

The role of socialisation institutions (Family) in reducing deviant behaviour among women

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Abstract---This study reveals the significant and leading role of the family in the proper socialisation of individuals, particularly women. Fulfilling its educational, developmental and guiding roles is crucial for the family to protect women from deviance and crime, enabling them to become positive and upright individuals who can face challenges and achieve their aspirations. The family is essential in building a strong, cohesive, sophisticated and prosperous society.

Keywords---Socialisation, Institutions, Family, Deviant, Behaviour, women, Criminal.

Introduction

If, as sociologists express it, humans are inherently social beings, then they undoubtedly cannot live in isolation from the society of which they are a part. They engage with society through interactions with its members, influencing and being influenced in the process. Individuals receive their values, upbringing and guidance from society and are obliged to adhere to its various systems, norms and customs. These values originate from official and unofficial institutions responsible for socialisation and education. The family is the primary institution responsible for building society. The family plays a significant role in shaping individuals by instilling the values, traditions, and beliefs of their community through ideas, advice, and guidance, primarily from parents.

However, the socialisation of girls (women) often receives more attention for social, religious and moral reasons, with the aim of educating them in the proper principles and foundations derived from religion and society, in order to protect them from loss and deviance. The family's role as a social institution in combating the phenomenon of women's deviance is particularly evident in the current era of the internet and digital technology, where problems and challenges are difficult to address.

How to Cite:

Djillali, D., & Zohra, S. F. (2025). The role of socialisation institutions (Family) in reducing deviant behaviour among women. *The International Tax Journal*, 52(6), 3608–3619. Retrieved from <https://internationaltaxjournal.online/index.php/itj/article/view/351>

The International tax journal ISSN: 0097-7314 E-ISSN: 3066-2370 © 2025

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Submitted: 16 March 2025 | Revised: 27 August 2025 | Accepted: 08 November 2025

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Thus, our article, 'The Role of Socialisation Institutions (Family) in Reducing Deviant Behaviour Among Women', aims to reveal the effective ways in which the family can act as a leading socialisation institution to mitigate women's deviance. Therefore, we pose the following questions: What can families do to protect women from deviant behaviour? And how successful are they in achieving their intended goals in reality?

1. The family as a social institution: Definition, types and characteristics

1.1 Definition of the family:

Historically, the family has been defined as 'the union between two people, namely a man and a woman'. This unit is considered the primary building block of any economic, political or cultural structure. It is within the family that our experiences are formed and our personalities develop; it is the source of morals and values. The family regulates behaviour, providing both adults and children with comfort and intimacy. As Sirdog defines it, the family is "a social group characterised by shared residence, economic cooperation and a reproductive function"¹.

August Comte, meanwhile, defines it as 'the first cell of society, the starting point of development, and the first natural and social environment in which an individual is born and receives their initial cultural, linguistic, and social values education'².

Despite enormous changes in individual cultures regarding the essence of the family, this characteristic has been maintained. This remains true even in the face of attempts to dismantle the family and alter its concept, such as calls for a homosexual society. As a social institution, the family ensures the stability and continuity of society by providing children with the necessary love and affection, and by educating, forming and guiding them according to specific social values and customs, particularly under very difficult circumstances.

The Algerian family is traditionally rooted and draws all its values and systems from religious and social heritage. Historically, it has faced occupation and colonial oppression. However, this painful reality has not deterred parents from fulfilling their essential roles, and the Algerian family has remained committed and resilient in the face of waves of Westernisation and the deliberate ignorance fostered by French colonialism.

Nevertheless, the Algerian family has gradually transformed in response to changes affecting Algerian society, which has experienced various social, political, cultural and economic events. From occupation and independence to openness towards other cultures amid tremendous technological advancement, these changes have influenced the structure of society, including its foundational unit: the family. The family is regarded as the first nucleus in the architecture of any social structure.

1.2 Types of families:

Specialists and researchers have different opinions about how family types should be classified. Some classify families into two types: the extended family and the nuclear family. Others distinguish three types: the traditional family, the modern family and the transitional family, among other classifications. In this text, we will attempt to discuss families in terms of their types and categories.

The traditional family represents the extended family, comprising more than two generations, including grandparents, parents, children, and grandchildren. This family structure has advantages in terms of preserving values, customs and traditions, but disadvantages too, such as individuals, especially children, feeling a lack of freedom. Additionally, generational conflicts are common, which can lead to negative issues affecting both the family and wider society. This type of family is often associated with socialism. On the other hand, the modern family is represented by the nuclear family, which is associated with capitalist thought. This contemporary family consists of a husband, wife and their children only. This

¹- Salah al-Din Sharoukh: "Educational Sociology," Dar Al-Uloom for Publishing and Distribution, Annaba, 2004, p. 64.

²- Mustafa Al-Khashab: "Studies in Family Sociology," Dar Al-Nahda Al-Arabiya, Beirut, 1985, p. 32.

small, limited family is preferred by most women for the sense of freedom and privacy it provides. There are advantages to this type of family, as it offers its members paths to success and independence. However, there are also drawbacks, particularly with regard to the weak upbringing and guidance of children, especially if the wife is employed. The question then arises: who will raise the children?

There is also the transitional family, which acts as a bridge between the extended and nuclear families. The Algerian family can be said to combine elements of both the extended and nuclear families. From a quantitative perspective, there may be an equal number of both types of family. The type of family in Algeria is determined by several factors, including geographical, social, economic and cultural factors. Moreover, modernity³ and education have played a significant role in shaping family types in Algeria. Ultimately, the classification of these families is determined by the impact of rapid and sudden societal transformations from one period to another.

1.3 Characteristics and features of the Algerian family:

The Algerian family has a unique identity, set apart from other family models by a set of features and characteristics. The most important of these are:

A. Hierarchical structure based on age and gender.

The Algerian family is structured hierarchically, with the family head at the top. This head must be male and the oldest among all family members, exercising full authority over the others. Next in line are the brothers and sons, ranked by age, with the younger males at the bottom. At the bottom of the hierarchy are the women and children, who have a lower status within the Algerian family.

B. Patriarchal family:

One characteristic of the Algerian family is that it is patriarchal, meaning it is dominated by the eldest male, who may be the grandfather, father or brother. This individual is considered the leader and centre of power, exercising complete authority over all family members living in the same household. He organises the tasks performed by family members and oversees them, including arranging marriages for sons and daughters. No family member has the right to oppose or refuse his orders or decisions, even if they pertain to personal matters.

The father or grandfather acts as the spiritual leader of the family, overseeing the division of communal property. He has his own rules to help maintain a strict system and the cohesiveness of the family unit. This family system regulates individual behaviour and actions, shaping the way people think through family directives. However, adherence to these directives is not considered oppression, as it fosters the vital solidarity that binds family members together. Individuals feel that their existence is tied to the collective, which is rooted in religious and societal values and principles.

C. A Non-Divided Productive Unit:

Historically, the Algerian family was a productive unit in which all members of the extended family (young and old, male and female) worked in the fields or practised traditional crafts to provide for themselves and their families for a year or more. Consequently, the division of labour was rare in traditional society, with families providing all their own food and household products. The nature of their work and the shared goal of ensuring food security for all family members enhanced the cohesion and bonding among family members. With unified objectives, individuals came together to form a cohesive unit that was difficult to dismantle or harm through daily challenges. In contemporary times, this situation has not changed significantly, except in certain respects, such as fieldwork being replaced by employment. Nevertheless, solidarity, cooperation and a sense of community persist.

2. The family as one of the most prominent socialisation institutions: Its roles and functions:

The family is considered the backbone of developed societies. Through optimal performance, successive generations are shaped, characterised by discipline and integrity, according to the general values established by the overarching value system. Therefore, the stability of any organisation depends on the stability of its foundational nucleus. The presence of any form of deviance implies a regression in

³- Dekkar (N): "Population Issues in Society: Population and Sustainable Development," Proceedings of Study Days, Algiers, 1999, p. 74.

some of the roles and functions assigned to the family. Therefore, when discussing the phenomenon of crime and deviance, or other negative social phenomena experienced by nations, it is crucial to highlight the roles that the family is required to fulfil, particularly within the context of socialisation institutions. The most prominent of these roles and functions are:

A. Sexual function:

The family is the only social framework through which individuals can fulfil their sexual desires within the bounds of marriage without fear of rejection or observation from others. It is a socially legitimate space in which individuals can satisfy all their desires in a manner that is recognised and accepted by society, and which is governed by rules representing social regulations that control community customs and traditions based on divine constitutional teachings.

One of the most important aspects of this sensitive role is how sexual education is imparted to individuals. Each family must provide clear and sound educational guidance on sexual behaviour to avoid any mistakes in this area. In the Arab family, and particularly the Algerian family, what is commonly recognised is a culture of secrecy surrounding sexual education for children. This leaves children confused, caught between the limited correct information they possess and the vast amount of misleading data presented to them by their peers, the media and other sources that promote open ideas inconsistent with the values of our conservative Arab society. The scarcity of accurate information, coupled with its abundance and liberalism, has led individuals to take the easier path of satisfying their desires according to unethical standards that do not align with societal values.

B. Emotional function:

The home is the ideal environment in which to nurture a child's emotional development. It is here that they learn to express their emotions and recognise feelings such as love, hate, jealousy and anger towards ideas, doctrines or beliefs, as a result of their close relationships with their parents and relatives, and the range of situations they encounter throughout their lives, or that their siblings or relatives experience. Many psychologists and sociologists agree that all psychological disorders experienced by adults are the result of accumulations over several years, dating back to early childhood. Any psychological dysfunction in an individual's personality and behaviour is simply the result of difficult situations that they experienced or witnessed, and their parents' failure to address these issues or mishandle them — such as yelling at or hitting children for minor mistakes — primarily due to their lack of experience or poor judgement. This violent handling of situations produces an aggressive and rebellious individual who is unable to engage in dialogue or discussion and instead resorts to force as the optimal solution to every problem encountered. Consequently, these incorrect behavioural patterns are merely the result of an inadequate emotional upbringing practised by the family towards its children, whether due to awareness of the error or ignorance of the negative aspects of their handling of matters⁴.

C. Educational function:

The family plays a significant role in socialisation, establishing patterns of behaviour. In their early years, a child is like malleable clay. The family has a unique ability to communicate with individuals that other social institutions lack. It is the first environment in which a child learns language, speech and various types of behaviour. It is also the primary group that teaches children the rules, etiquette, customs, traditions, norms, religious laws and values of good and evil, beauty and ugliness, pleasure and pain, and other standards of action and conduct. Historically, and still today, the family is responsible for transmitting social and cultural heritage from one generation to the next⁵. Through constant interaction with family members, the child acquires their personality, as well as numerous values and habits.

⁴- Fouad Al-Bahi Said: "Psychological Foundations of Development from Childhood to Old Age," Dar Al-Fikr Al-Arabi, Egypt, 1975, p. 314.

⁵- Hussein Abdel Hamid Rashwan: "Family and Society," Youth Foundation, Alexandria, Cairo, 2003, p. 46.

D. Economic function:

The family is primarily responsible for meeting its members' material needs. It is officially responsible for feeding, sheltering and clothing them, and is therefore primarily responsible for their financial support. Any regression in this economic role constitutes a breach of its fundamental function.

In the present day, due to advances in production methods, families in rural areas have become consumer production units, while those in urban areas have become consumer units. Children and wives now make a significant contribution to industrial work and family income. Women have also gained a clear role in making economic decisions related to purchasing and allocating the family budget across various spending categories⁶.

This change in the economic model has notably affected the family's other functions. Whereas mothers were once solely responsible for raising their children, other institutions such as kindergartens and nurseries now contribute to this process. This shift has occurred because women have entered the workforce and now bear financial responsibilities for the family. Such changes have contributed to the emergence of new cultural models and ethical behaviours to some extent, resulting in both positive and negative manifestations. As we are focusing on the negative aspects of certain social phenomena, we have found it pertinent to link dysfunction in the family's economic role with the emergence of deviant behaviours, particularly those related to women. Many women have voluntarily or involuntarily abandoned their fundamental roles, resulting in a significant decline in the social values that regulate individual behaviour.

E. National or Patriotic Function:

At home, young children are introduced to the initial concepts of nationalism and patriotism by constantly listening to their parents' discussions about life, the homeland, the nation, Arab and Islamic events, national dialogues, primitive peoples' myths, stories and songs. This instils a sense of urgency in the child and shapes their national and patriotic behaviour.

This kind of education plays a key role in preparing children to become good individuals and responsible citizens. It instils in them a sense of honour and heroism, as well as other social values that reinforce the stability and development of societies.

It is clear from the above how significant the family as a social institution is, and the important and primary roles and functions it undertakes. The family guarantees the continuity of societies by instilling systems, customs, norms, ethical standards and religious principles in individuals. Thanks to the family, individuals' identities, cultures, consciousnesses, and futures are formed. Any regression or deviation from these functions will inevitably lead to countless moral deviations.

3. Women and Deviant Behaviour:

Deviant behaviour (criminal behaviour) has existed for centuries and is typically linked to human conduct. Like many other countries, Algeria has experienced the spread of such phenomena for several years. However, it is strange that crime has become a haunting concern for everyone in the last two decades, as it has spread frighteningly across all social classes, including women. This is due to various motivations and causes, with many young women engaging in serious criminal activity such as violence, honour crimes, drug abuse and trafficking.

In reality, the information available on criminality in Algerian society, and the quantitative assessment of the number of criminals (particularly female criminals), relies on a single source: official statistics issued by security agencies and courts. These statistics indicate the volume and type of criminal behaviour. However, the statistics provided by security forces or the general directorates of prisons do not accurately reflect the true extent of criminality in all its forms, nor do they reveal the full scope of criminal behaviour among women. Many girls known for their criminal behaviour often evade legal repercussions due to complex social factors, as the offences committed by girls — whether misdemeanours or felonies — far exceed what is officially known or recorded by the relevant authorities. Prisons are nearly overwhelmed by the number of female inmates.

⁶- Salah al-Din Sharoukh, previous reference, p. 71.

Society primarily encounters crime when its institutions fail to regulate individual behaviour, whether through specialised regulatory institutions such as security forces, the gendarmerie and police stations, or parallel institutions that aim to discipline and refine society, such as mosques, schools and other specialised entities. Regarding the scale and trends of female criminality in Algerian society, the most important findings from research and studies focusing on crime among women can be highlighted:⁷

1. A significant increase in crime rates among women in the last twenty years compared to previous years.
2. There has been a notable rise in sexual crimes and drug-related offences.
3. An increase in violence, particularly domestic violence, in which women have become active participants, making it a common feature of most crimes. Additionally, there has been an increase in the tendency to wilfully damage others' property, motivated by revenge or rebellion.
4. There has been a marked increase in female criminality in the southern regions of the country, which were previously considered safe.
5. There has been a clear rise in new types of crime that were rare in the past, such as prostitution and all forms of sexual deviance that were previously unknown.
6. An increase in criminality among juvenile offenders, with equal rates for both sexes.
7. The evolution of organised crime, typically related to drug and arms trafficking, as well as the forgery of documents and currency. This crime is led by both men and women, with women becoming key players in all of these activities.
8. A significant increase in female criminality compared to previous years, with criminal activities extending beyond urban areas to rural and southern regions.
9. However, it is important to note that estimating the scale of crime and assessing its quantitative and qualitative dimensions may not accurately reflect the true picture of criminal phenomena in Algerian society, as hidden crime — that which is not captured in official statistics — is what raises concerns within communities. Residents increasingly feel unsafe in their homes due to repeated armed assaults, both inside houses and on the streets. Most concerning of all is that women have begun to play a significant role in managing and organising crime. Whereas they were primarily victims in the past, they are now the ones planning, organising and frequently executing criminal activities⁸.
10. The emergence of crimes related to modern technological means and various social media:

Crimes such as prostitution, extortion and assault, including privacy violations, have become prevalent. The woman who nurtured and raised generations for many years has become a different kind of educator. This highlights the serious turning point that Algeria is experiencing, with women becoming active participants in the spread of crime in both rural and urban areas. Numerous official statistics from security agencies confirm the involvement of women in crimes ranging from prostitution and theft to murder, abortion and drug trafficking.

It can thus be said that the deviant behavior of women has become a reality, even widespread, despite the media blackout surrounding it. Although there are few serious studies addressing this topic, the reality confirms much, as numerous crimes have featured women as key perpetrators. The motivations for the rise of female criminality can be attributed to several factors, including oppressive social and economic conditions, as well as a fragile cultural and educational reality. Perhaps the most significant factor is the decline, and even abandonment, of the family's pioneering role in education, training, guidance, and instilling virtuous values and noble principles that would make women symbols of goodness, virtue, and righteousness.

4. The Family Socialisation Pattern for Girls and Its Relationship with Criminal Behaviour:

The traditional upbringing that girls (women) undergo may be the primary cause of resorting to deviant behaviour as a mechanism of reaction, revenge, self-assertion and the pursuit of greater rights. Traditional socialisation in Arab societies, and Algerian society in particular, reinforces the principle of

⁷- Zainab Hamida Boukada: "The Impact of Social Environment on Juvenile Delinquency," unpublished doctoral thesis, Algeria, 2008, p. 192.

⁸- Abu Al-Khair Taha: "Juvenile Delinquency in Comparative Arab Legislation," Al-Munsha'at Al-Ma'arif, Alexandria, 1961, p. 254.

gender-based separation and discrimination. This has led to the creation of two distinct spaces, one for males and one for females.

This stereotypical division of social relations between the sexes has resulted in behaviours specific to each gender emerging. Men tend to spend most of their time outside the home and only return to sleep and eat. In contrast, traditional cultural norms restrict women from leaving their social sphere except when absolutely necessary. They were also socially compelled to wear a veil that allowed them to see men and listen to their conversations without being seen or recognised. This veil signifies that a woman is present in the world of men, yet remains invisible as she does not have the right to assert herself in public spaces.

What explains this division in the Algerian social milieu, alongside other Arab societies, is the concept of honor that a girl carries as long as she maintains her chastity⁹. Her leaving the house or even being in a place where she should not be is seen as a severe transgression, as it disrupts the social order and diminishes the comfort of men. This situation may lead a woman to engage in illicit relationships (whether intentionally or unintentionally) due to her constant interactions with men¹⁰.

Thus, this division acts as a punishment for Arab girls in general, and Algerian girls in particular, to prevent them from falling into forbidden acts. This has compelled those responsible for her, whether a father, husband, brother, or even son, to require her to be accompanied by "an elderly woman lacking sexual appeal"¹¹ or by a child who serves as her guardian and protector from any harm that might come her way, whether from the male individuals' negative behaviors or from natural dangers such as accidents or getting lost. This is based on the notion that a woman is considered a minor, even if she has reached adulthood.

The Algerian family generally aims to instill the notion of male dominance in the minds of its children, thereby granting absolute authority to the father, brother, or husband, who is expected to exercise this authority over all family members. They are anticipated to show obedience, respect, and compliance without questioning his judgments, especially regarding his personal actions. He is seen as the head of the family and its lord, commanding and directing without expecting advice from family members—advice he does not need¹².

Consequently, the privileges and rights granted to Algerian men, and specifically to fathers under the patriarchal system, have been conferred upon them in the name of inherited traditions. This makes them responsible for managing, providing for and advising their families. In contrast, women's roles and status within this traditional system are akin to those of children; they must exhibit complete obedience and respect towards men, whether fathers or husbands, as they are under their guardianship. This rigid perception of women's roles and status has led them to create an opposing conceptual space to that of men, who impose their judgements and decisions unilaterally. This imaginary space has been characterised by the complete absence of men, providing a temporary sense of psychological comfort and fostering a tendency to rebel against the patriarchal system. This is particularly evident following a series of social changes that have shifted financial responsibilities from men alone to both men and women. This has necessitated the dismantling of these outdated perceptions of male dominance, replacing them with a more equitable gender balance in response to life's circumstances. However, this feminist inclination has met with societal rejection, leading to fractures in the overall social fabric of Algerian society.

⁹- Fatima Mernissi: "Sex as Social Engineering Between Text and Reality," translated by Zarnawa Fatima Al-Zahra, Dar Al-Fank for Publishing, Casablanca, Morocco, 1996, p. 127.

¹⁰- Same previous reference, p. 128.

¹¹- Juliette Mincos: "Women in the Arab World," Magazine Edition, France, 1980, p. 39.

¹²- Halim Barakat: "Contemporary Arab Society," Center for Arab Unity Studies, Beirut, 1985, p. 179.

Sexual discrimination is a fundamental aspect of Arab and Algerian socialisation. From childhood, boys and girls undergo different educational processes¹³, which often become apparent in everyday interactions such as play, clothing, eating and sleeping. For instance, boys' games tend to be rough and violent, teaching them from a young age about strength and dominance. In contrast, boys are not held accountable for their actions, meaning they are exempt from questions that restrict their personal freedom, such as 'Where have you been? Who were you with? Who were you with? Where are you going? How long will you be out?'

Conversely, girls' games are characterised by gentleness, calmness, modesty and modesty in dress, training them from an early age in submission and compliance. Their personal freedom is completely restricted based on the principle of fear for their safety. This distinction can be explained by the nature of traditional Algerian society and its patriarchal system, in which males are highlighted as the sole protectors of the family name and the sole providers for their parents in old age. In this context, a girl's status within the family is temporary, her relationship with her family brief, and she does not provide anything substantial for them. Her family invests in her upbringing and care, but does not expect anything in return.

Another factor explaining this distinction is the social value of honour that is attributed to girls based on their nature and physical composition. Boys, on the other hand, are expected to protect that honour. During their upbringing, girls are instilled with a sense of femininity tied to their honour and that of their families, while their brothers are raised to develop a sense of masculinity revolving around defending that femininity. Consequently, boys assume the responsibility of guarding and monitoring their sisters' behaviour, feeling entitled to punish them for any wrongdoing.

This distinction is formed through gender differentiation during socialisation, leading to the realisation that boys are preferred over girls. This dynamic forces girls to resort to marriage, as remaining single is seen by society as an indication of being an 'old maid', a burden and a subject of mockery and pity, among other negative connotations¹⁴.

The patriarchal system, in the perception of all its members, signifies the dominance and control of males. The male holds a position of authority, respect, influence, and lineage due to biological attributes that qualify him for this role without any effort or toil. In contrast, the position of females is one of constant monitoring and maintenance, as women carry honor and sanctity in their physiological aspects. Thus, a girl must live away from males upon reaching maturity, and the family must create a barrier between her and men as a symbol of honor that only ceases with marriage; no relationship should exist between a man and a woman outside the framework of marriage¹⁵.

This clearly indicates the absence of freedom for women with regard to their appearance, mobility and lifestyle in general. Their fate is perpetually under male control within the family, particularly since subjugating women is considered the best way to demonstrate true masculinity, whether they are mothers, sisters, wives, or daughters.

This type of upbringing within the family instils in girls a firm belief that they are completely subservient to male judgement and control. Any attempt by them to seek change or demand equality is considered a departure from the overarching social order, as manifested in the collective values, norms and traditions that govern individuals' public lives.

The upbringing of girls within the family, which emphasises male superiority at the expense of women, is an outdated practice that does not align with contemporary realities or modern data. This upbringing is fundamentally flawed, with grave consequences for the family and wider society. It causes women to feel inferior while simultaneously searching for their rights and proving their superiority, and they feel oppressed by the lack of social justice within the primary institution of socialisation: the family. This

¹³. Sana Al-Khouri: "Marriage and Family Relations," Dar Al-Ma'arifa Al-Jami'ya, Cairo, 1985, p. 29.

¹⁴. Halim Barakat, previous reference, p. 19.

¹⁵. Slimane Medhar: "Tradition Against Development," ENAP, Algiers, p. 199, 1992.

situation genuinely catalyses female deviance and loss, resulting in unacceptable behaviours and criminal acts. It is also worth noting that other economic, cultural and educational factors play a significant role in the proliferation of female deviance.

5. Proper family upbringing for women as a means to reduce deviance

A sound family upbringing for women, based on realistic parameters that respect values and culture while being open to modern advancements, will make women feel secure and at peace. This will lead them towards positive behaviours and virtues instead of deviance and crime. Therefore, adopting a new educational model and an innovative, contemporary approach to training, guidance and socialisation that aligns with modern realities is essential in reducing female deviance.

Educational methods have undergone significant renewal in shaping and nurturing children. These new patterns differ from traditional family approaches, as social changes have transformed parenting into a new style focused on developing the child's personality (regardless of gender). Here, development means adapting to contemporary circumstances and changing conditions by adjusting behaviours and life plans according to new realities¹⁶. Parents (both mother and father) now pay more attention to their children's upbringing and training, taking responsibility for this themselves rather than relying on the collective involvement of other relatives, such as grandparents, uncles or aunts. Whereas education used to be the responsibility of the extended family, this responsibility has now shifted to the nuclear family, marking the first indication of change in terms of proper socialisation.

These modern methods of education and socialisation have helped to change the traditional, negative perception of women. Thanks to modern education, girls now enjoy the same privileges as boys, including the right to an education, to work and to freedom of movement without supervision or guardianship. Women now enjoy their full rights, and the notion of mental inferiority that stigmatised them in the past has disappeared, especially as their responsibilities towards their families have begun to parallel those of men, including providing financial support and fulfilling material needs¹⁷.

The upbringing of girls in modern families is more flexible and independent than in traditional families. Parents now involve their daughters in household affairs and responsibilities, and discuss all family matters with all members, regardless of their gender, age or educational level.

Thus, families have replaced the formal relationships that prevailed in traditional society with more equitable and balanced ones, particularly in the relationships between siblings. Family education no longer grants sons preferential status over their sisters, nor does it allow older siblings to exercise absolute control over younger ones.

There has been a radical shift in the way girls are raised. They have moved from a long-standing negative status to a more positive one, actively participating in practical life and aspiring to previously unattainable positions. Below, we outline the key features of modern education for girls in Algerian society.

A. Expanding Women's Social Space:

Traditionally, women have experienced significant social changes that have prompted them to abandon their former educational practices, particularly with regard to their attitudes towards girls. Consequently, girls have been able to break free from closed circles and move beyond official groups and organisations limited to their immediate kinship connections. They have entered into interconnected relationships and public life, which has transformed their roles and inherited positions. This has led to numerous interactions, whereby women's social lives have become the result of interactions among various influential parties, including family members, individuals and the state. These interactions have played a significant role in shaping the modern identity of women, who are now more eager to expand their networks and gain access to social groups and external structures that influence and are influenced by them. These exchanges have enabled girls to take on new and independent social roles that were previously unheard of.

¹⁶- Youssef Michael Assad: "Adolescent Care," Dar Gharib, Saudi Arabia, 1999, p. 13.

¹⁷- Aliya Shoukri: "Contemporary Trends in Family Studies," p. 229.

All these social factors have contributed to improving women's status through changes resulting from industrialisation, modernisation and progress. This progress is evident in their increased presence in society and their participation in urban modern life, following their abandonment of the isolating lifestyle stemming from traditional gender-biased education. This education system relegated women to passive roles within the home, confining them to domestic spaces. Breaching this confinement often resulted in severe punishment.

Therefore, it can be said that Algerian women today possess numerous characteristics that demonstrate social and economic openness to the outside world. This is thanks to their pursuit of education and attainment of high qualifications, as well as their entry into the workforce, which has allowed them to become economically independent. They no longer constitute a burden on their families as they once did. They now lead normal lives, free from oppression, negativity or neglect at the hands of their families or close acquaintances. They have become authorities in both the home and the workplace, although the home remains their preferred space¹⁸.

B. The rise of individual transactions within the family context:

Changes in urban society have led to a transformation of traditional educational patterns that have prevailed in Algerian society for centuries. Consequently, formal relationships based on unilateral thinking and decision-making, which were historically dominated by men, have diminished. In contrast, a more individualistic trend has emerged, significantly impacting women's roles and enabling them to free themselves from the strong bonds that previously tied them to their families and relatives.

In this new social reality, each family member now faces their own fate and personal issues, planning their life and future independently, without involving parents, siblings or relatives, as was customary in the traditional educational model. In that model, individual desires aligned with family desires, and individuals (especially females) did not exist as independent entities; they merely existed as parts of the family, lacking social individuality¹⁹.

However, due to a series of social changes, women now have complete and comprehensive independence. Their status has changed, giving them more freedom than before. Thanks to their education and entry into the workforce, women now share responsibilities that were traditionally held by men. This change can also be attributed to the expansion of their external relationships and exposure to various influences and behavioural models, particularly in light of the clear differences between traditional and modern family life. Women's training and social communication have taken a new direction, differing from what existed previously. The size of the family has diminished, creating new privileges for individuals, regardless of gender. The absolute authority of men has diminished, and education no longer aligns with what parents taught, particularly with regard to respect for primary roles within kinship circles.

In addition to the aforementioned changes, women are now free to choose jobs that align with their ambitions or educational specialisations. They are also directly responsible for their own income, from which they benefit primarily. Furthermore, their financial independence has enabled them to choose partners with whom to share their family lives freely. As a result, they have adopted educational models that align with their level of education, financial status and social standing, free from interference from their own or their husbands' families. Thus, women have become entirely free to shape their identities and social positions²⁰.

¹⁸- Mustafa Boutakhnouchent: "The Algerian Family: Development and Modern Characteristics," University Publications Office, Algeria, 1984, p. 295.

¹⁹- Hakima Bouyaboudj: "The Problem of Liberation Among Youth in Algerian Society," Journal of Sociological Studies, Institute of Sociology, Annaba, No. 02, 1991, p. 41.

²⁰- Thuraya Al-Turki, Huda Raziq: "Parental Care and Its Relationship with Children's Personality," Dar Al-Nahda Al-Arabiya, Cairo, 1974, p. 19.

C. Changing the Concept of Male Dependence:

The social, cultural and economic changes occurring in Algerian society have led to a significant transformation of traditional family structures and altered the concepts and meanings of gender dependence. This has created social opportunities for women through their participation in economic activities and social life. New opportunities have emerged in education, training and employment within social and educational institutions, resulting in shifts in consumption patterns and management in public life. These changes have resulted in a clear convergence between the worlds of men and women, establishing a principle of gender complementarity based fundamentally on mixing in all areas of modern life.

All of these circumstances have reduced the level of male dependence and liberated women, particularly since they gained economic security in the form of stable and often prestigious jobs. This has alleviated the psychological anxiety typically associated with feelings of insecurity and a lack of protection regarding their future.

These factors have had a positive impact on the nature of gender relations. The transition from patriarchal to marital to nuclear families has elevated the role of women, distancing them from the confines of motherhood and marriage that characterised traditional gender relations. There has been a genuine revolution in the mentalities that define communication patterns between the two parties, marked by the dissolution of the dependence and subjugation that previously dominated the basic rules of patriarchal families²¹.

However, Algerian men have found it challenging to recognise developments in women's status and freedom, largely due to traditional upbringing ingrained over generations. This upbringing often emphasised women's inferiority and inadequacy in facing life's challenges and difficulties, for example, "woman was created from a crooked rib" and "women are deficient in intellect", alongside many other concepts surrounding women, their status, and how they are perceived.

It can therefore be concluded that modern methods of education, training and socialisation based on freedom, respect for women and granting them their rights can significantly contribute to reducing crime rates among women. They will inevitably limit women's deviance, despite these educational methods also leading to complex and challenging situations.

Conclusion

Based on the preceding discussion, it can be said that the family plays a prominent role as an active institution of socialisation. It is the foundational unit for the education, training and guidance of individuals, regardless of gender. However, the family requires a comprehensive system of values, norms and principles that are firmly rooted in reality and reflect contemporary society. This will enable the family to play a positive role in combating crime and various unethical practices committed by individuals in general and women in particular.

A correct family upbringing for women, rooted in modern achievements and contemporary realities, will significantly reduce female deviance and criminal behaviour. Sound family education nurtures positive, well-adjusted women, which positively impacts both the individual and society. Therefore, families can play a pioneering role in preventing women from turning to crime and deviance.

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