

The role of the family in developing citizenship values

دور الأسرة في تنمية قيم المواطنة

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الملخص:

هدفت هذه الدراسة إلى الوقوف والتعرف على أهمية غرس وتنمية قيم المواطنة لدى الأفراد بفعل عملية التنشئة الاجتماعية وهذا بفضل الأداء الوظيفي التكاملي بين مؤسسات التنشئة الاجتماعية للمحافظة على تماسك وربط أجزاء البناء الاجتماعي و تحقيق وظائف المجتمع وكذا استقراره ، وتعد الأسرة باعتبارها مؤسسة اجتماعية تربوية تعليمية هي القائد التربوي و المسؤول الأول عن عملية بناء وتنمية قيم المواطنة لدى الناشئة وهذا ما يعكس الانتماء لهذا الوطن بكل أبعاده.

الكلمات المفتاحية: مؤسسة الأسرة، مؤسسات التنشئة الاجتماعية، القيادة الأسرية، تنمية قيم المواطنة، الدور التكاملي، الأداء الوظيفي.

Abstract:

This study aimed to identify and identify the importance of instilling and developing citizenship values in individuals as a result of the socialization process. This is thanks to the complementary functional performance between socialization institutions to maintain the cohesion and connection of the parts of the social structure and achieve the functions of society as well as its stability. The family, as a social, educational and educational institution, is the leader. The educator and primary responsible for the process of building and developing citizenship values among young people, and this reflects belonging to this country in all its dimensions.

Key words: family institution, socialization institutions, family leadership, Developing citizenship values, complementary role, and job performance.

Introduction:

The process of socialization is the primary determinant in the construction and formation of the individual from birth until death according to the peculiarities and standards of the society to which he belongs. Its effectiveness appears in the necessity of functional integration between the institutions of socialization within a single society. The family is considered one of the most important of these institutions as it is the direct and effective educational leader in the process. Raising and developing various principles and values for individuals with the aim of preserving the privacy of belonging as well as the cohesion and cohesion of society. However, there is a kind of social dispersion that may be due to the absence of effective functional performance of some socialization institutions, which has led to the emergence of several social phenomena such as social alienation and living in a kind of rupture. Social is the result of the growth of nationalities in one society on the one hand, and on the other hand the weakness of the social, religious, cultural and national affiliation of the individual, which may constitute a threat to national unity. Therefore, the issue of the necessity and inevitability of paying attention to the values of citizenship and developing them in the psyche and mentality of the individual and activating them through the functional performance of all official socialization institutions arises. Informal institutions in all their forms and manifestations, especially at the family level, as it is the primary institution that embraces the child and is responsible for his upbringing, training, and formation.

Firstly: The Concept of Family

Al-Jawhari perceives the family as a group of components and roles acquired through marriage and childbirth. Therefore, it is common to consider marriage as a primary condition for the establishment of a family, as the family is a product of marital interaction ⁽¹⁾.

The family is the arena of growth and education, and the narrow world of the child through which their experience of people and things is formed. Additionally, the family remains a safe haven for children ⁽²⁾.

Moreover, the family is considered as "living together of a man and a woman on the basis of recognizing sexual relations in society, and the resulting rights and duties, such as caring for and raising children" ⁽³⁾.

The family is the primary source for instilling and reinforcing the foundations of social control, due to its authority represented by either the father or the mother, or their joint authority. The family contributes to regulating the behavior of children and keeping them away from various deviations and crimes, as well as instilling love for the homeland and a sense of belonging from an early age.

Secondly, the characteristics of the family

They can be summarized as follows ⁽⁴⁾ :

- The family is a crucial source for satisfying the individual's needs, especially children, for security, safety, tranquility, and emotional relationships. It is a source for experiences of satisfaction, and the child can fulfill most of their needs within it. It also provides them with the first signs of stability and connection in life.

- The family is the first source for experiences, cultural values, and standards that the child acquires and learns from. The child complies with them in their behavior and dealings with others in society in general. The family shapes the framework of interaction and communication that sets the individual's standards and agreements within it.

- The family contains models of tradition and the ability to unite, and this is due to the children's tendency to imitate and simulate through following or adopting the behaviors of parents when they are connected with them in warm emotional bonds.

- The family is one of the most social systems that interact with other systems in society and is the center of all social systems, whether they are economic, political, or educational. Therefore, educators have high expectations of the family and its cooperation with schools in the child's upbringing and preparation ⁽⁵⁾.

- The effectiveness of the family as a social system reflects a positive image on the rest of the social systems. Any imbalance in the family's social system reflects negatively on other social systems in society ⁽⁶⁾.

- The family is a fundamental pillar of the social construction, and as a social organization, all other social organizations depend on it.

- The family relies on several key elements to carry out its social functions effectively and achieve social harmony, and the integration of these elements is essential. It requires a suitable income to meet basic needs such as housing, food, and clothing, health services, as well as healthy social relationships, and religious values that promote cohesion and adherence to ethics when interacting with others ⁽⁷⁾.

- The family practices social control rules on its members, and this control is exercised through the process of socialization that it provides to its members.

Thirdly, the concept of values

The concept of values in the human intellectual heritage, whether philosophical, psychological, social, or even religious, represents a crossroad towards different directions in general. Nevertheless, despite the differences, they converge around the meaning of preference and choice among various alternatives. This means that individuals do not act in similar situations in a similar manner; rather, they are guided by their values, which they represent, internalize, or learn through various social upbringing institutions.

1- The concept of "value" in the Arabic language:

According to Lisan Al-Arab, "the value" is singular and not plural. Perhaps this means that values are not necessarily a collection of values, but rather values are multiple, as is the case with Arabic saying, "Al-Qouma" [to stand] is singular, even though it refers to more than one person. Similarly, "Al-Qiyam" [standing up] means to stand up, and it is not a collection of "Al-Qowma" . Rather it is done repeatedly. Similarly, values can be multiple or numerous, and there is no agreement on whether it is a plural noun or a source of stability. We believe that the reason for this is due to the difference in its meaning.

The verb "Qam" means to stand, which is the opposite of sitting. From this verb, we have "Qama," "Ya'oum," "Qouman" and "Qiyaman" (note that the letter "ياء" has replaced the letter "واو," as we observe).

To "Qawwam" a commodity means to determine its value. The value of something is its price according to valuation. We say, "They resisted it among themselves," meaning they gave it a price, and we also say, "What was the sale price of your camel?" meaning how much did it cost ⁽⁸⁾.

2- The value as a specialized term:

Values are the specific rules of conduct, collective customs, laws, religious orders, and cultural teachings ⁽⁹⁾.

According to the postmodern philosopher and anthropologist "John Paul Roszkowski," values represent desires, as desire has a stronger significance than need⁽¹⁰⁾.

Fourth: Citizenship

1- Definition: Citizenship is a term that derives from the word "watan", which means the home in which a person resides. The plural form is "awtan". Watan refers to a place, and if someone "awtana" a place, it means they have chosen it as their home and residence⁽¹¹⁾.

"Ibrahim Nasser" defined citizenship as the belonging to the soil of the homeland, which is defined by geographic borders. Anyone who belongs to this territory becomes a citizen, entitled to the rights and obligations that come with citizenship and dictated by the necessities of adhering to the principles of citizenship ⁽¹²⁾.

2- Values of Citizenship: Its values are embodied in the following elements:

2.1.- Equality: The value of equality represents the essence of citizenship because it aims to regulate the relationship between citizens in the political and social community, as well as between the rulers and the ruled in the country. It requires equality before the law, in rights and duties, and holding public positions ⁽¹³⁾.

2.2- Justice: Justice is a necessary value in citizenship because achieving equality requires justice in all aspects of life related to rights and duties among citizens, thereby achieving equal opportunities for all members of society ⁽¹⁴⁾.

2.3- Responsibility and commitment: All elements of citizenship, including citizens, society, and the state, are subject to laws, which results in a commitment, either self-imposed or regular commitment, to carry out all the tasks and responsibilities assigned to each of the three elements of citizenship ⁽¹⁵⁾.

2.4- Loyalty and belonging: Loyalty is the main driving force of citizenship and is embodied in what is called "nationalism", which is the basis for demanding rights. It also entails fulfilling duties within the framework of citizenship values. The value of loyalty also leads to the emergence of what is called a "unified identity" that reflects a spiritual connection between the individual and the various circles of their society ⁽¹⁶⁾.

3. Dimensions of Citizenship:

3.1- Historical and Legal Dimension: The legal dimension is linked to the development of the historical dimension and has appeared in all legislations before Islam, during it, and after it until the development of situational laws since the 16th century. It is concerned, on the one hand, with the rights and duties of the citizen and, on the other hand, with the equality of all individuals before the law ⁽¹⁷⁾.

3.2- Intellectual and Practical Dimension of Citizenship: Knowledge is a fundamental and essential element in shaping the quality of the citizen that all societal development institutions aim to build. They instill citizenship values in individuals, while also building and developing their skills and competencies that contribute to developing the spirit of citizenship. This is because national education is rooted in the general culture, values, customs, and traditions of society ⁽¹⁸⁾.

Fifthly: The role of the family as a leading educational school in the development of citizenship:

The family is the primary school responsible for educating the child according to social, cultural, and ethical standards. It is the parents' responsibility to ensure that the child lives a peaceful and stable life, characterized by love, affection, and understanding. They should also provide all the essential needs for the child, including food, clothing, and shelter. Furthermore, the family should provide scientific care to enable the child to fulfill their academic duties, understand their lessons, and integrate within their community, and society. ⁽¹⁹⁾ Its formative role is evident in shaping the child's social behavior, without disregarding their genetic predisposition. It is noteworthy that the role of the family surpasses the genetic factor in influence, as the difference in social behavior among siblings of the same family is due to differences in their interactions with their parents and other individuals.

As this process varies according to gender and age, families are responsible for raising their children by transforming them into individuals who possess human characteristics in terms of their speech, understanding, and acquisition of cultural symbols, before instilling them with social characteristics that vary according to gender and age. This means that there are no uniform social characteristics, resulting in varied characteristics within their personalities ⁽²⁰⁾. The family is one of the links in the general social system and is a social school that is responsible for upbringing from birth, through childhood, adolescence, and youth – the nucleus of society and the intermediary between it and the individual ⁽²¹⁾.

The process of social and behavioral upbringing, during which the child acquires their habits, ideas, and ethics, is one of the most important rights of the child on their parents. From the Islamic religion perspective, the Prophet of Allah (peace be upon him) said, "To discipline a man's son is better than giving a measure of grain in charity". The habits and concepts that a person develops and acquires from a young age have the greatest impact in shaping their behavior and forming their personality when they grow up⁽²²⁾.

It can be said that the family plays an active role in promoting various values and principles, as it contributes to the crystallization and shaping of the concept of citizenship, in conjunction with the roles and functions of other educational institutions, such as schools, media outlets, mosques, associations, clubs, and social networking sites. These institutions also play an effective role as a result of the technological impact that dominates the communication and interaction process among individuals within the social institution and other institutions. They contribute to the development of the value of citizenship among young people, as well as to its activation and practice. The birth and development of this concept requires a healthy, fair environment that is free of conflicts, deviations, inequality, and various forms of alienation. Therefore, it is crucial that society reflects the characteristics of democracy, equality, justice, and freedom, in order for the integration between the family institution's role and the functions of other developmental institutions in shaping and producing citizenship in realistic terms, rather than just being a theoretical concept extolled by individuals, divorced from its actualization within social life.

Conclusion :

The world of globalization and technology that societies live in today is the world of digitalization and modern technologies that control the leadership and organization of all paths of daily life, as it was known for rapid change and the shrinking of the concept of time and place, which affected the process of socialization and its institutions, especially the family institution with important educational leadership, as it was known as a type of The conflict related to the process of socialization of young women, if not resistance to it, as a result of the social alienation resulting from globalization. The world today has become a small village due to globalization and technology, which has led to a conflict of ideas and their dispersion between originality and modernity, and this has negatively affected the functional performance of the family as it is a social, educational, and formative institution to the degree. The first, as well as the rest of the other social upbringing institutions, may be mistaken by those who believe that national education is able to challenge spontaneously without active participation in its creation and activation in reality. We are forced, not free, to create and activate the values of citizenship, and this is by establishing educational educational programs in schools, universities, various clubs, associations, and religious institutions, as well as The effective role of the various media and these roles are all complementary to the role of the First Family Foundation in developing the values of citizenship away from conflicts and conflicts. If globalization is imposed, citizenship must be developed and activated without dissolution and assimilation, away from alienation and close to social affiliation.

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