Family Studies

Preparation Programs

For Science and Mathematics teachers in English

Prof. Dr. Mohamed Elnasr Hassan

Foundations of Education Department

Faculty of Education – Qena

South Valley University

2022 - 2023

ABOUT FACULTY OF EDUCATION:

The faculty was constructed in **1970** , its site at the past was secondary school for boys in Qena , in Sabry Abu Alam street (in the past), but now this place became site of faculty of engineering. it was the first faculty of Assuit university branch in Qena, then faculties of science, arts, and other faculties of south valley university are opened. Faculty of education site now is beside faculty of arts. the superior objective of faculty of education is developing a better capacity of the individual, personality traits, ethical and religious values on the basis of reverence and respect for rights, taking into account the criteria of complementarities and inclusiveness, intelligent and innovative, international and global, allowing for independent thinking person pursuant to an effective result in good cooperation with his own people for the benefit of society. The College of Education, Qena colleges in the history of the prestigious University of the South Valley as it contains three divisions.

FACULTY VISION

Working on faculty of Education to be honored achieving quality in the level of knowledge and educational programs and its various activities which are reflected in its graduates and working to develop education in various educational stages.

FACULTY MISSION

Preparing the teacher in line with scientific, technical, and professional progress and developing a spirit of loyalty to the homeland. Working on the development, advancement and cooperation with various

institutions that help in preparation of teacher, to work through the public education and through being able to specialist professional and skills, and continuing development. From this mission, the faculty does the following: 1- Preparing students of secondary school, and its equivalents, and graduates of institutions, and university faculties excellent preparation for teaching profession through the provision of vocational programs with high standards of quality in all disciplines from kindergarten to the end of secondary school.

2- Uplifting professional and scientific level of all workers in the field of education and defining them with modern educational trends, developing the development of self-efficacy trend and working on strengthening values of continuing education.

3- Preparing specialists in various educational fields.

4- Doing research and educational studies in various specializations in faculty and solving educational issues and real problems in reality that impede educational process and providing solutions to work on developing education and reforming it.

5- Contributing in developing educational thought and publishing modern educational trends and applying it to solve problems of environment and society in which they exist

6- Providing research and advisory services that contribute in developing institutions of non-formal education.

7- Working on educating students integrated education, and developing creative thought to them.

8- Participating in preparing demonstrators and assistant lecturers in many specializations in university faculties and institutions of higher education and forming them educational formation continuously, helps them to perform their role effectively and efficiently.

9- Working on spreading the ethics of the teaching profession between faculty members, students, employees, and educators, according to ethical covenant adhered by everyone in the field of education and education in its various levels.

10- The faculty through Primary Education division, preparing a teacher to first levels of primary school and teacher specialized material for the last years of education.

11- The faculty participates in literacy and eliminates the phenomenon of dropping out of education through preparation of teacher.

12- Adopting the concept of Total Quality and its applicants in faculty, and interesting in self-rectification, and being ready to achieve total quality and continuous development.

Contents

1. <mark>**Educating tolerance in the family**</mark>.

The concept of tolerance means that one is free to adhere to and abide by his convictions while accepting the convictions of others and with the right to the natural difference in their values, attitudes and behavior, and not to impose one opinion on the other. Hence the importance of calling for rooting the policy of tolerance in the laws and culture of society to combat the manifestations of religious, national and patriotic fanaticism and the rejection of exclusion, deportation, marginalization and discrimination of all kinds and colors.

The culture of tolerance is manifested as one of the most important human and moral necessities in contemporary reality, after the phenomenon of violence became widespread and a phenomenon that destroys social relations at all levels, and after adults and children alike became either victims or criminals due to the dominance of the language of violence over contemporary reality and the absence of religious and moral ideals and values, which makes The contemporary individual stands at a crossroads in dealing with the other, who may not agree with him in his ideas, but may harm him and harm him or his family or his ideas.

Tolerance is a language that the child must learn from an early age, as it is a matter linked to society and correct education. Tolerance is a psychological and social activity that the child performs just like adults, with the difference in knowing the content of the word from the point of view of each of them. For the child, it means canceling the behavior with

aggressive reactions when a mistake occurs to him. A child who behaves violently is the product of an aggressive or dysfunctional family, or one that does not value the positive values of society. A three-year-old child, for example, lives in a revolution of rebellion and stubbornness, and for this it is necessary to take advantage of this period to train him to accept others, and to force him, by many methods, to give up possessive traits or to obtain what he wants by screaming and crying.

Family and tolerance:

The family has a great influence on the life of the child, especially in the first years of his life, as it represents the whole world of the child and greatly affects the development of his personality and growth. This influence begins with the direct physical and moral contact between the mother and her child. She takes care of him, is kind to him, and satisfies his needs. The role of the father and brothers has a great influence on his upbringing and the development of his social personality. The personality of the parents, the location of the child in relation to his siblings, the family's cultural and economic status, and kinship ties are all essential factors, especially in the first years of his life. The influence of the family affects the physical, cognitive, emotional, behavioral and social dimensions of the child's life, making its influence decisive in his life. In addition, the family transmits values and standards to the child and defines positions on various social issues and ideals, as well as the concept of law and what is permitted and forbidden. All this forms the identity and affiliations of the child. The family is the main institution in transferring the social inheritance of generations to the personality of the

child, so the issue is not the satisfaction of material needs, but rather the building of personality in the light of the culture of society.

And everyone agrees that spreading a culture of tolerance starts from the family. The home has a great impact in this aspect. If the relationship between parents and children is based on the language of authoritarianism, coercion and tyranny, then it is obvious that the home in which the atmosphere of tolerance is absent is a factor in spreading the culture of violence in a dictatorial atmosphere. That is why they learn. Tyranny of opinion and lack of respect for the other or his opinion, just as the dictatorial regime, whether in the family or the state, is one of the reasons for the prevalence of the language of violence, the absence of security, and the lack of trust among individuals.

In addition, this atmosphere promotes feelings of hatred, hatred and revenge. It is self-evident that we can teach children many things through persuasion or correct guidance. If this concept is absent, punishments and threats will lead to the implementation of orders, perhaps, but with the strengthening of the desire for revenge.

Hence, highlighting the value of tolerance for the child in exchange for anger is an inevitable necessity, which requires the family to be keen on repeating it, and with the passage of time, the concept develops in the child into more than just an idea or belief, and it will even go beyond it to link this tolerance to a motor and cognitive performance that the child performs until He becomes loved by others, whether in the family or at

school. In the family, the child knows the meaning of tolerance and knows how to apply it. Then this application will be a basis for deepening this principle in the behavior of the child.

As for how the child understands the meaning of tolerance, this requires repetition in many situations.

If a child makes a mistake, for example, he should not only apologize to those who wronged him, but rather this apology must be linked to a request for forgiveness from those who harmed the child. Instead of threatening to use punishment, for example, it is sufficient to repeat the training in acknowledging the mistake and asking for forgiveness, because this will lead the child to avoid mistakes after that, especially if this mistake is linked to the psychological pain that the child loves as a result of this mistake.

In addition to spreading a tolerant and democratic atmosphere, there are other things, including justice among children, which contribute to educating children and adolescents about their rights and the rights of others. Also, promoting honest or correct competition develops children and recognizes the skills of others and the capabilities they possess. It may be necessary to teach children to offer congratulations in the competition. To the winners, this enhances the feeling of love and respect for others and wishes well for them, which helps in training children on the premises of tolerance.

There is an important thing that children should know that tolerance is not withdrawal from the situation, and it is not a weakness, but rather a strength that we need to mobilize in critical situations. The child and the adolescent for himself is healthy and true, he will accept the issue of error and failure and he will look at himself as a person who is prone to slip up and failure, as well as others. Therefore, a correct understanding of oneself leads to a correct understanding of others, which leads to accepting their mistakes and ignoring them in positions of ability.. and plays the language of dialogue and skills training Listening plays a big role in that. If we listen to our children explaining their mistakes and justifying their actions, then the ability to listen to others will be strengthened in them, which makes them good listeners to the mistakes of others, accepting their opinions and looking deeply at what the other says.

Trauma plays a major role in spreading this culture. Friendship that is based on selfishness and selfishness must lead to violence and attack. Whenever friendship is based on the pillar of respecting others, respecting their culture, and looking at the equality of people in creation and formation, all of these promote tolerance.

The method of education followed within the family has negative or positive repercussions on acquiring a culture of tolerance among children. Many parents do not base their children's upbringing on the foundations laid out by the true Islamic faith. Rather, they often apply educational philosophies that are inconsistent with the tolerant teachings of Islam, just as the prevailing relationship between fathers and children is often based on domination and coercion, and lacks love, tenderness, understanding

and dialogue. This is evident in the language of communication, where orders and prohibitions, threats, contempt, insults, and outbursts of anger and the accompanying painful physical punishment.

This model is later reproduced by children when they become adults, so that hatred replaces persuasion in society, and intolerance replaces tolerance. Hence, reconsidering the educational methods practiced by parents with their children for a tolerant generation is extremely necessary and imperative for future generations of security, development and peace.

And the relationship between the spouses always remains the beacon of the culture of tolerance, and the mirror reflected on the personalities of the children, and the same thing is said for the teacher and his relationship with the students, especially in the primary stage, in terms of being a stage of development of this virtue and applying it on the ground with their peers who live in a similar atmosphere at the beginning of learning. Our societies still need to promote a culture of tolerance in the face of intolerance and extremism, which reinforce feelings of hatred and hatred towards the other.

It remains an important matter, and that the child must learn how to take his legitimate rights and know the view of others towards him. in the next time.

The child acquires through education the method of retaliation, revenge and revenge. Therefore, it is required that we, through education, also promote the culture of tolerance by directing the media in the opposite way that it is currently in, which is considered the first culprit in excluding the culture of tolerance and the prevalence of the language of violence, even among the young.

The family and the culture of dialogue between the role and the obstacles

Between refusing to recognize and accept the other, the wisdom of God Almighty is manifested in creating people, peoples and tribes, so that they can get to know each other, as what is meant here is not only the administrative division of countries, but also that God created people with different ideas, visions, upbringing, education and experience, so that these human characteristics diversify and life imposes on them to deal with a spirit Love, exchanging ideas through the logic of dialogue, and achieving communication through the method of tolerance or coexistence and acceptance of the other.

The current reality in human societies indicates that most of the conflicts, wars, disputes, and social problems, and even most (cases in the courts) of the most important reasons for all of this are the absence or bad dialogue between the parties, or illusory perceptions or relying on rumors without verification or scrutiny, and from here 000 becomes clear The need for greater efforts on the part of media, educational, religious and cultural institutions to renew the language of dialogue, adjust its paths, and educate people on calm dialogue with the other, away from intolerance, and curb forms of impulsiveness in governance and relying on facts, not illusions or rumors, as well as the need to search for mechanisms And ways to develop the method of dialogue and the language of communication, which requires a reform approach to the culture of difference and an analytical presentation of the reasons for its absence, and stressing the importance of dialogue with the other, not only because of its importance in itself, but also due to the necessity of

supporting and activating it in a scientific way, because it entails facilitating ways of dealing and resolving disputes. Conflicts and societal problems of all kinds

Highlighting the educational role through educational and educational institutions to activate and strengthen the principle of dialogue with the other does not require confirmation or proof, because the task of education should not be limited to "modifying behavior", but must go beyond this goal to "preventing societal problems" that may threaten security Hence, education has a tangible role and an effective presence in consolidating and activating the method of dialogue with the other, as a principle that the various educational institutions are keen on, starting with the family and passing through the school and even university education institutions and others.

family dialogue

It is the interaction between members of the same family through discussion, and talking about everything related to family affairs in terms of goals, components and obstacles, and solutions are developed for them, by exchanging collective ideas and opinions on several axes, which leads to the creation of intimacy and communication.

As for the culture of dialogue, it is the prevailing way of life in the family community and the supporter of dialogue, and it includes its spiritual and intellectual values, its behavioral, tasteful and moral values,

habits, trends and the consequences of listening, acceptance and respect for the dialogue parties.

The importance of family dialogue

1= Family dialogue is the basis for intimate family relationships that are far from division and intersection.

2= It helps the children to grow up in a healthy and sound manner, free from moral and behavioral deviation.

3= It creates interaction between the child and his parents, which helps them to enter the child's private world, and to know his needs and facilitate dealing with him.

4= He makes the family like a righteous tree that bears good and good fruits, and it is the comfort of this life.

5= The family is the first source of knowledge for the child, and the main source for his understanding of life, so the family dialogue makes him an individual who is proud of himself and confident in himself.

6= Each member of the family learns the importance of respecting the other's opinion, so it is easier for him to deal with others.

7= It enhances confidence in family members, which makes them more capable of achieving their ambitions and hopes.

Family dialogue controls

Dialogue has rules that make it a positive and constructive dialogue, including:

1= Accepting the other, which means accepting the other and acknowledging his right, and that the dialogue maintains the need to accept differences in opinions, through consultation and deliberation in judgment.

2= Good acceptance, which is for the interlocutors to follow a method of calmness and good speech that aims to solve family problems related to all human, emotional and economic aspects.

3= It should be a dialogue based on mutual respect between the parties that express their opinions and ideas.

4= It is also necessary for trust to exist between the parties to the dialogue in the family.

5= Learn the art of listening and listening by the receiver - the listener - by looking at the expression of the speaker's face and his eye.

6= Avoid using mockery in the dialogue of each party with the other, whether spouses with each other or parents with children.

Dialogue types:

(a)- Positive Dialogue:

It is a dialogue that helps to strengthen the bonds between the spouses and develops the language of understanding with the children. It requires skill in expression and skill in listening. There are three things that characterize the most dialogue and integration family: exchanging clear and direct messages, active listening, and verbal expression, and that is done in one of the following ways:

1= The discussion dialogue:

 Either confrontation or written, and it is one of the most common methods through which dialogue takes place between two parties, especially in matters that tend to be more serious, and many stages of understanding between the two parties may be shortened, and many families are not used to this type of marital dialogue with its importance and great impact on life. Marriage, it is better for the spouses not to close this type of dialogue, but rather any topic should be raised, especially with regard to their life as a married couple and with regard to the affairs of their children, so that the dialogue takes place and an agreement is reached on it .. But if the other party does not like or is not good at dialogue through words, then the discussion dialogue takes place. Through writing, so that we do not make those who do not like confrontation an excuse to escape from dialogue and express their opinion, and this type of dialogue is not limited to this category, rather it is another type of dialogue, as a person may find more room for expression through writing, especially at the beginning Marital life, it may be difficult for one or both parties to present and talk about some matters directly. The important thing is that family members come out and each of them understands the other's point of view simply and with a clear understanding.

2= The fleeting dialogue: It is one of the most common types of dialogues within the family, whether between the spouses or with the children, and the practice of this dialogue is usually spontaneous and without the feeling that it is an argument, such as commenting on an event, or

explaining a specific topic, as such interventions cause a good and appropriate entrance. for dialogue.

3= Dialogue through the eyes: often we find that the eyes are one of the means that express a lot of speech. A person may understand through his dialogue with another person more from his eyes than what he understands from his words. A person's looks and movements are part of his dialogue with any party. .

4= Positive poetic dialogue: It is not a requirement that the family dialogue be for contentious issues only or to agree on something. There may be a dialogue in which the spouses exchange the emotional feelings and feelings of each party towards the other party. It increases intimacy and love between the family and strengthens the bonds of love between them. Positive feelings are used to stop the cycle of family conflict so that feelings move from the negative side to a less negative side (neutral feelings.(

5= Dialogue mirroring the other: It is one of the important types and means putting oneself in the place of the other person. other in mind They show greater concern for the other's needs, interests, and desires

B- (the "negative" dialogue) :

Wrong verbal communication "negative dialogue" is a source of family problems. This type of dialogue causes a great deal of frustration among

family members, and their unhappy life becomes clear, because they often complicate their problems and increase tension through wrong verbal communication. Where the expression is unclear and incomplete, charged with trolling the words of the other party, and this is done in the following ways:

1= Incapacitating Dialogue: In which one or both sides of the dialogue see only the negatives, mistakes and obstacles, and the dialogue ends with "no benefit."

2= Maneuvering dialogue (hit-and-run): where the spouses (or one of them) are preoccupied with verbal superiority in the discussion regardless of the real and final fruit of that discussion, which is a kind of superficial self-affirmation.

3= Lined Dialogue: Here, the outward speech gives a meaning other than what the inward speech gives, due to the large number of puns and vague words it contains, and it aims to confuse the other party.

4= Authoritarian dialogue (listen and respond): This dialogue is a severe type of aggression in which one party eliminates the entity of the other party and considers it inferior to dialogue. Rather, it only has to listen to orders from above and respond without discussion or boredom.

5= Closed dialogue: This phrase is often repeated in it (there is no need for dialogue, we will not agree, which is a kind of fanaticism, intellectual extremism, and a narrowing of the field of vision.

6= Passive-aggressive dialogue: which is resorting to silence, stubbornness, and ignoring a desire to passively intrigue the other party without exposing to the risk of confrontation.

The role of the family in strengthening the dialogue:

In view of the educational and social importance that the family enjoys in raising children socially, culturally and behaviorally, the role of the family in developing methods of dialogue among its children is a pivotal and essential role that should not be ignored or underestimated, because the family, with its ability to direct, adjust and counsel, can assume The child is trained in the principles of calm dialogue and dialogue with others, and gets used to the etiquette and behavior of dialogue since the child's mental abilities bloom.

The culture of dialogue is formed in the child in the family through his dealings and interactions with the father, mother, and sisters in the family and family environment, after he begins to learn the language of speech, so he asks his parents and sisters while they answer him, so he knows the meaning of the question and the answer, then his level of understanding and awareness increases and he knows the basic mechanisms of dialogue with the other, by discussing various topics of interest to him, and by seeking to satisfy his sensual and abstract desires and inclinations.

Family principles of education for dialogue:

There are some principles and foundations that should be taken into account when the family raises young children on the principle of dialogue, so that the culture of dialogue becomes an essential part of his personality throughout his life years. Among the most important principles are the following:

(1) Observing the etiquette and manners of dialogue: as the family should accustom the child to the etiquette of dialogue as mentioned in the Holy Qur'an and Sunnah, which are, in their entirety, a set of ethical and behavioral values that the child observes in his conversations with others, such as listening well to the other and not raising the voice.

(2) Respect and appreciation for the other: the child asks the father and mother in a short dialogue, and learns from them the way to answer in mutual respect for points of view.

(3) Accepting the other and dealing with him as he is: the child sometimes meets at home guests, big and small, greets them and talks with them, and in all of this he should be accustomed to accepting these others without previous personal impressions.

(4) Understanding others and understanding their conditions, mistakes and excuses: The child's experiences are still limited within the framework of the family community in which he lives, and therefore the parents must explain the differences of others with him in tendencies, needs and abilities, and clarify that there are mistakes and transgressions issued by people, some of which require excuses on the part of the child.

(٥Flexibility and openness to the other: This is one of the most important principles of successful dialogue that pushes the child to continue social growth and refine his personal and psychological experiences, which leads him to success in various situations throughout his life.

(٦Inculcating the virtue of tolerance and avoiding fanaticism and extremism in speech and action: When the child accepts others, opens up to them and respects them, then he acquires the characteristic of tolerance during dialogue, and the parents should try to accustom the child to moderation instead of fanaticism and extremism

In addition to these family educational principles to raise the child on the principle and culture of dialogue with the other, there are some family procedures or requirements that also contribute to raising the child on the principle of dialogue, for example:

-١Continuous guidance and counseling of the child on the necessity of adhering to the etiquette and conditions of dialogue.

-٢Providing appropriate opportunities to conduct constructive family dialogues with the child, taking into account his mental abilities and psychological needs.

-٣Exploiting opportunities for questions on the part of the child to accustom him to the best method of dialogue and discussion, and to accept and respect the other opinion.

-٤The father or mother allocates a time of not less than a quarter of an hour for the child to talk and discuss matters of interest to the child without interrupting him.

-٥The father or mother avoids authoritarian practices in the child's life; Because this may push him to become introverted and isolated and try to

please the parents by not speaking or dialogue (some parents consider silence a sign of politeness in the child.(

-٦Encourage the child to dialogue and talk with others and not blame or criticize him in front of others when he makes a mistake in the dialogue.

-٧Teaching the child the etiquette of Quranic and Prophetic dialogue, and urging him to follow those dialogue models that should be part of his personality.

-٨The family's knowledge of the child's friends and their types, and their influence on him in his habits, thinking, and life, and the activities he performs with them, and ensuring the integrity of his morals and behavior with them.

Obstacles to the role of families in activating the culture of dialogue among children:

There are many reasons for people to differ, some of which are the obvious, and some of them are the hidden, and some of them are the motive for knowing the truth in the fullest and most appropriate way. Among the reasons for the difference between people are:

-١Lack of clarity of vision of the subject in all its aspects.

-٢Imitating others without evidence or proof.

-٣Intolerance to opinion and concern for private benefits.

-٤Love of fame, pride and self-affirmation.

-٥Differences in minds and understandings and the dominance of some illusions.

The responsibility of education here in the belief in the difference of human beings and the necessity of respecting and accepting others despite their differences - a necessity imposed by modern education theories when talking about what is called (individual differences) or (the effect of the environment or heredity) on learning processes. By working to spread the culture of difference and accepting and respecting the other's opinion, perhaps the difference of opinions and points of view is an effective factor in enriching culture on the one hand and a source of creativity and intellectual vitality on the other.

The current reality of the culture of our Egyptian society is replete with many models, all of which indicate the absence of a culture of difference from a social and educational perspective. Perhaps the reference for this is represented in the following reasons:

١-Some people do not believe in equality.

٢-Rejecting the other as either ignorant, strange, aggressive, child, woman, etc.

٣-The absence of a spirit of tolerance and not seeking excuses for others.

٤-Impulsiveness and recklessness without reading the consequences or thinking about the results of the actions.

٥-The wrong perception of manhood (as a physical or linguistic ability) and disregarding reason and logic.

٦-Tendency to mistrust and intolerance to inherited ideas and stagnation.

-⁷Not using reason, argument, and arranging things, not being enthusiastic about knowledge based on experience, and preferring ease over entering into a discussion of different opinions.

Thus, the reasons for the absence of a culture of difference seem to cause many dire consequences, torn ties, and corrupt relationships, and most of them lead to the failure of any agreement. They also affect teamwork and the tendency for individual action. As for teamwork, it is always vulnerable to collapse because (difference) is the master of the situation. In the absence of a culture of understanding and dialogue.

And if our Egyptian and Arab society suffers from a crisis of dialogue and respect for the other's opinion, then this is a natural result of the weakness of the culture of dialogue resulting from the failure of all institutions of society to support and spread dialogue education, as well as the spread of some mixed perceptions and concepts that contributed to the absence of a culture of dialogue in society.

And if the family and the school, which are among the most important institutions of society in raising the child and raising him on the values of dialogue, acceptance and respect for the other, suffer from obstacles in order to activate the dialogueal education of children, then the rest of the society's institutions are considered partners in this negligence and failure to carry out their responsibilities in this regard. It becomes necessary for concerted efforts and the cooperation of these institutions among themselves in order to transform dialogue into a general behavior that all members of society adhere to. With regard to the main educational institutions, the family and the school bear the greatest burden of that

responsibility, which is to spread and activate the culture of dialogue with others and requires This responsibility is an integration of roles and cooperation in tasks that would lead to a way out of the crisis of dialogue to finding solutions that ensure the achievement of a dialogue education whose positive effects are reflected in the interest of the individual and society alike.

Among the guiding principles for achieving integration between the family and the school, with regard to developing a culture of dialogue and activating its practices, are the following:

-١The family and the school are keen to provide an atmosphere of purposeful dialogue among students

-٢Joint planning between the family and the school in setting up mechanisms and foundations for developing dialogue

-٣The family and the school adopt a joint program to develop the values of dialogue, respect, acceptance of the other, tolerance and coexistence among the school students.

-٤The school curricula contain joint programs with the family, in which the skills of dialogue with the other are developed and social workers are involved in this regard.

-٥Providing opportunities for participation between the school leaders and the family to exchange views and points of view on the problems of students at home and at school, and to involve students in discussing these problems.

-٦Dialogue education starts from the family, and the role of the school is to support and activate dialogue in the students' practices. Therefore, family and school visits contribute to achieving the goal of dialogue education, by making dialogue and respect for the other an automatic behavior in the students' lives.

Thus, dialogic education appears to be a necessary demand, and a collaborative responsibility between the family and the school - as they are the most important educational institutions in society - that requires concerted efforts and coordination between them in spreading and strengthening the culture of dialogue with the other among children and students. They will have established solid foundations that can be relied upon in facing the challenges of tomorrow, when these children grow up, and they have to enter into cultural dialogues with the other who differ in thought, belief and behavior. Dialogue with the other is a necessity imposed by communication and coexistence between family members and school members, and between different nations, peoples, cultures and civilizations This is in addition to the fact that dialogue with the other is the way to remove the causes of tension, conflict and international crises, and it is the way to deepen the sense of belonging to a "one family of humanity" of one origin, living on one planet, facing one destiny.

3. Some wrong methods of raising children and its effects on their personalities

The family is the first educational institution in which the child grows up and opens his eyes in its bosom until he grows up and can rely on himself, after which he joins the second institution, which is the school that complements the home, but the child remains and the personality of the child is formed during the first five years, i.e. in the family, so it was necessary for the family to learn the healthy educational methods that Develop the child's personality and make him a self-confident young man with a strong, adaptive and active personality in society.....

The abnormal and wrong methods of raising a child are formed, either due to the parents' ignorance in those methods, or to follow the style of the fathers, mothers, and grandmothers, or to deprive the father or mother of a certain direction. What is followed in the father's upbringing of him over his son, and the same applies to the mother

The discussion here focuses on some of the wrong methods and their impact on the child's personality, which are:

1= Bullying

2= Overprotection

3= Negligence

4= Pampering

5= Cruelty

6= Fluctuation in the treatment of the child

7= Provoking psychological pain in the child

8= Distinguish between children and others...

It is detailed as follows:

domineering or controlling

It means that the father or mother controls the child's activity, stands before his automatic desires, and prevents him from performing a certain behavior to achieve his desires that he wants, even if they are legitimate, or obliges the child to perform tasks and duties that exceed his capabilities and capabilities, and this is accompanied by the use of violence, beating, or deprivation sometimes, and the list of prohibitions is more than the list of permitted ones. As if the mother forces the child to wear certain clothes, certain food, or certain friends.

Also, when the parents impose on the son a specific specialization in the university or to enter a certain department in the secondary school, the scientific or literary department...or...or......etc...the parents think that this is in the interest of the child without knowing that Therefore, this method is dangerous for the child's psychological health and personality in the future

As a result of this method used in education... the child grows up with a strong tendency to submit and follow others, he cannot be creative or think... and the inability to express an opinion and discussion...

Following this method also helps in forming an anxious personality that is always afraid of authority and is characterized by shyness and excessive sensitivity. Satisfy his need for freedom and enjoy it.

Overprotection

It means that one or both of the parents, on behalf of the child, assumes the responsibilities that the child is supposed to carry out alone, and that the child must do alone, where the parents or one of them is keen to protect the child and interfere in his affairs, so the child is not given the opportunity to make his own decisions and not give him the freedom to act in many of his affairs: .

For example, doing homework on behalf of a child or defending him when a child assaults him. This may be due to the parents' fear for the child, especially if he is the first or only child, or if he was born among many girls, or vice versa, so they exaggerate in his upbringing ..... etc.

Undoubtedly, this method negatively affects the child's psyche and personality, so the child develops a weak, non-independent personality that depends on others to perform his personal duties, the inability to take responsibility and reject it, in addition to the low level of self-confidence and acceptance of frustration.

We also find that this type of child who is raised on this method does not trust his decisions that he makes and trusts the decisions of others and relies on them for everything, and his sensitivity to criticism is high when he grows up, he demands that his mother go to school with him until an advanced stage of life in which the person is supposed to rely on himself And he gets problems in not adapting in the future because this individual was deprived of satisfying his need for independence in his neglected childhood.

It means that the parents leave the child without encouraging or responding to desirable behavior and leaving him without holding him accountable for his unwanted behavior. The parents or one of them may adopt this method because of the constant preoccupation with the children and their continuous neglect of them. The father spends most of his time at work and goes back to sleep and then goes out and does not come. Except after the children sleep, and the mother is busy with frequent visits and parties, on the phone, on the Internet, or on television, and neglects her children

Or when the mother neglects to meet the needs of the child in terms of food, drink, clothing and other forms

Children interpret this as a kind of rejection, hatred and neglect, and its negative effects are reflected on their psychological development, and this is sometimes accompanied by ridicule and humiliation of the child. For example, when a child presents a work to the mother that he has accomplished and is happy with, she finds her crushing him, rebuking him, mocking his work, and asking him not to disturb her with such trivial matters. The same is the case when The child attends a high grade in one of the academic subjects, he is not rewarded financially or morally, while if he gets a low grade, you will find him scolded and ridiculed, and this undoubtedly deprives the child of his need for a sense of success.

When this child grows up, he finds in the group to which he belongs what develops this need, finds his place in it, and finds giving and love that he was deprived of, and therefore he remains dependent on others always. This undoubtedly explains the escape of some children from the house to

the group of friends to find what satisfies their lost needs there at home, and the danger of that method used, which is neglect, is more harmful to the child in the first years of his life by neglecting him, and not satisfying his physiological and psychological needs due to the child's need for others and his inability to fulfill those needs. needs.

One of the results of following this method of education is the emergence of some behavioral disorders in the child, such as aggression, violence, aggression against others, stubbornness, theft, or the child's emotional dullness and indifference to the orders and prohibitions issued by the parents.

pampering

It means that we encourage the child to fulfill most of his desires as he wants, not to direct him, not to stop him from practicing some unacceptable behaviors, whether religiously, morally or socially, and to be lenient with him in that. You scold him or rebuke him, but you laugh at him and protect him from the harm of others. Likewise, when he insults or fights with one of the children, you protect him and do not scold him for that behavior, but rather agree with him and so on.

The parents, or one of them, may tend to follow this method with the child, either because he is their only child, or because he was born with more than one daughter, or vice versa, or because the father is harsh, so the mother feels extra affection towards the child, so she spoils him and tries to compensate him for what he lost, or because the mother or father was raised in the same way, so they apply that. on their son..

There is no doubt that such treatment with the child has effects on his personality, and the best things are always the middle, neither excessive nor negligence, and as they say, if something exceeds its limit, it turns into its opposite. One of the results of this treatment is that the child grows up not dependent on himself, unable to bear responsibility, in need of the support and assistance of others, as the child is accustomed to That he always takes and does not give, and that others have to fulfill his requests, and if they do not do that, he gets angry and thinks that they are his enemies, and he is very sensitive and cries a lot.

When he grows up, he has problems of not adapting to the external environment (society), and he grows up wanting everyone to meet his demands. He gets angry and gets angry when he is criticized for a behavior, and believes perfection in all his actions and that he is free from error. When he marries, he carries his wife all the responsibilities without the slightest participation from him, and he is reckless as a result. Love him without guidance.

Provoking psychological pain:

This is done by notifying the child of guilt whenever he performs an unwanted behavior or whenever he expresses a bad desire. Also, demeaning the child, belittling him, searching for his mistakes and criticizing his behavior, which causes the child to lose his self-confidence, so he becomes hesitant when doing any action for fear of depriving him of the approval and love of adults.

When this child grows up, he becomes a withdrawn, introverted personality who is not confident in himself. He directs his aggression towards himself and lacks a sense of security. He expects constant attention directed at him. He fears a lot, does not love himself, praises others and is proud of them and their achievements and abilities.

oscillation in treatment

It means the instability of the father or mother in terms of the use of methods of reward and punishment, so the child is punished for a certain behavior once and rewarded for the same behavior again, and we notice this in our daily life from the dealings of some fathers and mothers with their children, for example: when the child insults his mother or father, we find the parents laughing at him and showing Their pleasure, while if the child does that work in front of the guests, he finds types of psychological and physical punishment.

So the child is confused and does not know whether he is right or wrong. Sometimes they reward him for the behavior and sometimes they punish him for the same behavior. Often, following this method results in a double volatile personality in dealing with others. When this child grows up and gets married, the treatment of his wife is volatile and fluctuating We find that he treats her with kindness and tenderness at times, and at other times he is harsh without any justification for such behavior. He may be extremely stingy and scrutinizing in his accounts in his family, and always grimaces. As for his friends, he is another person who is generous, tolerant, laughing and smiling. God knows(

The effect of this fluctuation is also evident in the behavior of his sons, as he allows them to perform a certain behavior, while he punishes them again with what he allowed them of those behaviors and behaviors. A boss with good morals, while he is harsh and harsh on those he heads, and all because of that oscillation led him to a double personality in dealing with others.

segregation

It means inequality between all children and preference between them because of gender, birth order, age, or other things. We find some families preferring male children over females, or preferring the youngest over the oldest, or preferring one of the children because he is superior, beautiful, or intelligent, and other wrong methods.

This undoubtedly affects the psyche of other children and their personalities, so they feel hatred and envy towards this favorite, and it results in a selfish personality. The child gets used to taking without giving and loves to possess everything for himself, even at the expense of others. She knows her money, but she does not know what she owes. She knows her rights, but she does not know her duties

4. Educational dealing with children during crises

Children are considered the most vulnerable age group to situations resulting from difficult circumstances, due to their lack of cognitive and life experience, and the limited coping mechanisms they possess, not to mention that they live in a world of vast imagination that depicts events for them in a way that is much larger than their true size.

The effects of difficult conditions include several aspects of a child's life, most of which is the threat directed towards meeting his basic physical and psychological needs, which depend directly on his family members and the adults around him. Therefore, the available environment is of particular importance in helping him regain his ability to adapt and return to natural style. Although children of different age groups are affected by difficult situations, there remains a wide disparity between them in the degree and manner in which they are affected. This is due to a group of subjective and objective factors that can be summarized as follows:

-١The child's perception of the difficult event plays a major role in determining the special and subjective meaning of this event for him, and this means that those of them who witness a specific event are affected by it in different ways according to the special meaning that each one of them gives to the event, and this matter in turn depends on their personal characteristics. .

-٢The severity of the psychological pressures resulting from the difficult circumstances, which are based on the size and type of changes that occur in the child's life and his ability to control them.

-٣The personal characteristics of the child - who is exposed to the crisis - play an important role in the degree to which he is affected by it. These characteristics include:

The nature of his age.

-The way he deals with a difficult situation, including the severity of his anxiety and his ability to talk about the event.

Having previous experience, whatever it may be, with similar or different difficult situations, such as loss, exposure to violence, and others.

-The special meaning that each child gives to the event according to his knowledge, experience and imagination.

-٤Availability of the family support system, which plays an auxiliary or hindering role for the child in his adaptation process.

How do children experience the difficult situation؟

Children and adults alike experience the traumatic event as reactions that affect many aspects of their lives. In the initial stage, individuals feel a sense of disbelief and anticipation of what is worse, and feelings of fear and anxiety, anger and sadness overwhelm them intensely, and they may face a kind of inertia in their feelings. In the following days, they may deliberately avoid what reminds them of the direct trauma, while they review the event repeatedly, and their daily life (routine) is affected, so they feel distracted and unable to carry out their daily activities as before. This situation may be accompanied by feelings of guilt and self-blame, and most people find it difficult to concentrate and fall asleep, while others resort to continuous sleep to escape from facing the painful reality and feelings of helplessness. In addition to the above, children's reactions may be characterized by the following:

1- Feeling of fear and anxiety.

2- Occurrence of recurring nightmares interspersed with scenes of the event.

3- Intermittent sleep.

4- The emergence of aggressive behaviors directed against others.

5- Refusing to eat or overeating.

6- Low school performance.

7- Physiological reactions such as: involuntary urination and increased states of excitement and tension.

8- The emergence of cases of constipation or diarrhea.

9- Anxious attachment to parents through fear of separation from them.

10- Decreased participation in outdoor activities and lack of interest in playing.

11- The obvious fear of TV programs that contain violent scenes.

General guidelines for dealing with children during crises

1- Parents should not assume that the children have no knowledge about the things that will happen, because they certainly know more than the parents might think. Children discover events by watching television programs or by communicating with others. Therefore, the parents should correct the information that is insufficient, or that lacks accuracy and misunderstanding, without resorting to presenting anything that is unrealistic or unreal.

-٢Parents must be present and listen to their children, and let them know that it is normal for them to talk about the difficult event, and here they must listen to what the children may think and feel without showing any belittlement or sarcasm. By listening, they can know the nature of the support that their children need. . They should also be ready to answer all children's questions, even if they seem strange or silly.

-٣Parents must share their feelings with their children, and tell them that they also feel fear and anger about the events, as this helps the children to know that adults also feel upset when thinking about the upcoming event, and if the parents tell them about their feelings, they must tell them the correct way to deal With these feelings without leading to an increase in feelings of turmoil in children.

-٤Different means of communication should be used to facilitate the process of children expressing their feelings: by leaving room for them to express freely what is raging inside them of feelings, feelings, fears and ideas, and encouraging them to express themselves by all means such as drawing, writing and playing without the intervention of adults with sermons or instructions, boycotting A child describing his feelings has negative effects. And disrespecting these feelings only leads to more frustration and turmoil.

-٥Children must be helped to feel safe and reassured. When tragic things happen, such as wars, for example, children begin to feel fear that what may happen on the battlefield can happen to them, so it is important for parents to make children feel that they are away from the danger site and that they will what they can to protect them.

-٦They should focus on their feelings of fear. After the parents have made the child feel safe and reassured and that there is no harm that will happen to him personally, they should not stop there. Studies have shown that children feel sad or angry as well, and here they must Parents should help them express these feelings, in addition to strengthening their feelings of empathy and concern for what others may experience.

Warnings that should not be taken

-١Relieving the child and his feelings by using phrases such as "Forget it, everything is over now." Instead, parents can tell the child, "We understand that you are concerned and we want to help you".

-٢Saying anything that is not true or unrealistic, such as "The war will end soon".

-٣Raising hopes, unrealistic promises, or expectations that are difficult to achieve.

-٤Sharpness, interruption, mockery and sarcasm during discussion with children.

-٥Do not let feelings of frustration and anger reflect directly on parents' dealings with their children.

In summary of the above, it is necessary to know that the child - despite his limited thinking abilities - his emotional abilities and needs may have reached a sensitive stage that requires special care and treatment, so parents should not ignore them and pay careful attention to them, especially in times of crisis.

Media and its impact on children

Before starting this topic, I mention a story that I listened to in one of the seminars that talked about the influence of the media on children, and it is the story of a little girl who asked her father for a specific book and recommended that he buy it. Her chest narrowed, so it was only from her that she said to her father: Divorce me!!

In my opinion, this story does not need a comment to show the extent of the media's influence on children, as this influence extends to the various shows, movies, etc., and it is funny that adults are affected by children's films!!

And there are scientific studies that confirmed the shrinkage of the role of many families in education and their retreat so that television plays the role. What the child watches - sometimes - of TV programs exceeds the hours he spends in the hands of the teacher or in the company of the parents! Our discussion here will focus on three main axes, namely:

-١The positive aspect of the media (towards raising children.(

-٢ The negative aspect of the media (towards raising children.(

-٣Recommendations and warnings.

The first axis included a number of positives, including:

* The visual media combines the educational, educational and entertainment role.

*Addressing the recipient's senses of hearing and sight, which has an effective effect in attracting attention, and this method is one of the most important distinguished educational means.

*Its ability to satisfy the human needs of childhood, especially the needs of mental development, such as: the need for research and the need for love of knowledge and curiosity, and others.

*Developing the child's imagination and nurturing his abilities.

*The second axis, which is the negative side:

It is the predominant aspect of many television programs, and in this axis the focus has been placed on the most prominent effects produced by television programs for children, especially cartoon programs, because they are the most common children's programs, the least expensive, and the easiest to prepare and direct, especially with the presence of computer programs that can perform the efforts of a whole fleet of workers, thus reducing costs and facilitating output. One of the reasons for the seriousness of children's programs in the Arab world today is their reliance on foreign content, with its values, concepts, customs, and behaviors

Among the negative effects:

•First: the doctrinal influence by presenting doctrinal or intellectual concepts that are contrary to Islam, including: shaking the child's belief in God Almighty, and including some blasphemous expressions in the belief؛

Second: the moral effect, which is represented by nudity, flirting, chasing girls, or friendship between a boy and a girl who live an adventurous life together and face difficulties, and thus the child lives in a state of contradiction between what he sees and enjoys watching on these means, and what he lives in his society and receives from the instructions and upbringing of his family or his school. An example of this is the program (Captain Majid), where it depicts the girls attending matches, encouraging the players, dancing, screaming, and hugging between the two sexes when a goal is scored. It depicts it as a very normal matter, and then the girl chases after her favorite player and presents him with a gift as an expression of love!!

•Third: the security impact, which is represented in two forms:

A- The behavior adopted by these programs calls for violence, crime, disregard for rights and bloodshed

b- Shattering the child's spirit of belonging and loyalty to his nation, so that his thought, behavior, love, loyalty, and support are linked to the values and cultures that are built and established by these programs that contradict the culture of his nation.

Animations often promote absurdity and the absence of a goal behind movement and behavior, and the pursuit of victory and dominance in the midst of racing fever and competition in every way, as the end justifies the means!! It also works to misrepresent the example; And that is by substituting mythical and mythical heroes instead of reforming imams and conquering leaders, and for example you find the super man, the Bat man, the Spider man, and other imaginary personalities that do not exist so that the example is lost in the midst of imaginary power devoid of any dimension of faith.

*Fourth: the consumer economic impact

This is due to what the television channels display while presenting their programs of dazzling advertisements and advertisements for various products, so that children are affected by them and even memorize their words, and they have an urgent desire to acquire these products regardless of their financial and nutritional value!! Parents may agree to that under urging and insistence.

•Fifth: physical impact (physical:(

This appears in the impact on building the child's personality and health. The report published by UNESCO magazine on the results of the Japanese survey related to the influence of the media on the child stated: ((The overflow of information provided by the media hinders the development of the creative reflective abilities of children)).

Preventive education and information

The most important characteristic of this age is the rapid development of media and communication, and the tremendous progress achieved by satellite broadcasting and the Internet is sufficient. Where anyone can watch hundreds of channels that broadcast from the east and west of the world, connect via the World Wide Web and view many sites, and all of this has become available to all family members, even teenagers and children, and its ease and use is increasing year after year.

There is no doubt that these means have a variety of benefits that are more than limited, especially in the field of information and

entertainment. However, these benefits are not exclusive, but are marred by many harms, especially for adolescents and children, if we know that the sources of information and programs that are broadcast come mostly from social media. Culture, values, and religion differ from us, and this bears all of us a great responsibility towards our children, starting with the family represented by parents, passing through scholars and educators, and ending with governments represented in their various institutions such as the Ministries of Information, Education, Islamic Affairs, Culture, and Youth.

Also, the negligence of the influence of the various satellite channels and the educational risks that this effect entails, depending on the strength and innate nature of faith; It is not the practice of wise educators who are keen to protect children from any deviation, just as it is contrary to reality. The Prophet, may God's prayers and peace be upon him, pointed out this when he said: "Every child is born on the instinct, and his parents make him a Jew, support him, or prostitute him." The strength and innate nature of belief does not mean that it cannot be changed.

Preventive education, in light of the large number of influences, is an urgent necessity for all educational institutions, including schools, mosques, and institutes. We especially mention the family, which is the oldest educational institution, and its role begins before the role of any other educational institution.

As for the effects of satellite channels on children, there are many different studies that stated that pre-school children spend between a third and half of their time watching it. If they enter the school, the time they

spend watching it is almost equal to the time they spend on school benches, and it takes up a lot of their vacation time. In a study of the Knowledge Journal of the Ministry of Education in Saudi Arabia about students spending their summer vacation, it was found that 30% of students give priority to watching television and 11% to reading.

These studies also confirm that television programs have a prominent role in children's culture and influencing their abilities and attitudes.

Among the most important effects of television:

-١ Television and the Corruption of Values:

UNESCO has noticed that Arab television stations import half of what they broadcast from Western sources, including:

A- Displaying manifestations of disbelief; Children are familiar with many of these appearances.

B- Hosting witches and soothsayers, as some satellite channels do, and this poses a grave danger to teenagers.

C- Propaganda for some of the heresies that some Muslims practice, especially the heresies of Sufism from the birthdays and seeking blessing from graves, and so on.

d- Imitating the infidels, as watching films produced in the West makes the child admire the characters of the films or their ways of life, and this by its nature makes him seek to imitate. It is well known that the Prophet forbade imitating the infidels.

There are many contradictory values in cartoon films, and they may depict a throne on which an angel sits above the sky who commands and forbids, or angels, and the like.

Also, the problem of cartoon films corrupting values and influencing children's minds is not limited to Arabs and Muslims; Rather, other Asian countries suffer from the same problem. A Korean art expert, Professor Han, Professor of Animation at Sejong University in South Korea, warned against these cartoons and toys, especially those produced by Walt Disney of America. Where he said: "It glorifies the values of American civilization. He also warned against complex Japanese animation that sets a pessimistic view of the future and spreads myths. Han called for the necessity of adopting national cartoon characters and stories that express the religious, civilizational and cultural self".

٢-Television and Culture: The theory of cultural implantation indicates that television has become a member of the family. Where children begin to relate to it at an early age, and it also plays a cultural role. It provides viewers with religious, historical, geographical and other sciences; These are among the advantages and benefits of this device, but these benefits are limited to several things:

The first: that many cultural programs are boring and uninteresting, or attractive compared to other programmes, which makes them not popular with the public.

The second: that many people are not keen on these programs based on their lack of interest in culture.

Third: There are few cultural programs on television compared to other programmes.

Fourth: Most of the cultural programs are at inappropriate times, as other programs often occupy the excellent times.

These limited cultural benefits are offset by these factors, the negative relationship between the length of time watching television and reading, as proven by some studies.

-٦Television and Violence: He mentioned that "many children's programmes, especially cartoons, develop violence in them in a terrifying manner. For example, violence occupies 42% of Ninja Turtles characters, 40% of cat and mouse, and 24% of Grenadiers. The forms of violence practiced by cartoon characters varied: 35% quarrels, 33% pranks, 14% fights, 5% torture, 5% threats, and that children tend to imitate what they see with a rate of 81% for males and 35% for females.

Media critic George Goeter says: "Those who watch a lot of television see the world as more violent than it is, and they are more suspicious than those who do not watch it".

There are various studies that talked about: television and sex, and about television and society, and referred to the effects of television on children, including:

-١A study by Ali Asaad Taha on the educational variables of television viewing among children published by the King Saud University Journal (Educational Sciences and Islamic Studies). The study found the following:

A- The children emphasize the importance of the educational and educational role of television, and in return they give the school a more important role in relation to this role.

B- The results of the study confirm the existence of a wide range of children who are exposed to the influence of adult films and evening parties.

A- There is a large segment of families that do not practice any of the processes of rationalizing television media consumption and let their children wander off to watch films that are not intended for them. In addition, the members of these families do not direct their children to watch any of the useful programmes.

Imported animated films, which are characterized by violence, occupy the priority of children's attention, and it is noted that the educational and scientific programs that were mentioned in the priority list of children's answers are scarce.

-٢The study of Hild T. Hemluit (TV and the child) is one of the good studies that have been conducted to date on the impact of television on the child. The research was conducted on a sample of 927 British children between the ages of ten and fourteen years old. The study has dealt with many issues on the issue of the relationship between the child and television And among the findings of this study: that children who do not watch television outperform children who watch in the level of school performance, and that children watch television from 13 to 15 hours per

week, and that the majority of children watch television in the evening with their families, and the study shows the weakness of parental control and guidance regarding their children watching television programmes.

After reviewing these studies, it is possible to point out some preventive factors to avoid the bad effects of satellite channels and other media, including:

-١ Islamic education in its general sense is a specific good to avoid and reduce the negative effects of channels, and to support the positive impact.

-٢Preparing a good environment in the home, school and neighbors to preserve the nature of God from the beginning.

3- Preventive culture; Parents should educate themselves about the effects of television on children and ways to avoid its risks. "If kids are going to watch 20,000 hours before graduating in high school, don't parents have eight hours to make sure their watching time is productive," says Elisabeth Thomann, who runs a center that teaches parents through eight-hour courses called Parents in the Age of Television. Or at least not a saboteur?

Children must also be vaccinated and educated on a preventive culture from what is in the World Wide Web (Internet); And not accepting everything in it, because there are many false things in many sites on the net, including:

Provoking distortion in God's words by fabricating new readings.

-The presence of many similarities to the Islamic religion in deviant sites.

-Open chat sites and their misleading and perversion.

Unreliable Islamic websites publish misleading fatwas or deviant information.

Websites with Islamic names for deviant Islamic sects that contain false beliefs.

-Sites containing publications and information against Islamic scholars.

-Sites that include sexually explicit publications.

-And other methods of misleading and seduction.

-٤ Finding useful alternatives.

-٥Education through recreation through the practice of children and youth in all innocent games and entertainment.

-٦Education by example: Whereas it is easy to compose a book on education or develop a theory, but it is difficult to make it a human being to move, and it is difficult for the general public to take the curriculum from literature and books, but it is easy to take it from a live example. Education by example has a great impact in preventive education and even in the righteousness of nations, and the messengers were not sent as human beings except to be followed by them.

-٧Education by education: Education has a great role in preventive education.

-٨Education through events: taking advantage of various occasions. To take lessons and sermons, life is successive events and situations, and

events and situations have their factors and causes, and they also have their results and outputs, and in every event or situation lies a lesson that we should be aware of.

-٩Discovering and developing their beneficial inclinations and talents, and this contributes to distracting them from their harmful inclinations, as well as helping them to form themselves and perfect their personalities.

-١٠Teaching them responsibility, holding them to it from an early age, and involving them in it. All educators believe that developing a child's sense of responsibility should be the goal that his upbringing and education seek.

-١١Preventive education through dialogue, accustoming them to frankness, and discussing with them in all useful matters, including consulting them in family matters, and involving them in family decisions, each according to his age and maturity, and hearing and respecting their opinions, and this has a role in building their personality, and building the beneficial convictions that the child adopts in the future, which Help him prevent what offends him.

-١٢Developing several direct preventive measures to reduce the danger of television, such as:

A- Establishing a regular schedule for watching that children apply under the supervision of their parents with self-censorship, and aims to reduce the impact of television on their other activities such as prayer, reading, visits, homework, and early sleep.

B- Placing the television set in a public place in the house so that the child or adolescent is not alone in watching it.

C- Turning off the TV one day a week, days of the month, or test days, and getting the family used to dispensing with it on those days without getting bored of it, but with complete conviction, and this is what happened in more than a thousand schools in America, including 300 in Mashkenn, which encouraged students to turn off the TV and take a week off from it. Every year the importance of it on social relations.

There is an American mother named Frances Morlaby who realized that television is a danger to her children, and she recorded an experience over a decade and during which she practiced diligent work in raising her children away from television and recorded this experience in a book entitled: (What to do after turning off the television) She explained in the book the psychological and social benefits And the educational and cultural gains her family gained from closing television, and that her friends who followed her example confirmed that.

In January 1995, in Connecticut, the Farmington Public Library Board and the town's Education Authority funded a campaign to shut down television for a month; Although the response was uneven and not significant, a large number of teachers noticed the positive changes that occurred among the responding students. Their attention increased, their fatigue decreased, and their level of achievement improved. A student from Farmington says: This month I read more books, played more games, and found enough time to tidy up my room. Therefore, educational expert Harvey Deutel calls for the need to turn off television for the sake of reading, for the sake of family life, and for the sake of creativity. This invitation aims to provide appropriate conditions to increase family meetings, reading, training, enjoying nature, thinking, creativity and productivity.

In the West, these calls for the family, reading, and creativity are based on the bad social effects of watching too much television on the family and negatively on reading, creativity, and productivity.

At the end of this presentation and a brief introduction to what you prefer d. Ibrahim Al Rayes and Dr. Khaled Al-Qasim listed the names of the other lectures given in this symposium:

1-Among the features of the Prophet's method in raising children and young adults, Dr. Adel El Sheddy.

2- Understanding the psychology of children Prof. Dr. Omar Al-Mufdi

3- Jealousy between children, causes and treatment, Dr. Abdullah Al-Nasser.

4-Reward and Punishment in Education, Dr. Khaled Al-Drees.

This symposium came out with several recommendations, the most important of which are:

1-Inviting the educational, media and financial authorities to establish distinguished and competitive production institutions that provide children's programs under the supervision of qualified educators.

2-Directing students of media colleges to study the impact of the media in education, suggesting pilot projects for treatment, and training educational cadres to deal with the media.

3-Intensify courses for the general public about childhood and its psychological characteristics, and take care of preventive education.

-٤Invite educational colleges to communicate with modern media, such as the Internet and Arab satellite channels, and address them to increase targeted programs and block what educationally offends the viewer.

6. Family and belonging between reality and hope

Man is a living organism, developed, rational, passive, and active. Since his birth, he belongs to his mother's breast, then to his mother and father, and thus the family to which he belongs arises, and his affiliation moves to the house and the family, the street and the neighborhood in which he is, after which comes the school, so he belongs to his class, his friends, and his school, then the matter develops further to his sect, his surroundings, his city, then his home. and his nation.

The concept of belonging:

Belongingness, in its simple sense, means connection, harmony, and faith with the one belonging to it and with it. Belonging as a concept belongs to the psychological and social concepts, and it means approaching and enjoying cooperation or exchange with another. In fact, the motive of belonging (social hunger) if the individual has a strong motivation that he can modify a lot of the behavior of the individual so that his behavior becomes in conformity with what is acceptable to his society. When the individual joins the group, he finds himself, in many cases, forced to sacrifice many of his private demands and desires in order to obtain social acceptance from the members of the group. Every effort is made to elevate her status and feels a win if she wins or security whenever she becomes safe. National affiliation is considered one of the clearest models of unity with society, as it notes the influence of the nation's national character on the personality of the individual and the conformity of his personality with the prevailing cultural pattern. If the motive of affiliation is not available, the individual becomes in a state of emotional neutrality in relation to others or society, and this means that his interest

is either confined to himself, or he becomes in a state of stagnation and inactivity due to the lack of motivation to perform a specific act, and the non-belonging person has been separated from his past and present and no longer cares about his future. .

Affiliation is defined as "the tendency that pushes the individual to enter into a specific social and intellectual framework, which requires commitment to the standards and rules of this framework, and its support and defense against other social and intellectual frameworks." It was stated in the dictionary of social sciences that affiliation is the association of an individual with a group. Where the individual desires to belong to a strong group, which he embodies and unites himself with, such as a family, a club, or a company. Perhaps the purest and most sublime state of belonging is intellectual affiliation, which in its content transcends all other states, and communication on this basis has roots and strength much more than other states. Belonging is a sense of interdependence and a sense of integration with the surroundings. Belonging is the basis of stability.

Affiliation has multiple forms, colors, and stripes, and it may take different forms. In religion, affiliation to the sect and sect takes the most prominent form. Here, affiliation, especially in our time as a title, may be an adjective that is released, and it is not an accurate expression of the described, and this described may not be known by its adjective except for the name, and when backwardness increases. This adjective becomes indispensable and accompanies, whether its owner likes it or not. Likewise, in other paths, affiliations are defined, trends are classified, and

they take their objective form. In literature, this one belongs to the so-and-so sect and the other to another, and this poet belongs to the school of traditional, classical poetry, and that to the modern, and in the hadith and the old, there are schools including social, religious, national, etc. In politics, affiliation to political organizations with their manifestations (parties) takes the clearest form and in a higher state. To the broader leaderships, including the national, the religious, the capitalist, and the socialist, and there are also many names and divisions with their branches. In the course of life, human affiliations are expressed through behavior and practice. Love is belonging, and the practice of behavior and public morals is affiliation, and breaking social norms is affiliation..etc. Belonging is a feeling for every person. An individual through whom he feels that he is part of the society in which he lives and is proud of his association with his community, and where he has many bonds with his family.

Affiliation and citizenship:

Sociologists define citizenship in modern society as a social relationship that exists between individuals and the political community (the state), where the state provides economic, political and social protection to individuals, through the law and the constitution that equates individuals as natural human entities, and individuals provide loyalty to the state and resort to its law to obtain their rights. One of the advantages of this definition is that in addition to being stereotypical from a theoretical point of view, it is at the same time procedural and systematic, allowing the study and measurement of citizenship, determining its levels, predicting

its dimensions and horizons, and evaluating and evaluating its performance in any society.

It is clear in this definition that it includes the mechanism of contracting (the social contract). When the government that runs the state is supposed to be responsible for consolidating the sense of citizenship, then if it violates the terms of the contract, i.e. if it does not secure social, economic and political protection for individuals and does not make them practically equal before the law, It was natural for individuals to feel a sense of citizenship and loyalty to the law of the society - the state in which they live, and to search for another reference to protect them, or to provide them with a feeling, albeit an imaginary one, of this protection, such as a return to attachment to religious, sectarian, family, tribal, ethnic and regional roots. To make the obvious what we mean, let's do a simple exercise by asking the following questions:

-What does a citizen who applies for a competition to select workers or employees do when he finds that the other citizen who is less qualified or who enjoys the conditions of the competition has accepted and is not accepted? Any side affiliation seek help and what will feel ؟

What do the people of the regional region of the homeland do when they feel discriminated against by the development services of the state in their region compared to other regions of the country؟

What kind of affiliation do people feel or what will grow in them, and where do they direct their choices, when they find the electoral lists prepared on the basis of sect, clan or tribe, even if they are in the name of parties, organizations and modern channels, or when the candidate insists on suggesting his clan or tribe in his announcement elective؟

What kind of belonging and feeling will people who migrate to the outskirts of big cities and hoops of poverty continue to have when they cannot find work and do not enjoy the services that their compatriots enjoy in the same city? What is the significance of their gathering on sectarian, regional or ethnic grounds؟

A psychological study has proven that there is a positive relationship between national affiliation and self-esteem among male and female kindergarten children. The researcher recommended the assistance of prisoners' wives in caring for their children, especially males, as many families may lose sight of which upbringing methods are appropriate to achieve integrated growth. for their children; These families can choose some methods that have a completely opposite result, and more than that, these families may not realize the importance of their educational dealings and interests in shaping the children's personality. Because some families may not know the content that can be offered to children to inculcate the need for national belonging, and the researcher recommended working on cooperation between other educational institutions, such as kindergarten or school and home in the process of political socialization and building a strong social that can help build a positive self-esteem among children, and that the media work on cooperation between these means and the house; Due to the different content of the programs that may conflict with the style of families in raising their children, the family may emphasize a certain value, then television programs, for example, come and destroy them because of their impact on the viewer. Finally, the researcher recommended a lot of recreational, sports, and social activities that are purposeful, directed, and

inclusive for all families, especially the families of martyrs or prisoners, in integration with the normal relations, or those returning from war.

In his study on "Loyalty and the Psychology of Personality," Muhammad Eid Abdel Aziz concludes that there is a positive relationship between loyalty to the homeland and the psychological health of the individual, as a person who is characterized by psychological disorder often has weak loyalty towards his homeland. In a study on: "Strengthening group belonging and its relationship to increasing the ability of people with special needs to challenge disability," the increase in group belonging (strengthening it) led to an increase in the ability of members to challenge disability, represented in: self-affirmation, increased ability to work and acquire skills, and increased ability to integrate In society, increasing faith in fate and destiny.

In a study on: "Youth Participation as a Means of Reducing Extremism and Violence: An Exploratory Study in Al-Tur City - South Sinai Governorate," it was noted that some Bedouins had a weak sense of belonging to the Egyptian society. And that the Bedouins do not know that there is a private property for individuals and another that is public for the state, and that the mountains, valleys and seas are public and not private property, and that housing units need supportive facilities such as schools, hospitals, roads, etc. There is land for the establishment of schools, hospitals, roads and services on it, and this is the reason for which construction is organized on the land, or that there are minerals or oil in the interior of this land, or that industries or public projects will be established on it to serve the Bedouins in particular and the state in

general, and this is the case with the goal of legalization Fishing in the sea and sometimes ban it for the sake of environmental balance and to preserve fish wealth from extinction due to overfishing and so on.

Naglaa Abdel Hamid, in her study of the social affiliation of the Egyptian personality, confirmed that loyalty to the homeland depends on the material and moral gratifications of its members, and that they are the frameworks from which it derives in socialization, including language, idea, and art (culture.(

In a study on identity and belonging, conducted at the end of the last century, it became clear that the most important circles of belonging in the lives of young people are family and friends, then religion and religious institutions (houses of worship), then belonging to work and study colleagues. It also turned out that belonging to the area of residence, belonging to the local community (the city in which the person lives), and the national community occupy a lower degree than the previous ones. It is clear that the problem of belonging lies in the fact that the small primary circles such as the family and the group of friends and colleagues occupies an importance that outweighs the expanding circles such as national and national affiliation.

Social affiliation:

The sense of belonging to society is one of the most important pillars of society, which maintains its stability and growth. It indicates the extent to which members of society feel belonging to their society, and this can be inferred through (positive participation in community activities,

defending community interests, feeling proud and proud of belonging to society, preserving Society's property, and all of these indicators can be measured and inferred by society.The basis of belonging is the participation of the community's residents and urging others to cooperate with them to confront problems and to develop appropriate programs to address them.

   The concept of social affiliation is one of the most important central concepts that determines the nature of the individual's relationship with the group at all times and places. It is contrasted completely with the concept of alienation, which means the psychological distance of the individual from himself and his group. Whether the individual moves away from his group or leaves it to another group, in both cases he loses his belonging to his group on the one hand and is faced with the rejection of the other group on the other hand because of his different habits, values, personality pattern and experiences, which causes his alienation on the one hand and his lack of belonging to his society on the other hand, and there is a fact that Humans are social beings, creatures that huddle together and depend on each other physically or psychologically through life. Close relationships with others seem to be necessities, and they are things that are integrated with human survival and well-being. Humans are able to offer each other the greatest pleasures and joys of life, as well as its deep sorrows. They can also give a kind of sympathy, affirmation, and protection from dangers. Thus, the individual's need for others lies in helping him solve his problems and satisfy His needs that he cannot solve and satisfy with his own efforts, which makes him feel secure and increases his self-respect.

The importance of belonging is highlighted on the social level. It is the backbone of the group, and without it, the group loses its cohesion. The cohesion of the group is the attraction of the members to it, which depends on the extent to which the group fulfills the needs of its members.

-١Fulfilling personal and social desires that the individual is usually unable to achieve on his own.

-٢The feeling of belonging to a group that accepts him and him, so he feels safe and reassured.

-٣It is possible to change the behavior of the individual through the group, as each group has its standards and values that the individual belonging to it must acquire.

-٤The individual is able, through his membership in the group, to acquire the cultural heritage that enables him to interact positively with the members of his community.

-٥The group helps the individual to practice types of activity, in which he exploits his capabilities and discovers other capabilities.

belonging to the family:

There are many people who feel that they do not belong to their families, and they feel that they are forced into this family, and if it were up to them, they would not have chosen to be in their families in the first place. Not belonging is a difficult feeling for anyone because he will feel alienated within his family, so what are the reasons? And what is the

affiliation? And what does it mean? How do we achieve a sense of intimacy and belonging towards our families?

It goes without saying that childhood is one of the most important and influential stages in an individual's future life. It depends on determining the main features of his personality through the experiences, values and attitudes he acquires.

It is agreed upon among those working in psychology that the family plays a very important role in preparing the individual and qualifying him to carry out his roles and functions within the social system. Psychologists believe that the family performs a set of basic functions, such as the psychological function such as love, feeling and belonging, the economic function, and then the social normalization function. Which no other institution can do, especially with regard to the first years of childhood, in which the child's world does not exceed the limits of his family, which is, from the specialists' point of view, the essential fertile period in transferring the values of society to the child, and rooting the processes of social normalization that he becomes Through it, the individual learns the roles, attitudes, values, and skills that shape his personality. One of the most important processes of social normalization carried out by the family is the establishment of belonging, which means that the individual, from his early childhood, lives under a set of values, ideas, and principles that are deposited in his conscience, until they turn into an imperceptible existence for him, and through that the individual becomes belonging to the place, to The family, the group, the society and the country.

The need for belonging is considered one of the important needs that make the individual feel that he is part of a specific group, whether this group is (family - comrades - a professional group), and that he is part of a specific homeland. School, self-acceptance, and a sense of contentment and comfort are the first indications of his belonging to the group.

The need for belonging is one of the most important needs that the family must be keen to satisfy in the child, because of the desired behaviors that the child must follow from his early childhood until the rest of his life. Affiliation to cooperation with others, loyalty to the homeland and allegiance to it. Associated with affiliation are some values, such as: giving, sacrifice, and cooperation with others, and this places a great responsibility on the family towards focusing on showing historical positions that show the heroism of leaders and leaders in defending it. In these children's self-esteem, and in general, family relationships have a positive impact on forming a sense of security and developing a child's positive self-concept. And since the family system - like all other systems - is subject to conditions and social, cultural and economic variables, it is therefore vulnerable to being affected by the processes of change and events that occur in society, such as wars, and many studies have indicated that deprivation and living experiences of war leave traces Psychological effects on children do not disappear with the end of the war, but rather remain latent and accumulate to produce a lot of abnormal children's responses. As the child's self-concept is acquired in the early stages of development, where emotions with the important people in his life, especially his parents, play a major role in

that, and the self-concept is greatly affected by the existing family relationships between the child and his parents. In the components of personality, and in the self-esteem of these children, and in general, family relationships have a positive impact on the formation of a sense of security, and the development of the positive self-concept of the child.

Our feeling of belonging to our families is when we see ourselves as a branch from a big tree. We feel our families and their troubles. We share their sorrows and joys. We do not feel as though we are strangers and that our families are imposed upon us. How many people in every family feel resentment and discontent with their family and their situation, and wish that he was born with other people, disregarding all the sacrifices that his family makes towards him, so what is the reason for this feeling? How is affiliation achieved within the family؟

Family affiliation starts from childhood. This feeling is generated from satisfying the child's need for acceptance within his environment, so the family is required to accept the son without linking this acceptance to specific achievements that the child makes.

Acceptance of the child means that he belongs to a family of which he is one of its members.. which makes it easier for the child later to engage in other social groups. On the other hand, the child who feels that the family does not accept him is closer to satisfaction, rejection and loneliness.

Joint work and teamwork within the same family builds a sense of intimate closeness among the members of the family, and this in turn enhances their sense of belonging, and what increases this family cohesion and sense of belonging among the children is that the family is a space for many activities such as:

-Continuous planning for group activities within the family away from the routine of daily life.

Spending periods outside the home, such as weekly picnics or annual vacations, out of kinship ties, or recreation in the land, the mountain, or the sea.

Collective participation in meaningful activities such as camps and others.

-Playing sports and games.

Purposeful joint reading.

Sitting, even for 20 minutes a day, to discuss the family's conditions, future plans, and problems.

-Cooperation between family members in performing the needs of the house and homework.

Teaching the son how to be a member of a group: leadership, common goals, collective planning, competition, ambition, love of excellence, desire for victory and distinction, perseverance and patience, cooperation with others for a common goal, teamwork.

Conclusion:

The communication revolution led to the participation of citizens around the world with similar concerns and images, which gradually led to the emergence of the concept of the global citizen... This citizen belonging to humanity in general is the one who has come to realize the necessity of human participation to face the problems that pose a threat to the entire planet, starting with Environmental problems and ending with weapons of mass destruction. On the other hand, the phenomena of isolation, alienation and non-belonging are widespread due to the influence of the same means of communication.

And in light of the deteriorating conditions prevailing at the level of the world and the Arab region and the decline taking place on the subjective and public level, how much we need a subjective and objective review of all the changes that occur, how much we need to embody belonging to the homeland with all its sacred values, and return to such belonging, canceling everything that contradicts with Therefore, we stand with oneself and with a serious review, stop the state of destruction that occurs on the self- and public level, return to the values that we were nurtured with the milk of childhood, love of the homeland, sacrifice, readiness to give, for resistance, and we are in a time of resistance, behavior consistent with morals and national values, struggle with all His images, the struggle and the consequent commitment to the last of the noble values.

It is a call for true belonging, and the homeland remains, which is the sanctity that must remain and in its niche must end and all other affiliations fall.

7. Domestic violence

an introduction :

Unfortunately, some of our social and family distortions have recently surfaced, represented in domestic violence against children. The tragedy of the child Ghosoun, who died under torture, and Rahaf before her, who was subjected to severe violence and other children, is an example of this.

Domestic violence is considered one of the most serious problems of our contemporary societies, but the tragedy centers on the fact that violence against children is considered in a world of darkness, where not much is known even to the closest relatives about fathers and stepmothers, whose hearts have been stripped of mercy and pity and sowed hatred and hatred for children.

In the great Islamic law, the child has clear and well-known rights that the purified law came to preserve and preserve the dignity of the child and ensure his psychological, social and physical development in a natural manner. International covenants and treaties guarantee several rights for the child and guarantee respect for the child's humanity and preservation.

The tragedy of violence against a child lies in the fact that the child does not complain, does not run away, and does not resist. He is an easy and accessible victim at any time the parent feels the desire for violence, or is in a state of excitement or anger. Violence against children is not

declared and more than 10 percent of it is not known, while 90 percent of it remains secret inside homes. This is the result of one of the Western studies, or in our Arab society, which focuses on the concept of the family and parental authority, it is not known exactly how much violence against children is.

One of the most difficult things in life is the presence of a victim who is always available. This provides an easy window for excreting the secretions of contemporary life, which is difficult for many, and it emerges in the form of severe violence against the child, especially since he will not inform the police or relatives, but he complains of his weakness, lack of resourcefulness, and humiliation to the Lord of the Worlds who is able to help this weak child. From this mighty unjust parent.

The concept of domestic violence

Violence was defined linguistically as "violence of an order and lack of kindness to it, and it is against gentleness, and the most violent thing: that is, taking it severely, and rebuke is rebuke and blame".

In the Philosophical Dictionary: "Violence is the opposite of gentleness, and is synonymous with severity and cruelty, and violent is characterized by violence, so every severe action contradicts the nature of the thing and is imposed on it from outside, so it is, in a sense, a violent action".

It is defined in the social sciences as "the use of restraint or force in an illegal or non-conforming manner that affects the will of an individual".

Reasons for domestic violence:

The reasons are divided into three categories:

First: Subjective reasons: They refer to the personality of the perpetrator of violence, such as if he has a personality disorder due to his suffering from severe psychological disorders or the abuse of intoxicants and drugs, or he has a mental illness.

Second: Social reasons (family conditions carried out by the perpetrator of violence, which may be represented in socio-economic conditions, such as poverty or poor income that is not sufficient for family requirements, or the housing situation or the area in which he lives or the family lifestyle in general, the frequent quarrels as a result of pressure Surroundings or marital incompatibility, as well as the cultural level, how to spend leisure time, the educational level of family members, the type of profession carried out by the perpetrator of violence, the religious motive, the relationship between the two parties.

 Third: Societal causes (such as widespread violence and Arab and international events that are transmitted via satellite channels and the Internet. The changes that occur in the large society are transmitted indirectly to the small societies.

What are the manifestations of domestic violence

There are many manifestations that fall under domestic violence, there are:

 Physical violence, which is represented by beating, hair pulling, slapping, violent grabbing, punching, suffocation, burning, etc....... It is the most common type of violence that both women and children are exposed to.

Sexual violence falls under any act, whether it is touching or urging a child to watch pornographic films, touching members, or sexual harassment and immodest foreplay, even if the subject does not reach the point of rape.

And psychological violence, which people usually ignore, calling children the characteristics of animals, insulting and cursing, as it leaves great psychological effects on the child and the woman.

Educational negativity reaches its extent in the practice of the prohibited trinity in the educational process: hitting, cursing, and shouting.

And if we consider that educational punishment is an essential part of the system of educational dealing with the child, we do not reduce the punishment to these three negative means.

Beating is physical pain, cursing is a moral insult, and screaming is psychological terror.. The authoritarian father aims through these three means to say to the child: 'If you want to be spared from physical pain, and if you want to be considered, and if I wanted you to feel safe from me, so you have to obey me'.

You may be one of those who are addicted to using these means, or one of those who rarely use them, or perhaps one of those who have never used them, but in all cases I invite you to stop a little at the truth of each fact and the impact of this prohibited trinity in the educational process and not all negative means The components of the trinity are equal in

terms of the bad effect on the child, but rather they are uneven in their negative repercussions and educational effects: so insulting as targeting the child's dignity, morale and morale by exploiting his psychological fragility, is considered unjustified behavior in any way, unless the father considers that venting his anger in The child is in itself justified, and I will excuse myself and you from entering into the details of insults, which may often only express behavior emanating from a father who suffers from obsessive authoritarianism, and who finds comfort only when he opens his container to issue a hateful list of insults and vulgar descriptions.

As for screaming, as it aims at the security and reassurance of the child by terrorizing him, by exploiting the strength of the vocal chords that the father enjoys, it is also considered a behavior that cannot achieve any positive educational goal. As for spanking, this method is preferred by most parents, and the method adopted as a basic tool for dealing with children, we can negotiate it from four angles:

First: the multiplication/false relationship:

It is usually termed on a rule to the effect: 'The just penalty is that which is of the same kind as work'. On the basis of this, we may ask the father who adopts beating as a basic tool in his dealings with his child: What justice do you exercise when you use physical pain on your child to punish him for the mistake he has committed؟

It is enough to emphasize the fact that the child, especially in his first nine years, can never realize the relationship between any mistake he may

make and the physical pain that falls on him, and therefore no educational goal will be achieved through beating. We can only exclude in this regard the error related to the child deliberately hitting others, then only the penalty is of the kind of work, and thus all the beating in terms of its relationship to the error in general is an unfair practice.

Second: the relationship of multiplication with the object/effect:

The noble hadith of the Prophet, which stipulates permission to strike a child for not praying, confirms in terms of meaning that a child should not be beaten before ten years of age, and it is evidence for those who invoke it to establish the beating.

I really wonder: If beating was not permitted before ten years, then how long can the father continue to hit a child who is over ten years old, especially since he is on the verge of puberty? Don't you see that this late permission to spank has narrowed the educator, so that he does not adopt it as a basic method in his dealings with the child, and until he searches for himself for other more useful and useful means? May God's blessings and peace be upon the Prophet Muhammad and his family, and thus the beating from this point of view is a useless tool for more than three years at best.

Third: The relationship of beating with the perpetrator/child:

The beating in and of itself, even if unintentionally on the part of the parents, aims to make the child aware that he is not wanted, which causes a major imbalance in his psychological balance, this balance that cannot

return to its normal state except with a huge emotional outburst, by the mother or father, They pour it on their two sons.

If there are rare cases that are specific to their type and manner, in which the father may exercise the exception of this tool with extreme educational hatred, then we affirm that this exception may not be 'benefited from' by anyone, no matter how close he is to the child. The reason for this is simple: that no one possesses that emotional balance in a child other than his parents alone, and they are the ones through whom they can restore that psychological balance caused by beating in the child's entity.

Thus, the exceptional permission to strike is limited to the parents alone.

Fourth: The relationship of hitting the target:

Educational studies conducted confirm that 95 percent of the cases in which a child is hit are caused by the father's emotion and a desire to vent his anger, and are not the result of calm assessments and calculations aimed at achieving a specific educational goal.

The goal, some would say, is to teach the child the difference between right and wrong. But that statement is flimsy and meaningless: for if your child does not know the difference between right and wrong, and you do, what right do you give yourself to punish him for something he has not learned? The purpose behind punishment should be to reinforce behavioral patterns, not teach them'.

Thus, beating in general does not achieve an educational goal.

The most dangerous thing in the practice of the triangle of educational violence in all its three manifestations is that it works to adapt the child to submission to anyone who inflicts physical pain, moral humiliation, or psychological terror on him. Therefore, I say to you, O father who practices violence towards your child:

You will not be the only source of violence that will be exercised on your child: there is his peer who wants him to share his perversion with him, there is the blackmailer who aims to usurp his right, and there is the bossy one who aims to humiliate his dignity... They will all discover that it is easy for them to adapt your son: by hitting him, insulting him, or screaming. In his face, they will practice on him what you practiced on him, and they will control him, his behavior, and every dignity, things, and destiny that he possesses, in the same way that you subjected him to him. And he will certainly submit to them, because you simply did not accustom him to submitting and being led without beating, cursing and screaming؟

In this regard, we also confirm what has been confirmed by a group of scientific studies: that educational violence produces 10 percent of aggressive children, and that among these aggressive children, 90 percent are passive, that is, dependent and submissive. So beware of your child being among them, and beware of being a reason for his deviation.

So what are the proposed solutions to reduce domestic violence and try to stop it to the extent it has reached? The best solutions are prevention

and preventive education for the young generation who will be fathers and mothers in the future to be able to deal with their children and with each other in a proper way. It is socially acceptable and educating community leaders about such phenomena in society and preventing them, and making preventive programs on how to deal with abuse when it occurs and rehabilitating the victim and trying to treat him psychologically, otherwise it will have negative effects for life, so treating the offender is important and rehabilitating the victim and integrating him into society is also important

.

What is meant by educational violence ?

Educational violence is represented by a series of physical and moral punishments used in raising children, which lead them to a state of intense fear and constant anxiety, and to a kind of psychological inactivity that negatively affects their level of self- and social adjustment. And sarcasm and negative judgments to the extent of inflicting severe physical punishment on the child, which would be a source of torture and complete alienation of the children's happiness in their future lives.

Bullying breeding

I cannot imagine the existence of a family that seeks to destroy the psychological life of its children or to torture them morally. How can we explain the phenomenon of violence and the cultivation of authoritarianism that prevails in some social circles ؟

Educational violence is not an end in itself, but rather a means we adopt in order to guide and educate children according to a social and moral model that we defined from the beginning.

Resorting to educational violence and authoritarianism in the educational process is due to various social, psychological and cultural reasons that drive us to practice that method.

_١educational ignorance of the impact of violence،

It occupies a forefront place among the reasons, and if parents realize the negative effects of the authoritarian style on the child's personality and his future, then they will undoubtedly avoid using that method as much as they can. Educational and psychological awareness of the dimensions of this issue is vital and essential in suffocating and eradicating that method.

_٢The authoritarian style is a reflection of the father and mother's personality, including the total educational and social backgrounds that affected them in their childhood.

A reflection of the authoritarian upbringing they experienced themselves when they were young.

_٣What reinforces the use of coercion and violence in education is the belief that it is the easiest way to control order and maintain calm, and does not cost much trouble and effort.

_٤Some families are aware of the negative impact of corporal punishment and refrain from using it, but that does not prevent them from using moral punishment by resorting to a dictionary of obscene vocabulary within the framework of sarcasm, sarcasm and stinging disapproval, and moral punishment has a much stronger effect on the soul than physical punishment .

_٥The difficult social conditions that surround parents within the framework of work and the framework of social life may lead to the formation of emotional charges that are detonated and discharged within the framework of the family, and all of this negatively affects the lives of children and their social and psychological development. In short, we can say: The factors and causes that drive the use of violence and coercion are multiple, depending on the type of cases and the diversity of families and social environments.

What are the effects of violence on raising children؟

The objective of education practically is to achieve growth, integration and prosperity in the human personality. There is no doubt that the child is formed emotionally, mentally and physically within the framework of the family in the first place.

Psychologists and educators unanimously agree on the decisive influence of education in the early years of a child's life, and some of them go on to say that personality traits and characteristics are determined in the first five years of a child's life. The relationship between the child and the family takes place through physical sensation first, then the word becomes the main focus of the relationship, and thus this relationship develops to the level of suggestion, attitude, and so on.

And the child sees himself according to the view of others. He stands for himself as others do, and in all cases, physical and moral punishment represents factors that destroy and distort the personality of children.

As if it leads to a loss of self-confidence and lack of responsibility, and works to disrupt the energies of the mind, thinking and creativity in them.

School violence conditions

Educational systems all over the world theoretically adopt modern educational principles and strive to

To be applied within the framework of the school, and of course the laws regulating the educational work in the school prevent the use of beating and violence in schools, however, the issue remains relative, resorting to the method of violence in the school is an international phenomenon, and this phenomenon intensifies in developing countries while it almost disappears in developed countries.

There are many international and regional organizations that seek to combat this phenomenon. Despite this, some teachers, influenced by their cultural and educational backgrounds, resort to violence in their dealings with students for the following reasons:

_١Some teachers belong to social circles that rely on authoritarianism and coercion in education, and while they are in school, they reflect their condition.

-٢Some educators did not have the opportunity to obtain an appropriate educational qualification. That is, they did not pursue their education in the institutes of teachers' homes or colleges of education, and thus they do not have an educational awareness of ways to deal with children according to modern educational theories.

-٣The teacher, in general, lives in social conditions characterized by the difficulty of life, in addition to the daily worries and problems that make him unable to control the educational process, as he is exposed to rapid excitement and nervous outbursts in front of the students.

-٤The educational research concerned with the study of the educational relationship in the school confirms that the authoritarian teacher is the teacher who achieves the level of scientific and educational competence together. But this view at the present time has become wrong, because the democratic teacher is the capable and qualified teacher, and he alone can rely on objective dialogue in directing and teaching his students, without resorting to violence .

-٥The teacher who uses disapproval, underestimation, and obscene words perpetuates violence and distorts the psychological environment of the student, and the school, when it follows these methods of violence, coercion, and frustration towards students, is like an institution for the destruction of generations and their failure in all fields.

Alternative:

But in the event that children fall out of the school systems, and in the event that they fail in school, what alternative method can be used to guide them؟

So man is distinguished by the unlimited ability in his adaptation to the environment and in adapting the environment to his needs.

And the departure of the child from the school systems has reasons that we must look for in the framework of the milieu in which the student lives and the family to which he belongs.

There are a wide variety of methods that can be used to treat this phenomenon

A little respect and understanding makes us able to contain the manifestations of violence, and in any case, violence and coercion are a temporary anesthesia and not a radical solution, because the child who was restrained by force will return to violating the system whenever he has the opportunity.

As for the issue of school default and academic backwardness:

This phenomenon is due to social and family factors, and negligence is not the responsibility of the child alone, but rather the responsibility of the family and its circumstances and the responsibility of the school itself. In any case, punishment is not a solution.

However, assistance, understanding, encouragement and treatment of the circumstances surrounding the child are the educational means that must be adopted as objective solutions to this problem.

Some parents and teachers raise the banner of democracy through dialogue with students and children, and on the contrary, some parents, like some teachers, practice the method of educational authoritarianism and raise the banner of traditional education.

Violence and school achievement

What are the effects of using violence on school achievement?? Violence cannot lead to the growth of a child's thinking and creativity, and violence does not lead in its best results except to the process of memorizing some

texts and ideas.. The ability to think does not grow except in a climate of freedom, freedom and thinking are two inseparable things .

And if the punishment helps in increasing the collection, then the matter does not go beyond being a temporary and transient matter, and it will be at the expense of personal integration. Recent educational studies confirm that the children who achieve success and excellence in their studies are the children who belong to families dominated by love and a democratic atmosphere.

The educational process is not the teaching of information and curricula, but rather an integrated process that seeks to achieve growth, prosperity and integration. In your view, what is the educational plan that is effective in eradicating violence as an educational phenomenon within the framework of the school and the family ؟؟

The phenomenon is a social phenomenon that depends on the level of change in the social and economic conditions in each society, and it will not be possible for us, by drawing some ideas, to have much influence on this phenomenon. However, the phenomenon continues, and this is due to social reasons related to the social mentality and the prevailing social conditions.

We can identify some basic points in dealing with this phenomenon:

¬١Developing and developing educational awareness at the level of the family and the school, and this is done through various media, and by

subjecting teachers and parents to informative and scientific courses on the best ways to raise children and treat them.

-٢Achieving permanent contact between the school and the family, and holding educational seminars on raising children.

-٣Promoting and consolidating the experience of social and educational counseling in schools and providing counselors with the opportunity to take care of children, protect them, solve their problems and help them overcome the difficulties they encounter.

¬٤ .Linking schools to the Social and Psychological Care Center, which contains a number of specialists in the field of psychology, mental health and social service, where children who suffer from great difficulties in their school adaptation are helped, and behavioral and psychological problems that the counselor is unable to find solutions to are helped, i.e. To be an educational, psychological and social reference for each governorate, or at least a city. This is preferred by the educational and social researcher / Dr. Ali Watfa / as basic points in addressing this phenomenon, but in fact it is a / work program / that requires willingness to make sincere efforts from the various media, educational organizations and institutions as a whole, to work together at the same time, perhaps contributing to Modifying attitudes by social mentality and the social and intellectual heritage of some parents and teachers.

But the most important question we leave open!! ¬ Who does he protect? How do we protect children from parental violence?!! ¬ Who is to be punished? How can we punish the teacher who carries (a hose, an electric wire, or a huge stick) as the only means of education and forcing order, which actually causes harm to the student's body, not to mention

the moral harm and frustration that digs a deep groove in the student's personality, distorting the science, the school, and the teacher??!! The school was and still is a constructive, stage-by-stage for the student's personality, just like the educational and educational stages, according to the developmental stages a person lives through. And education, to elevate the child and the student towards a useful and normal personality, and education, to provide knowledge and knowledge through modern educational means, with objective quantity, and qualified teachers who love their lofty message, and appreciate the human being, because the message is purely human and educational..!!

The Reffrences:

-١The role of the home in the upbringing of the Muslim child, by Khaled Ahmed Al-Shantout, Modern Publications House, Jeddah, fourth edition, 1990 AD.

-٢Satellite TV and the Internet: Addressing the negatives of young people in order to enhance the positives, d. Thouqan Abdullah Obeidat, within the Preventive Education Symposium, the Arab Bureau of Education for the Gulf States, implemented in Jeddah 4-9/8/1424 AH.

-٣The effects of watching television on developing the habit of reading among primary school students, Teachers College in Dammam, first edition, 1412 AH.

-٤The Third Father and Children: Modern Trends of the Effects of Television on Children, Muhammad Moawad, Dar Al-Kitab Al-Hadith, Kuwait, first edition, 1420 AH.

-٥Naglaa Abdel-Hamid Ratib, The Social Belonging of Egyptian Youth: A Sociological Study in the Era of Openness, Al-Mahrousa Center for Publishing, Cairo, 1999, p. 57.

-٦Ahmad Zaki Badawi, A Dictionary of Social Sciences Terminology, Library of Lebanon, Beirut, 1978, p. 16.

-٧Saeed Abdel Hafez, Citizenship: Rights and Duties, Maat Center for Legal and Constitutional Studies, undated, p. 6.

-٨Muhammad Refaat Qassem and Badr Al-Din Kamal, Strengthening group belonging and its relationship to increasing the ability of people with special needs to challenge disability, Association of Parents of

Disabled and the Gulf Disability Association, Disability Conference and Related Services, 18-20 March 2008, p. 23.

-٩Hamid Al-Hadi, "Youth Participation as a Means to Reducing Extremism and Violence: An Exploratory Study in Al-Tur City - South Sinai Governorate," Arab Women League in Cairo, 2007.

-١٠Hani Ayad (ed.), The Egyptian Man and the Challenges of the Future, Coptic Organization for Social Services, Cairo, 2007, p. 37.

-١١Dr. Saber Ahmed Abdel-Baqi... Faculty of Arts / Minia University

http://forum.toleen.com/94464.html -11

=١٢http://furat.alwehda.gov.sy/_archive.asp?FileName=26103729320060828003043

http://www.islamonline.net/arabic/adam/2001/10/article15.shtm-13

-١٤http://bafree.net/forums/showthread.php?t=73755

http://www.islamonline.net/arabic/adam/2001/10/article15.shtml15-

http://forum.toleen.com/94464.html -16