت واضحة من خلال تواجد السلوك المنحرف، مع تبيان انتشاره المخيف بين الطالبات.

* Corresponding author. E-mail: bouzidhacina@yahoo.com

Doi:

I- Introduction:

Sociologists believe that deviant behavior is a social phenomenon that occurs through the conflict between the desires, aspirations and motives of individuals on the one hand, and the means of social control on which society depends on the other, and given the seriousness of this phenomenon, the deviation has affected the individual, family and society, as we find that it is constantly increasing with different patterns among all social groups, especially the youth group, that occupies an important place in the social construction and relations between the members of society, as they represent the predominant group of the population in our societies and therefore they receive them the responsibility for the continuity of society.

The University is one of the social institutions in which this educated youth group of social, economic and cultural diversity is present, and which has a dynamic in scientific ambition, looking to the future and forming a higher social structure in knowledge of the interests and objectives of society, and this makes the role of influence among members of this group predictable, leading to behavioural deviations in some, deviating from the rules of social control and violating the moral charter, leading to a departure from the real objectives of academic university life, and the attractive effects imposed by social relations. The prevailing, and the greatest example of this is the university district, where the university district is a social space dedicated to the shelter of university students, and it is the second home for them, and this generates daily friction that will affect the moral sins and rules as a result of proliferation, multiplicity and acquisition... But living in this environment represents a new situation that they are not accustomed to, especially the students this new reality may reflect on their personality, behavior and aspirations, because the student enters it with values, ideas, perceptions and behaviors inherited from the family and with high aspirations, but she soon finds herself faced with at least two options: either hold on to it altogether or abandon it altogether, and this of course through the ability of relationships within this medium to create new standards, through which she seeks to change patterns, cultures, social behaviors, and even future aspirations. That each girl brings and transforms into new standards imposed by the necessity of life in university neighborhoods, these new standards, the sum of behaviors gained and the huge amount of patterns that the student finds to be difficult to practice without attention that they can often be deviant behaviors.

Therefore, in this article, we will try to clarify what we have presented after answering the following question: What are the most important standards of deviant behavior practiced in university neighborhoods for girls? We formulated the following hypothesis: There are different standards for deviant behavior practiced in university campuses for girls that are attributed to money, honor, religion, and social, economic, and cultural conditions.

*Previous studies:

There are previous studies that explained these forms through the results obtained, as is clear in the following table:

The first study: Researcher *Bouterfa Jamila's* study, "*Patterns of Deviant Behavior among Female Students Residing in University Neighborhoods*," a field study in the construction of Al-Safsaf and Al-Sir Al-Abyad, University of Annaba, (2003/2004). This study believes that the deviations practiced in university residences by female students have multiple patterns that can be limited to deviation against money, deviation against the self, deviation against honor, deviation against the mind, and deviation against religion. We find that deviation against money, deviation against oneself, and deviation against reason have social, economic, and cultural causes and dimensions.

-We also find that the pattern of deviation against honor has new trends through the problem of honor and the female body.

- As for the pattern of deviance against those, it has trends that lead to female students changing their standards of social control.

-The first study was unique from other studies in identifying many deviant patterns within girls' university residences and producing more results.

Second study: Researcher *Maata Solaf's* study, "*Social Deviance, Causes of Deviation among University Boarding Students*," a field study held on May 19, 1956 at the University of Oran, (2012/2013). This study believes that the deviation within girls' university residences is due to social, economic, and cultural reasons. This study gave an accurate classification of the deviations within girls' university residences by diversifying them across the social, economic, and cultural fields and giving them a sociological justification for the existence of these deviations and linking them to those fields.

Study Three: Researcher *Bouzidi Solaf's* study, "*The Problem of Honor among Women*," a critical view of the university student's boarding school, University of Oran, 2014. This study believes that deviation within university residencies is caused by the problem of honor and that honor is the female body. The body has new requirements for the resident student in achieving her goals. This study specialized in one classification that helped it understand that moral deviations are caused by the problem of honor, that is, honor, and that the concept of honor led to the creation of new trends in women's thought from the student's point of view.

Fourth study: Researcher *Mesbah Djallab's* study, "*Changing standards of social control and its relationship to moral crimes among resident female university students from the point of view of male and female students*," a field study at the universities of M'sila, Annaba, 2016, This study believes that the deviation within university residences for girls is caused by the female residents changing the standards of social control, which is based on the family factor and social controls. This study also specialized in one classification that helped it provide more accurate justifications for changing social control standards that lead to the creation of immoral crimes in university residences.

1-The basic concepts of the study

1-1 Deviant behavior:

It is a behavior that is contrary to the norms and values of conduct that is consistent with society, i.e. it is a relative behavior that varies from one society to another, where "Robert Merton" sees deviant behavior as: "Every behavior deviates sharply from the standards set by people in their social norms(1)" as George Lindbergh sees it: "Deviant behavior is any behavior that fails to comply with certain levels of society, and is seen as a social problem (2)." The refore, deviant behaviour refers to any behaviour that is extreme in violation of social norms to include self-harm or otherwise, i.e. antisocial behaviour that deserves some kind of punishment and is conduct that violates the law.

1-2 Moral deviation:

It is the behaviours, attitudes, , beliefs and patterns that break the rules, customs and ethics of any society, where Mohammed Atef Ghaith considers that moral deviation or moral crime as: "All behavior violated the moral rules for which the group has imposed negative sanctions of a formal nature, and if we consider the crime to be an act that is forbidden by law and punished, it is possible to realize that states are different among themselves in dividing criminal acts, and that even one state may differ in which crimes may vary from time to time(3).

1-3- Social standard:

Is a measure, base or reference framework for social experience, social trends, social behavior, which is the social and ideal social behavior that is repeated by social acceptance without rejection, objection or criticism of Socialism(4), including the interaction of the group in its past and present and lies within: ethics, social values, customs and traditions, and legal and custom, and in general are determined what is correct and what is permissible and what is not permissible and what should be it should not be, so that the individual is acceptable from the group is committed to its behavior and for its rules and can be rejected(5). On top of social standards, religious teachings, ideals, noble creation, good customs habits, are the basis of judgment and measurement, and these types of social standards leading one purpose, is the supply of community members with uniform meanings they can or by dealing with them according to these standards, and to understand each other, so these standards become necessary for each form of behavior and interpretation. Therefore, the judgment of behavior and the interpretation of behavior is subject to certain social standards (6).

2- The causes and origin of ethical deviations:

2-3 Non-standard:

Robert Mertan explained the deviant and criminal behavior by linking it to the missing or absent standards in society. We also find "Merton" who says that the strike of social norms results from breaking or smashing the systems of the social structure and its detailed link between them. This often occurs when there is a sharp disconnect between cultural norms and the energy of social construction, and the members of society to act according to structural standards (7) ,When a young man lives in the midst of a society whose social structure has been broken and his standards are scattered, and he is in strike and tension, then he is forced to adopt deviant methods to reach his goals. From this point of view, "Meriton" called this adoption the principle which means that the young man looks at the goals of society with respect and appreciation and wants to reach them, Faced with this position, young people resort to adopting illegal (deviant) means, because of the tense disturbance of social norms caused by the collapse of the social structure (8), if

the non-normality as defined by Durkheim indicates, “the situation resulting from the absence of standards or the conflict between standards, and anomism is not in itself a case of deviation. But to be a cause of deviation (9).

2-2 comrades group:

Sociologists believe that the comrades group has a great presence in influencing the beliefs and attitudes of individuals among themselves, the absence of traditional values and customary laws and the absence of disciplinary standards, and with the students' discovery that the university space is dependent on freedom, which is a circumstantial freedom, this environment supported in one way or another the role of the comrades group. In influencing the behavior of female students who are fond of imitation and fascination, and entering the world of deviation through its wide door and with all its kinds of smoking, drugs, nightlife and illegal escorts ... (10), As for Sunderland, he believes that deviant behavior is acquired through learning that takes place within groups whose members are related to personal relationships, so the individual becomes Perverted due to reaching a set of challenges that make breaking the law an appropriate issue (11).

3-Classification of deviant behavior:

Deviant behaviour is every breach of any rule of the prevailing social order in society, and therefore may take many forms or different patterns of deviant behaviour:

3-1 Deviant behavior from a sociological perspective:

Durkheim tried to categorize the images of deviation by linking them to the social construction, especially the division of labor and pathological situations in society, since in the case of the division of ordinary work the person can be in keeping with and the first pattern of deviation may appear, which is biological deviation, but in the case of the division of work pathological patterns appear the images of deviation related to disobedience and rebellion as well as related to the deviation enabler. (12) Merton believes that the basis of his classification of deviation relates to adaptive responses, as he is classified by two categories: the innovative deviation from means, the deviants of this type are developing new and deviant methods in order to achieve success (13). Mohammed Atef Ghaith categorizes deviation from a functional point of view into three types: individual delinquency, which is a personal phenomenon because its factors are linked to individual characteristics, deviation due to attitude and interpreted as a function of the weight of the workforce in the external position of the individual and certain attitudes may constitute a visible force that may lead the individual to attack the rules established for conduct, organized deviation and appear as a subculture or as a pattern of behaviour with a special social organization with roles, positions and ethics distinct from the character of the great culture (14).

3-2 Deviant behavior from a psychological perspective:

Robert Linder classifies deviant behavior into two categories: situational deviation, which is a deviation born of the environment, socio-economic, educational conditions in which the individual arises, and incidental deviation, where in this type of deviation the self-suffers from intense emotional stress, but in this case the deviation is like situational deviation, or that occurs as a result of errors.

3-3 Deviant behavior from a legal perspective:

Deviant behavior from the point of view of the law is classified as a positive deviation, which is an act contrary to the law such as murder, robbery, beating, etc. A negative deviation is to refrain from action imposed by law, such as refraining from reporting certain crimes (15).

3-4 Deviant behavior from a religious perspective:

Deviating from the religious perspective means departing from the approach of Allah almighty with its orders and noahi, because a haraam act punishable for doing so is considered a crime and leaving an act of duty is considered a crime, so the classification of crimes from the point of view of religion is characterized by stability no matter how the conditions of society change. Islam therefore classified the offences as self-assault (murder and cutting off limbs), crimes of assault on money (theft and banditry), crimes of assault on the offspring (adultery), crimes of assault on the mind (drinking alcohol) and crimes of assault on religion (apostasy). The crimes of illation, which are the rest of the crimes that are committed in sin, do not have an estimated penalty, but leave the discretion of the guardian. (16)

4- Reasons for the resident student's deviant behavior:

4-1 Social causes of delinquency:

Social variables are all that surrounds the student since her birth of factors, influences and conditions that have direct and indirect implications on the formation of behavioral patterns, where the primary socialization, i.e. the family imposes an internal belief model entrenched in the individual, through which he believes fully the inevitability of his difference from the opposite sex, and the inevitability of La domination masculine) male domination, the status of tribal women being a victim of belonging to a communal culture Especially. The family is subject to a hierarchical pattern within social systems that imposes on it the nature of submission and adherence to value rules. Individuals within the same system are subjected to the imperative of surrender and submission, which in turn will lead to a mechanism of general intergenerational collision. The more intense the internal conflict and confrontation, the greater the gap between the children and the parents. This in turn will lead to the creation of intergenerational communication gaps. This leads to divisions within the systems and thus produces an imbalance in the psychological and emotional functioning of the family. (17)

4-2 Economic causes of deviation:

It is well known that the low economic situation of any family does not allow all its requirements to be met, studies have shown that there is an expulsion link between poverty and delinquency, the higher the poverty, the greater the deviation, as the Kohun« 1955 » study stated that young people in the lower class face many opportunities to turn (18) , As the American sociologist Clifford Lhomin pointed out, the poor areas are characterized by social disintegration and that 60% of juvenile delinquents in that city (Chicago) come from these neighborhoods, which he called the areas of deviation(19), which affects Poverty has a direct impact on the life of the family and even contributes to the creation of many problems, especially in our time and the material has become an effective role in supporting the life of the family and its stability.

4-3 Cultural causes of delinquency:

Culture in all the dimensions expressed by it draws the reality of peoples from the starting points of the group, in terms of religion, customs, traditions, customs, heritage, conflict... Since time immemorial, personal and national characteristics have been drawing up the reality of cultural conflict in order to demonstrate the preservation and permanence of national and popular symbols.any break-up that may occur from generations is an obedience that sets the stage for the obliteration of the features of culture for human groups.

thus, education and education show us that they are important foundations in the preservation of culture as an inheritance and the individual as a mechanism for the transfer and preservation of cultural heritage, in order to reflect the actual presence of the group to which it belongs. In his book the dynamics of cultural change, malinovksy argues that "culture has a historical dimension that exerts a direct influence on personality, but cultures themselves always carry the character of popular mood and reflect individual and national character traits"(20).

5-Religious presence within University neighborhoods:

The religious system in general is an important requirement in the life of the individual, the resident student comes to university modesty and needs to do all social systems, especially if she is used to it in her life with her family, the religious system is one of the oldest systems known to all ancient and modern societies, because it has an active role in society, it cannot be dispensed with in social existence, and its importance says Mr. Qutb: "The system of life does not work until this cooperation and consistency is done according to god's approach and its law"(21), as Emile Durk pointed out to the importance of The role of religion in society is the foundation of the social system, making it at the top of social systems, and the first forms of social life were derived from the religious system.

So the university neighborhoods, with their different social groups and different categories, represent a space in which different values, customs and cultures interact, because it is home to a number of female students who differ in terms of geographical affiliation, social and economic level and scientific specialization, and works to subject them to living in one place and same social circumstances, because in a new place that gives them freedom and independence in their behavior and frees them from all restrictions, where the importance of education that comes to the student comes and which carries a large part of the religious aspect, , because it is the mainstay of the student's education, because it is the mainstay of the family. The core of our culture and upbringing where it supports and consolidates many social values and practices.

5-1 Religion and social control:

As we mentioned earlier, religion is a necessity of social life, because it fills one of its needs through the establishment of rules and laws governing relationships and strengthening social cohesion, unifying concepts and sending psychological stability and self-desire, a source of morality and values, which has a great place in societies because it is the basis of faith that binds members of society to each other and is the basis of social control, because religion has been and is the source of all laws, it is an important means of control in society. It exercises a kind of censorship of people's behavior, which distinguishes religion from the law, because the individual is the criteria imposed by religion that determine the reward and punishment for all acts and actions that he performs or refrains from(22). If the religious practice based on the rules of religion responds to the requirements of social reality, then the role of religion is to determine the laws of social control because the actual practice in society is governed by the positive law of the state, where there are institutions that carry out the process of social control supported by official institutions of the state. Social control has three types, the first of which is self-control within the human psyche. It is achieved if the teachings of Sharia enable the soul of the individual to form a moral control that can judge the person himself by himself, and the second officer is a social control that comes from the community, which is formed by spreading the well-known, ordering it and combating and forbidding evil. So that the determinants of acceptable behavior in society and the unacceptable behavior in it become part of the standards of control within society, as for the third officer, he is the officer of authority, as it assumes the application of the legal penalties prescribed for the types of violations, and these controls are integrated to achieve Islamic meanings so that life in it becomes closer to perfection, happiness, civilization, prosperity and tranquility(23).

6- Moral deviations and the crisis of values:

Values are a key element in shaping the culture of any society, values are the ideals of individuals and society, and values play a major role in the perception of things around them and the perception of the world around them, they reflect the best expression of structure and are the basis of the processes of social interaction, so we find that with each change in the structural structure of society, values must change to keep pace with the new structure to create a value conflict between the new or targeted of change and the values already prevailing in society, in the sense of There is a conflict between the status quo and what is related to values(24), so values have an essential role in the life of the individual and societies, where values have become an issue of education and morality, because education itself is a valuable process. Without values there is no education and no morals, chaos prevails in human relations and the reason is the lack of commitment to a value pattern that determines the behaviour and orientation of individuals, hence the value scoring is important in the organization of the individual's life, where the value pattern determines the objectives and objectives of society. It renews areas of interest, patterns of behaviour appropriate to individuals, and also works to achieve the individual's sense of security, as he uses it to weaken himself from being caught in the aberration that leads him to choose inappropriate behaviour that makes him an abnormal member of society.

7-Social values and social pressure:

Man, by his social nature, cannot live alone and must belong to a group from which he draws strength, security and tranquillity, and contributes with others to good and decent living. Human communities began with the family community and then expanded into the tribe community, the village community and the city community to become national communities. Societies are based among themselves on the moral values of the members of society, representing the goals and objectives they seek to achieve, and translating the values of the community into systems, laws and customs to which the community adheres to their activity and behaviour, and who consider those who violate them to be punished. In each group, a range of actions, practices and methods for organizing and expressing their ideas arise, and when such acts are established in the sense of the community and entrenched in the minds of individuals, they become binding rules, different systems leading to social organization and social control that underpin the stability of society. The scientist Herbert Spencer considered society an organic being that resembles in all its aspects, characteristics and components the functions of the living body, as it develops as organisms evolve and each system performs a specific function, and these systems interact with each other so that the society remains in place, and if there is a fundamental imbalance in the functions of these systems leads to the emergence of social diseases represented by crime, family disintegration and juvenile delinquency, thus the emergence of moral deviations, especially in the absence of social controls(25).

8- Deviant behavior within University neighborhoods for girls:

The deviation within the university neighborhoods for girls, was and still is the focus of studies of researchers in sociology, and that doing this research paper by also researching in previous studies showed us the origin of deviant behavior and the extent of its spread and knowing how to change its standards, so it became clear the path of these deviations and their changes from time to time. And from generation to generation, the results predicted the seriousness of what we found in studies, as the moral deviations are in a frightening development not only on the curriculum of the

student residing in university neighborhoods, but also on the change in the course of her thinking that stems from the thinking of the new society that is loaded with all kinds of social, economic and cultural changes. Even the political and religious, and that the society of media, communication and modern technologies have greatly contributed to the demolition of healthy human thought.

II– Results and discussion:

Accordingly, the results of previous studies see that deviant behavior differs in how it is presented and the way it is studied, and it is similar in being present, but in varying proportions, and that the methods of research that each researcher pursued in the studies helped clarify the path of deviations and the extent of their development in the thought of the resident student first and the extent of their spread in university neighborhoods secondly. The researcher's study: **Boutarfa Djamil**(26) showed that the deviating patterns are present in university residencies and that the student acquires them after entering the university campus through the following results:

- Theft as the prevailing pattern within university neighborhoods and is classified as a deviation against money.
- Verbal violence as the prevailing pattern of assaults among female students is included in self-deviation.
- Adultery as the dominant pattern of paradoxical deviation.
- Smoke-drinking as the primary and gradual pattern of other deviant patterns such as drinking alcohol and drug use, which is the prevailing pattern of deviation against the mind.
- Witchcraft, as a pattern also prevalent in university residences, is included in the deviation against religion.

This is not inconsistent with the findings of the study of the researcher: **Maat solaf** (27), where she studied the patterns of deviations through social, economic and cultural reasons, and that the student acquires them through those reasons that come by, so despite the fact that deviations exist, but those reasons helped to emerge and strongly within the University neighborhoods through:

1. the culture of female university students in residence has become oriented towards globalization with everything that this word means in its constitutive and interpretative depth, meaning the obliteration of all cultures and their inclusion within the culture of one society.
2. the reality of our current society is that, although there are different cases of delinquency, the general meaning of it remains consistent according to social conditions, where many different factors (socialization conditions, absence of parents in raising children, frequent quarrels, etc.) interfere with its occurrence...
3. article control in guiding the behavior of the individual due to high economic conditions, the cost of living, and the material temptations of dress, eat and lifestyle. What makes college student, feel like a stranger in her community, and that makes her all the practices in order to get what we want.

As for the study of the researcher: **bouzidi solaf**(28), it is seen that the student's perceptions are dependent on the relational conditions that she is going through, and that the balance of inheritance of various beliefs, especially the issue of Honor is just a legacy, can through the new circumstances change its meaning because of the situations that sometimes lead to through two logic two are:

- Consider it a natural giver (divine) in which the student respects the sacred i.e. chastity and purity.
- Consider it a social (moral) provider in which the student respects customary laws and the basis of which is the preservation of virginity.

So the results of the research gave part of this and explained the imbalance of the meanings of Honor in the resident University student, who feels that it is a new social object that has its tendencies and has a new conceptual vision, so the pattern of deviation against the presentation here has a new vision of the resident student in the University neighborhoods.

The study of the researcher: **Mesbah Djallab**(29), its results explained that the real reason for the change of female university students residing for their social controls and the occurrence of moral crimes, up to honor crimes and criminal crimes sometimes, is caused by the family factor of the parents ' preoccupation with the girl and their neglect of her and their failure to follow the children, because the lack of communication and and this pattern of deviation against religion has variables. New study and its results confirm that delinquency is acquired in University neighborhoods only when the student changes their standards in all sense change social controls from a religious side, social side and family side.

Accordingly, the results of the study show that there are different standards for deviant behavior practiced in university neighborhoods for girls through the diversity of these standards and their different types and contents, which are attributed to money, honor, religion, and social, economic, and cultural conditions.

III- Conclusion:

Moral deviations within the central campus in general, accommodation in particular, the reasons for it to the motion picture that you see student is often far from our knowledge, ethics, and highlights the results obtained in this study:

- That the deviations exist in varying proportions and this helped to clarify the discrepancy between them.
- Showing the alarming prevalence of deviations within university neighbourhoods, in their overall patterns, types and social, economic and cultural causes, has helped to reveal an attempt to obliterate all cultures and include them within the culture of one society.
- Clarify the course of deviations and their development in the thought of the resident student, and this is what made clear the imbalance of the meanings of Honor in the resident students, who feel that they are a new social object with its tendencies and his new vision.
- Show that the change in the norms of social control has its reasons, the most important of which is the lack of religious awareness and the change in the social and even family aspect.

The University districts also require them to persevere in order to review their regulations and laws, and to take action to combat such dangerous phenomena, to review the regulations and laws concerning the conduct of female students in universities and the penal system, and to identify them through modern technical means in order to contain the problem in a timely manner.

Based on the results obtained, we can develop some proposals for future study, these proposals were indicators we took through this study and can be explained as follows:

- Intellectual deviation of resident students and its relationship to moral deviations within University neighborhoods
- The relational conditions experienced by the resident student and the extent of the impact on her academic and scientific course in the creation of moral crimes
- The problem of social control within University neighborhoods and its role in reducing the moral deviations of the resident student.

Referrals and Reference:

- [1]. doutai.D -djouzeff F.D, *Social deviation*, study in theories and problems, translation,Adnan el douiri,dar el salasel, 1991, p46
- [2]. 2 -Ali S, *The problem of physical violence in Algerian society for a sociological approach, a statement published in the framework of the crime and delinquency laboratory*, Baji Mukhtar University, Annaba, 2006, p364.
- [3]. 3 - Mohammed Atef G, *Dictionary of sociology*, Egyptian Book Authority, Cairo, 1979, p93
- [4]. 4 - Abdullah R, *Social control*, Dar Al Shorouk, djada, 1978, p93.
- [5]. 5 - Mohammed S, *Man and society*, Modern university office, Alexandria, 1997, p 56.
- [6]. 6 – Mohammed Ahmed El.T, *The origins of education*, Modern University Office, Alexandria, , 1999, p100
- [7]. 7 - Maan Khalil Al-O, *Science of Deviation*, Dar Al Shorouk publishing and distribution, 2009, p161.
- [8]. 8 - Maan Khalil Al-O ‘Ibid ‘p241-242.
- [9]. 9 - couet J.F et davie A, *Dictionnaire De L’essentiel En Sociologie*, Edition, LIRIS, Paris, 1998, p 102.
- [10]. 10 - Soulaf M, *Social deviation*, causes of delinquency among internal university students, Field study on May 19, 1956, Doctoral Thesis, Faculty of Social Sciences, University: Oran, 2013 p 57 -60.
- [11]. 11 -Albert O, *sociologie de la déviance*, Armand Colin, Paris, 1999, p86.
- [12]. 12 –Ali shata El S, *Criminal Sociology*, University Knowledge House, Alexandria, ,1987, p77-78.
- [13]. 13 - Ali shata Al S, Ibid, p80.
- [14]. 14 - Mohammed Atef G, Ibid, p 100.
- [15]. 15 -Samia H, *Crime and Society, Research in Criminal Sociology*, Dar Al Nahda Al Arabiya, 1983, p24.
- [16]. 16 –Djallal T, *Phenomenon criminal, a study in the science of punishment*, Alexandria, 1998, p14.
- [17]. 17-Pierre B, *Domination masculine*, EdSeuil, Paris, 1998, p 89.
- [18]. 18 - Maan Khalil al-O, Ibid, p 142.
- [19]. 19 -Ali B, *Unplanned neighborhoods and their psycho-social implications for young people*, Diwan of undergraduate Publications, 1987, p147.
- [20]. 20 - Mohammed Al Arabi O. Kh, *Civilization concepts of the school and the Algerian University*, Diwan of undergraduate Publications, 1989, p 139.
- [21]. 21- Murad Z, *Critical studies sociology, critical vision, Sociology Communication Laboratory* ‘ University of Montori Constantine. 2004, p 179.
- [22]. 22 - Khalid Abdul R. Al. S, *Social control and family cohesion* ‘Al-Rashed library, Riyadh, 2000, p 82.
- [23]. 23 - Felah Djaber D. Al. Gh, *Religion and social control mechanisms* ‘An analytical study on the role of religion in social control and construction ‘O’rouke Journal of the human sciences, F 10, N 02, 2017, p 430-429.
- [24]. 24 – Mona k, , *The values are absent in the media* ‘Dar Farha Publishing and Distribution, Soudan, 2003, p 57.
- [25]. 25- Mesbah D, *Changing the norms of social control and its relationship to moral crimes among female university students residing from the point of view of students*, field study in Messila and Annaba universities. The Journal of Al-Jamie in psychological studies and educational sciences, N 01, 2016, p 27/28
- [26]. 26 – Boutarfa D, *Patterns of deviant behavior among female students residing in university neighborhoods, a field study in the cities of Safsaf and the White Bridge*, a doctoral thesis, unpublished, Faculty of Literature and Human and Social Sciences, Baji Mukhtar University, Annaba ,2004, p 159.
- [27]. 27 - Soulaf M, Ibid, Acting.
- [28]. 28- Soulaf B, *the problem of honor among women*, a critical view of the internal university student, Journal of human and social sciences, N16, 2014 (Acting),.
- [29]. 29 –Mesbah D, Ibid, p 39.