READING IN THE CONCEPT OF INTELLECTUAL SOCIAL DISEASE AND EDUCATIONAL DELUSION

Amel KEZIZ
Ph.D, University Center Of Illizi, Illizi, 33000, Algeria
E-mail: Keziz.amel@cuillizi.dz

Abstract: *This study is one of the studies that are looking for new concepts in sociology and sociology of education, as our study in this topic focused on new concepts put forward, namely intellectual social disease and educational illusion, this makes us ask questions about upbringing in the family with children, which extends more to the areas of the social system than the educational value per se. Therefore, we want to focus on the normative imbalance that the family suffers from in the field of interaction with others and with its children, with values that reflect an educational culture that may not be permanent, such as the unrealistic interaction which expresses the concept of educational illusion.*

Keywords: community, delusion, group, interaction, social disease**.**

1. Introduction

Sociology and education are two basic pillars in society, as they are concerned with the study of social changes brought about by society, and their implications for social relations and life relations related to the identity of society, which is a wide field of life, so individuals are a reflection of a set of values and rules that form the concept of society belonging to the social sector.

In the light of talking about society as an educational society, it is expressed as a civilized society through the act of education among individuals. Therefore, our lives cannot be imagined without the educational values that govern our actions and interactions. Likewise, there is no human project unless it is linked to society and the group. Which includes the social project is a social project, and it is spread far and wide.

On this basis, this article is considered the embodiment of an idea that searches for a new concept of social and educational issues, and the goal of searching for intellectual and social diseases and educational delusions that we want to search for their meanings, which indicates the corruption of the network of social relations.

However, the problem of the study that we focus on is defining the meaning of the cultural educational project, and how we can reproduce trust within educational groups and focus on the cultural educational project as a scientific fact.

Hence the basic questions that can be asked are as follow: What is the educational illusion? What is the social intellectual disease? And what are the indicators that can be adopted for this concept?

2. The social approach to understanding society at Malik Bin Nabi

Malik bin Nabi defines society in his book "The Birth of a Society" as the network of social relations (in the origins of human society, and the network of social relations). Basically, Ibn Nabi stated that there are two origins of society: natural or primitive society. And historical society (Yusuf, 2021: 59).

It also gives definition to the diverse civilization. He acknowledged that civilization activates social capabilities to face the crucial problems of society, and pointed to the balance between the moral and material aspects of human life. Since society justifies human activities in the world of history, society is the primary force in any civilizational process. (Badrane, 2013: 07)

This power can only be achieved through education, and education is an important part of society in forming societies, building their cultures, and developing their relationships between individuals and groups alike. Education is the main engine for the development of nations. Without it, society becomes weak and fragile. The strength of any society lies in the intellectuals and scholars, and the strength and development of society increases whenever the percentage of ignorance in it decreases. A society armed with the weapon of science and education is strong and helps nations and society advance and advance. (Fatima, 2022: 29)

Therefore, Malik bin Nabi believes that the development of this society requires the strength of the network of social relations, and any weakness in this network leads to the infection of society with diseases, and this in turn leads to the destruction of this field, even if it was. Has all resources related to people, ideas and things, so he says in this regard;

"If society develops in any way, then this development is quantitatively and qualitatively recorded in its network of relationships, and when the tension in the threads of the network subsides, it becomes unable to carry out the joint activity effectively, and this is a sign of that. Society is sick and it will end. The network has completely disintegrated, because this heralds the destruction of society, and at that time there was nothing left of it except a memory buried in history books " (Amrawi & Zakia, 2019: 83)

3. Education and Culture from Malik Bin Nabi's Perspective

He viewed culture as a social psychologist who knows the secret of the human soul, which is inevitably affected by the social environment in which it exists. This environment is nothing but the actual embodiment of an integrated system of cultural values, which together form the required educational model for both the individual and society. (Malika, 2019: 82)

The problem of culture in Algeria, in particular, is not so much a problem of understanding the cultural model that exists in reality as it is a problem of finding and promoting this model. What is the cultural project that Algeria aspires to achieve in practice? This means that it needs to promote a new civilization that contributes to achieving the meanings of urbanization in human life, to enable the Algerian to resume his historical journey by rebuilding the civilization to which he belongs. From these angles, "Malik bin Nabi" discusses the concept of education through the problem of culture.

He defines education as a process that represents the cultural elements absorbed by the individual social environment in which he lives. Besides, culture is nothing but the psychological and social climate in which one lives. Through this process of interaction, the individual absorbs the cultural elements as a form of contribution to the construction of self and society at the same time. Therefore, "Malik bin Nabi" stressed that the first step that must be achieved for the education of the individual is the formation of the elements of culture in a way that forms the cultural system of society within an achievable educational curriculum.

3.1. This goal is broken down into subgoals, including:

- Education must foster a sense of nationhood and promote national unity.
- Education should meet the economic and social needs of national development, equipping the youth of the country to play an effective productive role in the life of the nation.
- Education must prepare children for those changes in attitude and relationships that are necessary for the smooth process of a rapidly developing modern economy.
- Education must provide opportunities for the fullest development of individual talents and personality.
- Education should promote social equality and foster a sense of social responsibility. (Agatha, 2002: 02)
- Education should respect, foster, and develop Kenya's rich and varied cultures.
- Education should foster positive attitudes to other countries and to the international community.

3.2. To implement clear-cut strategies of value-rich education policy, it seems necessary to solve a number of tasks:

- To define whether particular values are valid only within particular social groups, cultures or traditions.
- To find and articulate some overarching principles by which the conflicting values may be united and consoled.
- To decide whether there should be the basis of shared values in our society which will create the common framework for education, or there should.
- Be a choice for parents to make concerning the schools with various value grounds.

4. The family and the production of the educational illusion

There is a set of social practices. This approach explicitly draws on concepts from the sociology of the family to show how social thinking can contribute to discussions about how people act. We argue that this step has important advantages. Conceptually, he offers a broader definition of "family", i.e. one that is not artificially narrowed and thus allows for unsupervised relationships between parents and children that should be taken seriously and have profound moral/moral significance. The Family Practices Framework deepens our understanding of what the family is in everyday expectations and behaviors, and thus relates the abstract concept to the way social actors use it: since the 'family' is necessarily a social construct, this is of central importance. We use this framework to explain the moral significance of family relationships, in particular, why moral relationships arise and to demonstrate that this cannot be reduced to blood relations or to past choices.

In the book (Educational Culture, 2020), I defined social intellectual illness as: the formation of a group of unconscious symbols of actions practiced in different social situations that hinder interaction. Social and limit the effectiveness of the formation of social relations and social communication between members of the group.

It can also be defined as:

"The individual's loss of the meaning of urban coexistence between groups as a result of not accepting some social changes at the individual level and group, which is also a reaction to unacceptable actions and interactions in the mind of the individual".

As for the concept of educational illusion, through our previous studies, we were able to define it as a temporary act that carries a specific meaning (respect, appreciation, calmness, fear, ...) in a group (kinship, neighborhood, fellowship, school...) or it is an imaginary educational act Not authorized to achieve the goal of education.

It can also be defined as: "The perception of the temporary upbringing used by the individual or the family as a non-native identity whose goal is not education as a value, but a social arrangement or the creation of illusory perceptions of the child's actions that lose their meaning with the demise of the given situation.

5. From intellectual social disease to social and educational delusion

The individual who imagines a personality approaching idealism among people and his areas of interaction, which he does not interact with as his original identity, makes the process of liberating the human mind limited to discovering its gaps and negatives, so these individual lives the idea of social and psychological perfection and the wrong thought that in turn produces a set of ideas and meanings that translate Actions and interactions that impede social stability.

This makes the individual lose his realistic view of his life and upbringing. So, he begins forming an inferior view of the other and society.

Also, that mother who wants to give an image of her son's idealism to her neighbor or friend, when his real actions are otherwise, That child lived a temporary threat to save his mother from an embarrassing situation, according to her opinion. All these examples are very simple, but they are the beginning of the formation of intellectual diseases that do not establish the principle of evaluating and correcting ourselves. Our mistakes...

An individual who cannot face himself is an individual mired in idealistic ideas that fall short of effective interaction in his life. Hence, the social-intellectual disease is also caused by an illusion in our thoughts and actions, which will reflect negatively on many social or educational fields. It can be said that the educational crisis is embodied in many interactive social areas in the daily life of the individual, and we will analyze this based on the idea: Education is a continuous process for the individual that is not limited to age. Education in this dimension contributes to an understanding of the educational act, and an understanding of what we call the concept of "educational delusion" and "intellectual social disease". The actions of its members achieve both human and social development.

Society today suffers from an intellectual conflict that prevents the achievement of the goal of the educational process. Therefore, the application of some simple and profound values and actions reflects the forms of family education for us. For example, making a child say morning and evening greetings to family members is the same act that will be reproduced, since there was no other member not from the same family, throwing dirt in the place designated for him, or even praying, as it has been normalized, he will not be able individual to abandon it. They are all works that start from imitation, imitation, and course.

The family and civil society as a whole have a very important influence on the education process and the transfer of educational actions to the individual. Counseling, for example, is one of the most prominent meanings related to correcting some educational procedures. It was true, yes, it is subjective evidence that often tends to the subjectivity or narcissism of the individual, which is one of the characteristics that we mentioned in the concept of socio-intellectual illness.

6. Results

A society that harnesses the educational culture of the individual on the basis of social values and standards, with which he interacts with the other, creates a practical education that refines the nature of actions and interactions, based on fixed or hypothetical values.

This is what makes it a purposeful and effective process that raises individuals to a kind of social stability for the educational act. However, the latter may permeate anomalies in the interaction at the level of understanding the community or the individual of the educational act, making it a society that achieves certain goals that prevent the achievement of the goal of education and awareness of the culture of the society.

➢ What is education and the socio-educational approach?

The management of the educational community proceeds first from the idea that the individual is the basis for building and developing a civilized society, through the principle of virtue and action. Talking about virtue is an expression of every action or life practice to form an effective social identity.

➢ The negative effects resulting from the disease of social thought

Socio-intellectual disease has many negative effects at the individual or group level. The degree of influence of the latter varies from one individual to another based on the level of social awareness and social trust. Among these effects we find:

- The lack of a social culture in accepting the other, which results in social stigma and marginalization.

- Instability at the level of the network of social relations, and the emergence of private interest at the expense of the common interest.

The false consciousness, It produces a crisis of confidence that affects the production of awareness.

Social and Educational Problems (Deviations, stigma, etc). The Social Domination and oppression at the level of all Spheres of Social life, the lack of Credibility in defining Objectives and Solutions/rights, as well as, duties. Civilizational Hope Project to reduce Disease Social Intellectual. Thereon, the Civilizational Hope Project, which means "civilization", is closely related to the life of the individual in many areas of interaction. The Civilizational Hope Project

Stems from major interactive dimensions centered on restoring confidence in the network of social and human relations, and is based on:

- Confidence in the processes of social interaction between members of the same group, and as an extension of the rest of human groups.

- Collective conscience, which means feeling one's positive role and avoiding selfishness.

The educational act, the educational act is all that the educational community offers in the field of education from the experiences of human society, it is governed by the culture of the educational community through its effective institutions, and the educational act is not only related to the school. An educational field, but rather extends beyond that, as it is an expression of human life based on the collective conscience and trust in the culture of society based on education and the standards and values of society that are active in the development and development of society.

- Credibility is, in fact, a major criterion in shaping trust in social life, but it depends on the individual's intellectual field, which must be linked to the individual's ability to bring about positive change without regard to material considerations, while he is met with a moral reward.

Avoid aimless imitation because it produces sensitivity at the level of the network of social relations, which leads to narcissism in social work.

- Eliminate data that constitute the intellectual social disease that constitutes an explicit threat to the standard of human life, which makes social relations unstable in terms of values, and adopt imaginary methods that do not reflect the standards of the educational community.

Simply put, The Hope Project is a reconsideration of all our daily interactions and areas of our lives that we have worked on due to their complexity despite their simplicity last.

And as an Islamic society, we must refer to God's Book and His Prophet's Sunnah, which translate for us many values capable of reviving a true and honest society, contributing to the elimination of those problems and their causes that we have expressed. Intellectual social disease. The personal and group level that led to the emergence of problems, the interruption of social relations, the lack of confidence and excessive narcissism.

As a researcher in sociology, and according to my experience, we have noticed that people are creative in producing problems and making proposals. And confidence in him and his achievement, but in the simplest situations, that discourse withdraws into non-application, and his thoughts become an illusion captive to his idea, its truthfulness at times, and its denial at other times, as if he lives in an internal struggle whose effects appear at the level of his actions.

The focus is on the concept of trust and the crisis of trust. In the light of this, it can be seen as a way to reflect on aspects of our lives, our religion and our values that were based on goodwill, free taking the hand of those in need without waiting for a return. .

The Hope Project in our model is about you as an individual and how you can change your behavior to improve your actions. The most important thing is to believe in yourself and your ability to change and to raise your children with these values.

➢ Crisis of trust in the network of social educational relations

Saying that society is "intellectually ill" makes the researcher look for people who scrutinize the meaning more than they scrutinize the concept of the physiological term. I have no doubt in my choice of this concept, because individuals are not physically ill; That's right, they mean a loss of confidence and credibility in your social perceptions, which is a very sensitive point that makes you grow old and attractive. We can only say why we don't stop before we stand up for our ideas ourselves. Why don't we admit our mistakes? And please bring it back with us. And why doesn't he take the opportunity to correct alternative thoughts and ideas, when he is branded with us by actions that reflect gossip.

I take it that intellectual illness exists? In fact, something has been discarded.

The conversation concludes with a side of us, which is acceptable and subjective by which we judge. You can accept constructive advice or criticism.

As a researcher in the field of sociology, I do not find an appropriate conclusion to such topics covered. Every attempt we make to understand an educational phenomenon puts us in front of

a set of determinants that need in-depth study and study. Society is an endless expanse of social phenomena that need understanding and scientific abstraction.

In fact, our conversation about the educational society is not easy because of the totality of social changes. The changes that occur in the social structure and the changes that they bring about in the understanding of the educational field, and therefore this society, in turn, is the result of those changes that occur at the level of group dynamics, and the social and cultural standards that the civilizational project carries, therefore, a prominent role in clarifying the indicators of transcending that traditional era that It hinders the attempt to understand society and education, and gradation as an understanding of the educational act, which contributed to determining modern trends in achieving the requirements of comprehensive development that focus on the development of the individual.

However, social phenomena and problems are, in fact, a form of expression of the existing crisis in the network of social relations, which has caused anomalies of interaction in the spheres of an individual's life. It had an impact on building the educational community, causing disease at the level of individual thinking, which formed the interactive crisis.

It can also be pointed out that the individual is the element that controls his social status, through awareness of his functions and roles, especially those related to the interactive educational aspects in the various social institutions, and from here every individual can build a project as he called "Jaroudi" the project of hope, which works as a blueprint Social contributes to rebuilding the trust that most human groups lack. It also contributes to eliminating the determinants of false awareness, educational illusion, and intellectual and social diseases.

As a summary of what was previously presented, the basic idea is the objective presentation of the individual's actions, interactions, social culture, and values that determine his interactive path. On this basis, it can be said:

The cultural and educational project is a community project that starts from individual awareness to collective awareness.

➢ Objectivity in dealing with educational issues.

Building a social and educational vision about the education process in terms of its relationship to the individual and can be compatible with social, educational, economic, political and cultural institutions, etc.

- Cultural and social capital are two essential factors in building a civilized educational project based on essential interactions.

Society sometimes makes us feel very inferior to ourselves and ourselves, as their point of view permeates our objectivity in life. Sometimes their words overturn our ambition. Imagine and think.

You find them behind single women and behind married women. Behind the educated and uneducated, and behind the mother and those who are deprived of motherhood; simply overdue the most accurate and most important / simplest, plus the essential things from our life, etc.

In fact, thinking about those meanings that stigmatize the other, despite his naivety, has an impact on the social life of the individual. We may consider it a positive motivator for us, and it may be frustrating for us. In this complicated life with luxuries that we have not touched, we should be supportive of each other and not hinder the other's life with our individual opinions... Each of us should be responsible to society to achieve a life that we value.

This is the reason why this intellectual social disease, which formed meanings and actions at the level of our daily and life interactions and practices, gave and shaped manifestations of hypertrophy of narcissism emanating from the ego to return to the ego, and it became a threat to educational and social institutions, which began to lose confidence in their social and interactive relationships.

Hence, it is good for us to ignore everything that harms our life and ambition and invest it in reconsidering the formation of cultural and even social capital, to facilitate our understanding of society on the one hand, and on the other hand, to form psychological and

intellectual immunity not to accept the trivialities and delusions that many live with. It is true that the matter may not be that easy, but we only need an individual and collective attempt to reform our thinking, adjust what can be modified, and move away from social hypocrisy... We care about his situation and circumstances, and if we want advice, we have to ask ourselves, if you give us this advice, how will the response be? We did...it is only our thoughts resulting from what we live in these societies.

In the end, it can be only said that, we begin to change our thought, or rather, we return to the origin of our thought. The wealth of our minds lies in our culture. So, if it can be said: Recognizing the nature of the social structure is necessary to understand the progress and development of societies, especially with regard to the educational process, as it is a wide field closed with many elements, each of which expresses a specific pattern of interactions of individuals, expressing the educational community as a basic unit in the continuity of the active group, and thus reflecting nature of development. In human thought in the field of education across different periods of time (ancient and modern civilizations), this is why this part of the book aims to define the educational community, by giving a glimpse into the cultural perception of education.

Education is part of social activity rather it is the basis on which this activity is based in its various aspects. By providing the conditions and means that enable community organizations to exercise their responsibilities in the field of teaching knowledge, skills, methods of thinking and the system of values that they adopt in coexistence with themselves and with others and their areas of interaction.

It is necessary to point out three main parts in the development of educational thought in its phenomenological context, as follows:

- Understanding the historical field around the study community through its culture. Its traditions, customs and symbols interacted.

- Understanding the goal of education, as it is often related to the nature of society and social thought according to each time period.

- Taking into account the scientific orientation in each historical period and making it logical to continue studies of educational thought in order to understand the studied phenomenon.

References:
1. Agatha, G. (2002). *Educational Values and Material Development*. Sil Forum for Language Fieldwork: Agatha Van Ginkel and Sil International.
2. Al-Amrawi, Z. (2019). The Social Thought of Malik Bin Nabi. A Socio-Conceptual Reading in the Book of the Birth of a Society, DM: *Journal of Research and Human Studies*.
3. Amel, K. (2023) . *Social Intellectual illness in the Educational Community*. Algeria: Alpha for publication and distribution.
4. Benlahceneb, B. (2013). *The Socio-Intellectual Foundations of Malek Bennabi's Approach to Civilization*: International Institute of Islamic Thought.
5. Esther, Dermott. (2020) . What Is a Family and Why Does It Matter? *Social Science*.
6. Fatima, Sayaho. (2022), Malik Bennabi's Inspiration to Mahathir Mohammad in Transforming Malaysia's Development: *Journal of North African Economies*.
7. Amel, K. (2020). A Reading in the Concept of Social Intellectual Illness: *Social Helps Journal*.
8. Morska, Liliya. (2018). *Educational Values: Current Views and Perspectives for Modern School*: Lubelski Rocznik Pedagogiczny .
9. Sahel, Malika, et all. (2019). The Importance of Culture and Civilization in Malek Bennabi's Educational Project: The Algerian Case, European: *Journal of Social Science Education and Research*.
10. Yusuf, M. (2021). Transforming The Post - Muwaḥḥiddūn Man Malik Bennabi's Critique of The Contemporary Muslim Society: *Journal of Islamic World and Politics*.