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**The role of the institution of socialization in strengthening the struggle**

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**Abstract :**

The institution of social upbringing of all kinds or all that it contains is considered one of the basic pillars of the building of the human society, as it is the primary responsible for the formation of its ideas, personality and trends.

Where the family begins by raising the child and instilling all the values and customs that exist in it, which in turn transmits them to the community to come into contact with them with his peers, as the national spirit and identity is acquired by the child from the early age of his limbs because he takes it from the family in which he grew up, which instills in him the love of struggle and risk in order to gain freedom, this is what all Algerian families were accustomed to, that they direct their children to take the sciences of religion and memorize the Quran, hadith and Sunnah, in addition to the informal education that was taken in those corners about the love of the homeland and the struggle role that the preacher and imam in the mosque took from in order to educate the generation on the love of the revolution, we find that Algeria, in light of its struggle, did not rely on the young, the elderly or the elderly only, but the children also had a great and effective role in moving this revolution, believing in the liberation of its homeland.

Algeria is the first country in the Maghreb to be occupied, and it is the last nation to take its independence, so its struggle was difficult and strong, in which it relied on all spectrums of society, big and small, women and men; the big one in this aspect and here can be asked:

What is the role of the institution of socialization in promoting the struggle?

**Keywords:** Socialization foundation; Struggle march

## 01- What is the Foundation for Socialization during colonialism:

### 01-01 The sociological concept of socialization:

The general meaning of upbringing is the process of interacting the individual within all levels of social relations, which occurs in primary and secondary groups and these groups differ according to the stages of the individual's growth and the social and cultural reality of society, and the initial groups are in the family, family, play groups and neighbors, which The child lives in the early stages of life, while secondary groups that are after childhood are school, comrades and others.

Many researchers differed in a specific definition of upbringing, whether in sociological or psychological aspect, where Madeleine Qarfish knew: 'The upbringing is that it is the process through which the individual is integrated into society by absorbing values, standards and symbols and learning to culture thanks to the family, the school and that of the language and the ocean. .Grawitz: Lexique des Sciences Sociales; P355))

As Arafa Rochir: 'It is the process through which the individual learns and deduces the social and cultural elements of his social milieu, and through this process he integrates these elements into the structure of his personality under the influence of social experiences and actors and then adapts to his social environment in which he lives. (Guy Rocher: Intruding à la Sociology general, p119)

It can also be said about socialization as a catalyst that enables the individual to learn all the cultural elements of his community of customs, values and social practices in the natural and subconscious inclusion process through that homogeneity between Among the members of society, Qaisil, Barsennoz and others see "the formation

Social on maturity and leads to adaptation and social integration of the individual, which is a set of reactions that start from birth and contribute to the crystallization of the children of the child and his formation of his social relations, which seem a fundamental factor in the formation of the individual, as it depends on indoctrination, simulation and autism in patterns

Mental, emotional and moral in the child and adults, as it aims to integrate the elements of culture in the character of the character, which is an ongoing process.

Durkheim also sees it as converting the biological being into a social being, as he put it because socialization is in stages and phases represented in: (Al -Fadil Al -Ratimi: The Industrial Organization between the upbringing and rationality, 2009, p. 12).**First section:** (size 14)

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### **01-02 Stages of socialization:**

Socialization goes through stages and phases that begin from the birth of the child until he forms a family, because the stages of socialization are a continuous, never-ending cycle. These stages are represented in:

The first stage: It begins from the birth of the child until he enters school, where the upbringing takes place within the family in which he lives. This baby is considered a joy of learning, as the child stays away from all the pressures and acquires all the new skills. The family here plays the role of indoctrination by practicing some methods, including adjusting the child to a set of customs and values existing in the family that he cannot overcome.

The second stage: This stage is particularly concerned with education, that is, the child's schooling stage. Here, it requires the child to leave the family environment and join another environment in which we find a variety of gains that merge with each other through the child's integration with a group of friends at school, where he is trained in some specialized roles. He acquires some new practices and skills that differ from those he acquired in the family.

The third stage: In this stage, that child develops into an adult and begins here to move from the stage of education to the stage of work and forming a family. At this stage, he tests those acquisitions and skills that he received from his family and school on the ground within society, and it can be said that the process of socialization does not end as soon as the individual goes out to society, obtains a job position, or forms a family, because it is a continuous process that forces him to adapt to the conditions and changes of society, even after he forms a new family.

**01-03 The psychological concept of socialization:** Sigmund Freud interpreted the concept of socialization as a set of desires and needs that he always tries to satisfy. Here comes the process of conflict between individual desires and societal culture and the restrictions it imposes on members of society, by defining the scope of their freedom to achieve Desires. (Othman Ibrahim: Introduction to Sociology, 1999, p. 183).

In this field, Freud developed a theory in which he used three concepts to indicate the personal structure and its development: Satisfying his desires or achieving pleasure and avoiding pain, he depends in this stage, which is the stage of passion on others. This stage depends on overcoming desires and tendencies without controlling them in order to meet all kinds of needs, and this is what gives the child a feeling of security. During the process of education and interaction with others, the child learns and acquires Some ability and awareness that there are others who have needs and interests, and he must take this into consideration, and at this stage his superego is formed.

Erik Erikson also focuses on the importance of the cultural factor in the upbringing process by extending this process beyond childhood, as every society has a special culture in raising children and how to meet the need, and this is what contributes to defining the individual's personality. (Othman Ibrahim: 1999, p. 184).

**01-04 Characteristics and forms of socialization:** Characteristics of socialization: It is a collective learning process through which the individual learns how to interact socially and acquires the psychological tendencies and behavioral patterns that enable him to live in society.

It is the process of growth and development of the individual through multiple stages in his life from birth to The goal of forming a family is a social and psychological process that continues throughout the course and stages of an individual's life. It is a complex process that requires great effort to achieve what it aims to achieve. (Abdullah Al-Rashidi: Sociology of Education, p. 76).

- Forms of upbringing: There are two forms of upbringing, which are:

A - Intentional social upbringing: We mean that upbringing and upbringing that takes place in the child's first stage and often takes place in the family and school, because the family is the one that teaches the child language, literature, and correct behavior, according to its system. The school also helps in guiding the child through systematic methods and tools and preserving his culture.

B- Unintended socialization: This type of upbringing is done in other types of institutions that ensure the formation of individuals and is represented in the mosque, media, radio and theater, and these institutions contribute through their roles in providing skills and ideas. The individual also gains customs related to society. (Abdul Rahman Al -Issawi: Psychology of Social Facility, 2007, p. 43).

This was what motivated the members of Algerian society during the colonial period to carry weapons, through the mosque speech, in addition to transferring the issue of the Algerian revolution to the world through the media.

**01-05 The psychological and social dimension of the upbringing:** A group of social factors and psychological mechanisms that are represented in learning through which the individual acquires the skills, reactions, customs, and proper action methods, and learning is the first condition in the social and psychological development of the child through which the process of social interaction and entry into Relations with others. The child through experience, simulation and accumulation of experience acquires a group of cultural elements through which he begins to form his impressions on others, and this is what a group of researchers focused on 'culture plays a fundamental role in determining the general features of each role and social position, which leads to the formation of a group Among the impressions, this impression is a natural result of the responses of others for the child's behavior and appearance, and here the child grows with an idea of himself how it resembles some other characteristics and how they differ from them in other characteristics'. (Samira Ahmed Al -Sayed: Sociology of Education, 1998, p. 51).

The process of socialization is considered one of the most important and necessary processes necessary to build the social and individual individual in fact what is a reflection and translation of what he received through the process, and the behavior of the individual can only be understood through his positions and actions that express the type of education and upbringing he received.

**Algeria in light of the struggle process:**

The struggle life for Algerian society did not happen like this, but rather it was the result of that upbringing, learning and upbringing that the individual took from the family since his childhood, where the Algerian family was able to instill in all its children a love of the homeland first and defending it in order to reach independence. Which was not an easy matter to take, because everything that was taken by force is restored by force. This is the principle on which the child grew up within his family, and because the Algerian revolution was a revolution of defending the right and defending life against the arrogant colonialist who spread all kinds of terror and tyranny among the people through... Genocide, burning and seizing property, all of this in order to achieve one goal, which is to eliminate the national spirit that the child acquired in the family through socialization, which had the primary role in enlightening individuals about the necessity of liberation, because the occupation, in the eyes of the Algerians, which lasted from 1830 to 1962. The most horrific types of torture and rape of the national territory were practiced. Colonialism took away the personality, identity and belief of individuals, and this was in order to degrade them. France's entry into Algeria was not an easy process because it required many plans to overthrow Algeria and the alliance by many European countries that allied with France to eliminate the state of Algeria, and the diplomatic relations that were between Algeria and France aimed at exploiting the country's economic resources.

The propeller incident came as an opportunity in which France imposed the siege on Algeria, which was on June 16, 1827, and which struck the Algerian coast for three years, preceding the landing of the French army in Sidi Faraj on June 14, 1830, and after seizing the ports and mainland areas of Algeria, and France began to sow death, destruction, and takeover. On villas, houses, and palaces, they also committed acts of brutality and sabotage of homes and water pipes to the point of the explosion of a gunpowder store, which led to the injury of many people and the spread of chaos and infectious diseases. The French campaign was not for the purpose of disciplining the Dey, but rather for the sake of revenge and spreading ignorance and poverty, as the Algerian people tasted the bitterness of Humiliation and humiliation, and he began attacking mosques and turning them into barracks and churches. (Saleh Farkous: The history of Algeria, from prehistory to independence, The Great Stages, 2005, pp. 187-192).

The struggle march in Algeria began from the first moment, that is, from the beginning of the expansion of the occupation, which was on July 23, 1830, when the colonialists were surprised by the attack of the Algerian tribes, which forced the occupier to withdraw the next day. There was also another resistance against General "Damrimon" on August 2, 1830, when the inhabitants of The city of Annaba to confront the invasion campaign of this general, and this is what forced him to flee. There were also other attempts at occupation that were met with failure and defeat, including an attempt to occupy the city of Oran and the city of Blida. There were many Algerian mujahideen from different segments, and their leader was the Mujahid Hussein bin Zamoum, who responded to the call of jihad. Despite his old age, and also the Mujahid Mufti of Annabi, who resisted the orders



of the colonialists, and this is what made General Clozal hatch a conspiracy against him and imprison him and exile him to Alexandria. (Abu al-Qasim Saadallah: The Algerian National Movement, 1992, p. 33).

### **02-01 The most important resistances, revolutions and their leaders:**

- The resistance of Prince Abdelkader: The hero of the Algerian resistance, Prince Abdelkader, formed a national army and set laws derived from Islamic law, and a coin was inscribed in his name and had victories and the jihad movement became a symbol of the resistance. The invaders as his plan relied on guerrilla warfare, and 1836 years were important in the history of the Algerian resistance because they knew several victories, including the victory of Hajj Ahmed Bay Constantine over the enemy. He also announced the war against France in 1839, and the resistance of Prince Abdul Qadir and the Mujahideen was organized by Bouza and Ahmed bin Salem. In Jarjara Mountains, his victories continued until he fell in the hands of the enemy and imprisoned a five -year imprisonment, and after his release he chose to migrate to Syria with his family and supporters and stayed there until he realized him in 1883.

-The Boumaza resistance and other revolutions: In the struggle that took place since the colonizer entered, it is possible to talk about the Boumaza revolution, which took place in the Chlef and Wancheris regions. It took place from 1846 to 1847. It left panic and terror in the colonizers, and its goal was to purify the country of infidels, along with his companions, Moulay or Mohammed, who was He was in contact with Emir Abdelkader, who sought to arouse the tribes between 1846 and 1848.

There were also other revolutions, including the Boubaghla revolution and the revolution of Lalla Fatima N'Soumer in the country of Zouawa, and the people of this region continued their struggle, led by a marabout woman, whose revolution continued in the Jurjura region, teaching the enemy lessons that he will never forget, especially The Battle of "Eshreidhan" 1857, where she was arrested and imprisoned in "Tablat" prison, where she died in 1863.

The march continued, relying on the people and led by individuals distinguished by courage and strength, and its ferocity varied from one region to another, but the goal was the same, which was to expel the colonizers from the country. The largest institutions of socialization from which these mujahideen graduated was the family in the first place, then the school, in addition to the mosque, which had a major role. In training the Algerians spiritually and militarily to raise arms against the colonizer and confront him to their last breath. (Abu al-Qasim Saadallah: *ibid.*, pp. 401-402).

### **02-02 Political Resistance:**

The struggle did not stop at the revolutions and resistance that began since the colonizer entered in 1830 and continued in various forms and under the leadership of mujahideen seeking to expel this colonizer no matter the cost. Another type of political resistance began, and it was by another means, which was the pen and the tongue, carrying the rulers. All the injustice, occupation, and destruction that the people suffer from, political resistance began in 1912 after the emergence of

political parties through the Algerian elite, which demanded equality in political rights between the Algerians and the French. In this political resistance, many movements emerged, which were demanding the application of a policy of integration while preserving personal status. Also, many parties emerged, including the Algerian Brotherhood Party and the Algerian Youth Party, in addition to the Association of Muslim Scholars, which was founded by Abdel Hamid Ibn Badis, which sought to spread the Islamic call and reveal the truth about the colonizer who was seeking to corrupt the Islamic feeling among Muslims.

And all that was mentioned above about the struggle march shows that the Algerian revolution was not cut off from its roots, but rather it was a continuous series of resistances, revolutions, and movements that motivated the leaders of the revolution to explode it based on faith, a belief in independence, and this is what the social upbringing institutions instilled in every Algerian individual. (Saleh Farkous: previously mentioned reference, pp. 417-418).

**02-03 The outbreak of the liberation revolution:** The struggle continued its path throughout all this time, that is, since the entry of colonialism, through resistance, revolutions, movements, and others, in order to reach independence, and after all those wars, the men and leaders of the revolution reached the voice of the revolutionaries in the international arena, because existence For them, colonialism was a heavy burden, and this burden increased in tyranny after the failure of the political struggle and after the failure of the political movements to achieve the Algerian ambitions to gain independence because throughout the period of the occupation, laws and decrees were imposed on him, which did not

He pays attention to it because he believes that it does not interest him and is trivial. This colonizer adopted several policies to oppress and threaten the Algerians, including impoverishment and exploitation of natural resources, in addition to seizing and burning lands and converting the rest of the lands into vineyards that produce wine grapes and others into citrus farms, and it lasted for a century, that is, from 1830 to 1930, and the Algerian citizen or individual is experiencing all kinds of persecution and enslavement, and all of these circumstances led to the explosion of the November Revolution, which the mujahideen worked to reach that day, no matter how much it cost them life and money, and that day that colonialism did not take into account or estimate that it would end in its exit. From Algeria, defeated and humiliated.

Zero hour was set on the night of Monday, November 1, 1954, to begin the attack simultaneously in all parts of the country, and it was agreed that the password for operations that night was the name "Khaled," while the answer word was "Oqba." These two words were repeated throughout All parts of the country, and the



important matters were distributed among the leaders as follows: (Mustafa Tlass and Bassam Al-Asili: The Algerian Revolution, 1982, pp. 94-100).

1- Abbas Laghrur, whose mission is general coordination, and contacting Mustafa Ben Boulayd to transfer weapons and receive instructions.

2- Oguid Salah, whose mission is to collect the symbols and organize them.

3- Ibn Abbas Ghazali, whose mission is general supervision and contact with the mujahedeen, who must be informed individually.

4- Salim Boubacar, and his duty He moved the rest of the weapons used in the attack that were stored in his house.

Responsibilities within the country were also divided into regions:

The first region: led by Mustafa Ben Boulaid and his deputy Bachir Chihani.

The second region: led by Mourad Didouche and his deputy Youssef Zighoud.

The third region: led by Karim Belkacem and his deputy Omar or Imrane.

The fourth region: led by Rabah Battat and his deputy Boudjemaa Souidani

The Fifth Region: led by Larbi Ben M'hidi and his deputy Abdelhafid Boussouf.

The Sixth Region: Its leaders were appointed later. (Saleh Farkous, p. 427.)

After the people responded to this revolution, which in its infancy relied on all that is simple from the weapons left by the Second World War, and began to develop and join the people, young people, Mujahideen, and even women and children who had a role in this march, as the first November statement had a great resonance in the ranks of the people in general And the militants in particular, as it came to continue the struggle operations that the leaders previously fought in resistance and revolutions and after the outbreak of the revolution, the victories continued on French colonial It aims to eliminate the revolution, but France, despite all the crimes that it carried out in that period of mass killing of prisoners, displacement and burning, but it still faces the revolutionaries fiercely, especially after the Somas Conference 20 August 1956, which was held in the third state in the Somam Valley in Bejaia, aims to consolidate it. The relationship between the states and the revolutionaries.

France's prestige was crashed in front of the Algerian revolution and in front of the revolutionaries and entered into economic and social crises, after the revolution moved to its own home, and this was confirmed by the 'De Gaulle' itself in addition to the development of the international position towards the Algerian revolution, meaning that the struggle march continued and developed outside the country and condemned most of the countries of colonial existence and the policy of killing And the repression that France pursued towards the innocent civilians, as there was a wide recognition from the Arab and Islamic countries on the Algerian interim government, and the Algerian delegation was received in Cairo in 1958 at the African -African International Conference, and

there was recognized international public opinion that the Algerian report recognized its destiny, and also at the Ghana conference of the countries The free African, which was in 1958 and in which Algeria won a warm support from the conference in favor of independence and allowed the Liberation Front to establish offices in it and the Algerian issue was included in the agenda of the United Nations General Assembly in the FIFI 1958 session and the September 1958 session and was not discussed even in the July 20 1960 cycle and here the recognition achieved The UN against the Algerian people in a report of their fate on December 19, 1960, despite the boycott of the French delegation For the sessions, but they continued and came out with the previously mentioned decision. (Ammar Bouhouche: The political history of Algeria from the beginning until 1962, 1997, pp. 391-415).

02-04 Negotiations, agreements, and independence: Despite all the colonial plans to thwart the revolution, diminish its prestige, and join it, the struggle continues, despite the barbed wire of the Morris Line and the intervention of NATO to save France, close the eastern and western borders, and offer independence to the two neighbors, Tunisia and Morocco, to devote themselves only to destroying and dispersing. The Algerian Revolution However, France had no choice but to enter into negotiations with the National Liberation Front, and recognize it and the revolution through its interim government, and here began the secret contacts and French-Algerian negotiations that took place from June 25 to 29, 1960 In the city of Moulins, these negotiations ended in failure as a result of France not recognizing the National Liberation Front, because France imposed conditions, including the separation of the Sahara from Algeria, and the situation remained as it was until the “Evian” negotiations took place from May 20 to June 13, 1961 on the Swiss-French border between representatives The interim government and the French government, and these negotiations stopped due to the French delegation’s adherence to the idea of separating the desert, in addition to the demand to disarm the army, and this is what led to the failure of the negotiations. (Saleh Farkous: pp. 462-464).

On February 11, 1962, the draft of the Second Evian Agreements was studied, and the agreement was resumed on March 18, 1962. On March 19, 1962, a ceasefire was agreed upon throughout the entire national territory, recognition of Algeria’s independence and full sovereignty over its lands, in addition to other provisions that came in the agreement, and elections were held by self-determination. On July 3, 1962, independence was won on July 5, 1962. Thus, victory was achieved after a war of genocide the likes of which history had never known. Participated from all sectors of society, old and young, old and young, men and women. This

people confirmed to the world that it was worthy of war and respect and offered a million and a half martyrs for the sake of This glorious homeland.

### **03- The role of the family and corners in strengthening the struggle process:**

**03-01 The role of the family in strengthening the struggle process:** The family is considered the basic cell in the institutions of social upbringing. It is the first responsible and social control, and it is an inevitable necessity for the survival and continuation of the human race. The Algerian family, as an expanded family that includes many families in one house, has been able to maintain its entity despite The entry of French colonialism in 1830, which tried to eliminate the social and cultural system, by displacing many of its members and expelling them from their lands. Despite this, it remained committed to its customs and traditions and the way it raised its children. The Algerian family is characterized by the patriarchal system, which is defined as a strict system in which the head of the family practices Absolute authority over all individuals belonging to him, and they must submit to his authority. He defined the Algerian family as a conservative family characterized by its moral character, by sending its children, male and female, to Quranic schools that were known in colonial times. In the calamities, where these children receive the first rules of the Arabic language and preserving the Qur'an in addition to teaching it the love of the homeland and informing them of what is going on around them, and what the colonizer does against their families and their lands, and this is what drives the struggle spirit to join the revolutionaries early in life in order to participate in the revolution and the liberation resistance, Because France worked to dismantle this family through extermination and killing, adding destruction of family lineage by rape and infringement of their women, and instead of disintegrating these families, it increased in solidarity, solidarity, sympathy and cohesion between them and preserving religious, cultural and national values and instilling them in their children in order to achieve independence for the country and the December 11 demonstrations 1961. (Fadil Al-Ratimi: Industrial Organization between Nurture and Rationality, Part 1, 2009, pp. 37-41).

### **03-02 The role of mosques and zawiyas in strengthening the struggle process:**

For the colonizer since his entry into Algeria, mosques and zawiyas constituted an obstacle in destroying the religious and national identity of Algerian society because they played a major role in religious awareness, linking the relationship and preserving the religious heritage and culture of the people, and he sees in this area Captain "Danfo" said that the corners were the ones that established the rules and relationships between individuals. They also became the center of communication and meeting of the revolutionary leaders. This captain was keen to tighten control over these religious institutions that create intrigues

against the coloniser, incite the people to jihad, and call on them to expel the Christians and herald their departure from the country Which made the citizens ready at every moment to take up arms in order to achieve independence and the supervisor of the angles was called the 'presenter' who had a great role in strengthening and motivating the struggle march, and the men of those angles A, recruited hundreds of dozens of fighters in the various states of the country The Mujahideen, with the blockade of the French centers and their military castles in many states, including Bejaia, Dils, Tizi Ouzou, Jijel ... and others, and France's concerns have become more than these angles, whose work is no longer limited to memorizing the Qur'an and only, but rather has become a center for revolutionaries and planning for the sake of the judiciary On the colonizer. (Saleh Farkous: pp. 278-292).

#### **04- Conclusion:**

By presenting this article, the social institution of all kinds is an essential cell to build a human society, as it is responsible for the formation of the individual, his personality and his trends, as the family begins to raise the child and instill all values and customs for society in a way that is in line with his surroundings, as the spirit and national identity acquires the child and it Also in which the love of the homeland is implanted by the love of the struggle and the homeland and the risk in order to gain the freedom that takes and not given, in addition to the role of mosques and the school in instilling the love of the homeland for the individual in addition to the mosque speech that has an impact on the psyche of individuals in addition to the great role that the preacher and the imam took In the mosque in order to educate the generation on the love of the revolution, for this we find that Algeria, in light of its struggle, did not depend on youth or elders and elders only, but also children had a great and effective role in moving this revolution in the belief in liberating its homeland, because Algeria is it The first nation in the Arab Maghreb that was occupied and is the last nation that took its independence, for this was its struggle and a strong struggle in which it relied on all the spectra of the big and small society, women and men and the first to encourage the liberation of the country and Moving forward in strengthening the struggle process are the socialization institutions that played a major role in this aspect.

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