A Socio-anthropological Analysis of the Social Representations of the Body: 
Implications for the Management of the COVID-19 Health Crisis

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Abstract:

This article seeks to analyze and examine Moroccan people’s perceptions and attitudes towards the body. It also tries to unravel their behavioral reactions and the extent to which Moroccans hold scientific or pre-scientific representations about this body. The rationale for undertaking research on this issue stems mainly from the timeliness, relevance, and prominence it has enjoyed over the last two years both locally and globally. Truly, since the outbreak of the covid19 pandemic, Morocco as well the entire world has witnessed an unprecedented upheaval that has brought about significant and even radical changes in the way we live, think, act, and react to various stimuli around us. The paper first outlines the epistemological foundations of this interdisciplinary and multidisciplinary academic endeavor that cuts across sociological, anthropological, and psycho-sociological paradigms. This research adopts the survey as a research instrument to collect data from the respondents in the region of Fez-Meknes. In the last part, the author presents a brief synthesis of the main results of the study and then proceeds to their analysis, discussion, and interpretation.

Introduction
The year of 2020 has been labelled by most academic scholars, government stakeholders, economists, and health officials as one of the most trying and exceptionally hard times in modern history and the new millennium, in particular. By all standards, the widespread of the Covid19 pandemic has proved to be so traumatic for the world nation-states, both developed and underdeveloped, and has challenged their capacities to resolve an expected social and political order.

This pandemic, which has ‘surprised’ the world, has triggered fear and anxiety at the psychological level and has had profound social and economic repercussions. It has equally led to a complete paralysis of the economic movement and all productive activities and produced catastrophic results financially and socially. Most countries have imposed lockdowns on citizens. Therefore, in an attempt to cope with the negative repercussions and the horror of the pandemic, it became mandatory for stakeholders to seek the urgent assistance of researchers in medicine, epidemiology, and many other sciences. The subtleties, complexity, and multilayered nature of this epidemic has also called for social scientists to conduct massive research to investigate efficient ways and strategies to address its negative effects and risks. Hence, and in this vein, sociologists had a stringent moral responsibility to contribute to the study, understanding, and interpretation of the questions and problems related to the Corona epidemic. Specialists in the realm of ‘The Sociology of Health and the Psychology of the Body, and Risks’ were amongst the first researchers to have spearheaded the scientific study and treatment of the pandemic by bringing the latter under the close empirical scrutiny of sociological analysis.

Within this highly sensitive framework, the present paper, which is a synthesis of a doctoral dissertation that I defended in 2007, is deemed worth sharing with the academic and intellectual community given its intimate link to the psychology of the body and health; a valid, much awaited, and badly needed perspective as it is approached from the eyes of the rigorous scientific discipline of sociology.

The aim of this report, then, is to present a focused, coherent, and broad picture of the problematic and objectives of this thesis, the rationale for choosing to research the family’s representations of the child’s body, and its relationship to sociology, psychology, and anthropology, and to show the methodological procedures adopted in this field study and to finally outline the main results obtained from this humble scientific work. For this purpose,
this synthesis is divided into three main parts namely, the thesis topic and reasons for choosing it as well as its objectives and pedagogical engineering. The second part is devoted to the research methodology adopted and the hypotheses and research tools and procedures employed in the study. The last part deals exclusively with the major results of the research and provides a synthetic summary.

1- Thesis Topic:

The purpose of this thesis is the study of the family’s representation of the child's body. In more vivid terms, it seeks to analyze the psychological and sociological patterns of family perception and handling of the child's body.

The body, which is the focus of this psychological study, is the body as a social organization and socio-cultural representation. The body as a sociological, anthropological, and psychological phenomenon. That is why I did not lay emphasis on the biological organic dimension of the body as much as I focused on the social, cultural, and psychological dimension because this dimension falls within the confines of sociology, anthropology, and psychology. In my work on the family’s representations of the child’s body, I started with the definition proposed by Malek Chabel for the concept of the body in his book ‘Le corps dans l’Islam’ ‘The Body in Islam’ as a social and anthropological phenomenon. Chabel defines it as follows: “The body or the body in the diversity of its movements and activities is a purely cultural product, so it must be studied as a symbolic form of the group, and as a cultural phenomenon that cannot be neutral.” The body, then, in the view of Malek Shabel, explains society. It is considered as its meaning, its symbol, and the reason for its existence. The body is present at all levels of the formal and non-formal organization of society.

Drawing on this delimitation of the body, the latter manifests itself in various fields and levels. The body as a social organization and as a social cultural representation should be researched in the fields of health, nutrition, disease, sports, clothing, work, and in the communicative artistic forms of the body, or what we call today ‘Body language’, such as dance, music, etc. The child's body is present in all these areas. So, how does the family conceive of the child's body? What are its representations about the health and illness of the child, cleanliness, nutrition, and clothing? What are its representations about child labor? How does it conceive of the forms of physical contact with the child? How do we explain and

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understand their representations? What is the relationship of these representations with the socioeconomic and cultural milieu of the family? To what extent does this socio-cultural milieu determine its representations and hence the family’s patterns of dealing with the child’s body. This has been the central problem that this thesis aimed to tackle and answer. The pressing question that seems now legitimate is the following:

What relationship does the topic under examination -the family's representation of the child's body- bear with the disciplines of sociology, anthropology, and psychology? What is the scientific epistemological field of this thesis?


Epistemologically, this thesis subscribes to various but complementary scientific fields. Its affiliation cannot be delimited to a specific scientific realm, given the complex, diverse and rich the nature of its subject, in addition to the type of approach adopted, and the methodological tools used in the research. The issue, by its nature, cuts across multiple fields, since the body as a cultural and social organization manifests itself in health, education, family, and communication. Therefore, it can be said that this thesis seems to rightly fit within the academic domains of the sociology of education, family and health, and the sociology of knowledge, communication, and culture.

It is important to note here that the representations and patterns of communication and interaction with the body, and the child's body, are issues related to the culture, knowledge, and communication in addition to their intimate kinship with the field of anthropology, especially the anthropology of the body. This thesis, then, is of a psychological nature par excellence and belongs to social psychology, in particular because the body is a cultural and psychological product of the group. It is the identity of the group and society. Representations are considered a psychosocial approach in the first place. For this reason, we firmly reckon that it is difficult to draw a demarcation line between these scientific and psychological branches to which this thesis subscribes. They are fields that complement each other, and the era of parochial scientific ‘compartmentalization’ within one discipline now has ceased to exist. Conversely, openness to multiple scientific disciplines has become a scientific requirement in almost all scientific research at the present time. Therefore, in this thesis I
found myself compelled to take the jobs of the sociologist, anthropologist, and psychologist at the same time.

3- Rationale of the Study:

It is difficult for me personally as a scholar to accurately define the reasons that prompted me to research the subject of family representations of the child’s body. The motives are diverse and overlapping, subjective at times and objective at others, while some other reasons are conscious, and others are not. As for the causes, they are mainly due to the professional and cognitive path that I have lived. Caring for the child, the family, representations, education, and communication has always constituted a cognitive and educational obsession for me.

The concern for the child and the family is not far from my interest in issues of education and training. They are interrelated and overlapping issues that belong to one world: the world of education, family, health, and knowledge. The family is the first school par excellence, and the child receives and learns their initial education inside the family, which in turn has its social and economic presence, its awareness and culture, and hence the patterns of approaching the child’s body in all its dimensions. This family culture in the field of the body reflects negatively or positively on the life of the child.

The child's body is considered a fertile and under-researched issue in the field of Moroccan sociology. Sociologists and psychologists in Morocco have been interested in addressing the social reality of the child and his/her mental and psychological development, and they have taken care of the child's conscience and emotions, mental abilities, but what was awfully lacking in most sociological and psychological studies has always been the child's body at all levels.

Hence, there arises an urgent need to study the sociology, anthropology, and psychology of the child’s body because of its importance and impact on the cognitive, mental, and emotional level of life, and this surely confers an added value on this scientific work. This value lies precisely in the quasi-absence of public scholarship in our Arab-Islamic culture and in our Moroccan sociological studies.

4- Research objectives:

This thesis aims to achieve the following objectives:

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1- Knowing, understanding, and analyzing the family’s representations of the child’s body, and determining how the family represents the child’s body in its multiple manifestations and levels in the field of health, nutrition, sports, clothing, employment, and forms of body contact.

2- Explaining the family's representations of the child's body, determining the impact of the socio-economic environment on these representations, and revealing the existing relationships between the family's social and economic existence and its representations of the body.

3- Understanding and defining how the family's representations of the child's body enable one to know and determine the patterns of family approach to the child's body.

4- Understanding these representations and identifying patterns of dealing with the child’s body helps us invest positive representations and develop appropriate behaviors and patterns of dealing so as allow the child’s personality to grow and mature, and thus contribute to achieving human resource development since the child is the basis of all future human development.

1- Thesis Structure:

This research consists of two main sections and a synthetic summary of its results and avenues for future research. The first section outlines the framework and theoretical approach to the body which I divided into three chapters, namely.

The first chapter is devoted to the approach of the body in Western culture. In this regard, I highlighted how sociologists and anthropologists approached the body as an organization and as a social representation in Western societies. I presented a model of sociological and anthropological studies about the body; a study carried out by David Le Breton in France, who approached the body in Western society in its relationship to the historical, political, economic, and cultural developments experienced in Europe. This prompted me to examine the concept of the body in the Arab-Islamic culture in order to highlight the distinctions between the two bodies.

The second chapter is devoted to construct of the body in the Arab-Islamic culture. I tried to define the perspective of Islam as a religion towards the body through some theologians - and through some views of Islamic philosophers and mystics. I concluded this chapter by

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asserting that the representations of the Western culture of the body largely differ from those of the Arab-Islamic culture. That is, the body is linked and determined by the socio-economic-cultural background in which it grows; the body is identity. Therefore, the Arab-Islamic body is the embodiment of the Arab-Islamic Berber culture in its diversity and fertility, and therefore the body in the Arab-Islamic society is a body that is different from the culture of the West. I also concluded that the sociology of the body in the Maghreb had focused on the female body and neglected the infantile body.

The third chapter is devoted to identifying and clarifying the construct of representations as a contemporary social psychological approach, adopted in the fields of human sciences, especially in social psychology, anthropology, and sociology, and highlighted how educational and didactic scholars have adopted representations as an approach to addressing specific educational and social issues.

The second section of this thesis is especially dedicated to the field study related to the family's representations of the child's body. This section consists of six chapters, overviewed as follows.

Chapter one is a self-contained chapter in which the research topic was presented and its problematic, hypotheses, tools for collecting field data, research sample. Other methodological procedures were also identified. Chapter two presented the results of the first hypothesis related to the educational level and its impact on the family's representations of the child's body. In chapter three, I presented and analyzed the results of the second hypothesis related to the effect of the place of dwelling or residence (urban or rural) or what I called the effect of the socio-economic environment on the family’s representation of the child’s body. Chapter four was devoted to presenting, analyzing, and discussing the relationship of the family's representations of the child's body to its economic and social level (income). Chapter five highlighted the effect of gender on the family's representations of the child's body, based on field data. It analyzed and discussed family representations of the male infantile body and the female infantile body. In chapter six, I presented, analyzed, and discussed the impact of the family structure and the number of its children on its representations of the child's body.

In the end, I presented a synthetic summary of the research results, and delineated the route to prospects for future scientific work and the multiple questions it opens.

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II- Research Methodology

1- The Research Problem

This research raises a set of questions that leads to the formulation of a specific problem that will ultimately be the field and focus of our work and research. What is the central and crucial problem? The following questions can be posed:

1- What does the family represent to the child's body?

2- Can we talk about the family’s representation of the child’s body in singular or in plural form? That is, does the family represent one body of the child, or does it have representations around this body?

3- How does the family represent the child's body? Does it have a metaphysical/religious representation, or on the contrary, does it have an accurate scientific representation of the child’s body?

4- How is the family's representation of the child's body determined? What is the relationship of representation (representing the family) with its socio-economic medium? And the cultural level of the family? And the place of residence (urban or rural), then what is the relationship of the family's representation to the type of culture and educational level of the family? To what extent can we say that the sociocultural environment determines the pattern of representation that the family forms around the child's body?

5- Does the family represent the child's body that explains the pattern of how it deals with his/her body?

6- Does the family represent the child’s body in a homogeneous way (mother-father-brothers) or does it change from one member to another?

7- To what extent does the structure and nature of the family -extended or nuclear- affect its representation of the child's body?

8- Does the family's representation of the child's body remain constant, or does the age, social milieu, and culture pattern change?

9- Is there a relationship between the family’s representation of the child’s body and its sociocultural, economic, and spatial milieu? Is this medium with all its variables that
determines its representation, and thus determines the patterns of its dealings with the child's body?

10- Is it possible to explain the different patterns of approaching the child's body based on the difference in the family's representation of this body?

Thus, the central problem can be formulated as follows:

-Is the sociocultural and economic environment of the family responsible for determining its representation of the child's body? Does this representation define the specific pattern of dealing with the child's body?

To approach this problem, and to determine the relationship between the socio-cultural and economic environment of the family and its representation of the child’s body and the patterns of its interaction with his body, we put forward the following hypotheses.

2- Research Hypotheses:

The central problem of the research is the nature of the relationship that holds between the socio-economic environment and the family’s representation of the child’s body and the way it deals with it.

The First Hypothesis: We assume that the educational level represents a significant factor on the family's representations of the child's body.

The Second Hypothesis: We assume that the variable of the place of dwelling and the pattern of housing are two factors that affect the family’s representations of the child’s body. This presupposes that the urban family’s representations differ from those of the rural family and the family that resides in an organized and structured neighborhood differs in terms of perceptions from the one that lives in non-organized neighborhoods or ghettos.

The Third Hypothesis: We assume that the income variable significant affects the family's representations of the child's body in a way that the level of income affects the family's representations of the child's body.

The Fourth Hypothesis: We assume that gender (male or female) has a significant influence on the family's representations of the child's body, and therefore its representations of the male child's body differ from its representations of the female body of the girl.

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The Fifth Hypothesis: We assume that the variable of the number of family members (family structure) affects its representations of the child's body. A family consisting of a small number of individuals will differ in its representations of the child's body compared to a family with a large number.

3- The Research Design:

The research sample consists of 100 individuals that comprise 50 families i.e., 50 wives and 50 husbands. This sample was initially conceived to be quite representative of the population by incorporating all the variables of the research, namely the economic and social level, income, the educational and cultural level, and the socio-economic environment (urban and rural families). The sample also contained families with a small numerical structure (number of children) and others with a large multi-structure. With regard to the field study community, it was mainly composed of a group of families belonging to the city of Fez (urban center) and rural families belonging to the Amsila rural villages in the province of Taza.

4- Research tools and techniques:

To ensure accuracy, objectivity, and methodological validity and reliability, I relied in this field study on two complementary tools to collect data from the study population. Thus, I employed the questionnaire instrument, which included a set of questions that focused on the issues of hypotheses and the objectives of the research. This tool was meant especially for the category of educated families while the interview was used to target uneducated families who mainly dwell in rural areas and on the outskirts of the city.

Accordingly, I was able to reconcile and strike a balance between the quantitative method that is based on statistical measurement and the qualitative one that consists mainly in eliciting the words and answers of the respondents and then analyzing and interpreting them. This research design rested on the premise that sociological and anthropological phenomena, and in particular the issues of the body, cannot be studied merely based on quantitative statistical data.

III- Research Results and Synthetic Summary.

In this synthetic summary, we will try to present the most important results and conclusions that answer the central problem in this study. To answer the central questions and monitor the

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relationship between the socio-economic environment of the family and the nature of its representations of the child's body, we developed five hypotheses. Each hypothesis sought to investigate one specific variable related to the socio-economic status of the family, such as income, economic level, educational level, place of dwelling, number of family members, and gender. Following is a synthesis of the main findings of this study.

1 Hypothesis One (H1):

We postulated that the educational level is a significant variable in the family’s representation of the child’s body. Therefore, on the basis of the family's educational level, its representation of the child's body will vary.

Our results confirmed the validity of this hypothesis, as the educational level of the family is the one that determines the quality of the representations that forms around the child’s body. This is evident through the influence of the educational level of families on their representation of the child’s health care, their representation of the manifestations of this care, their attitudes towards the child’s physical health, the concept of disease, their representation of the health treatment institution they resort to when the child is sick, and their position on traditional therapeutic institutions such as al-Faqih and shrines (Al Adrīha). So, the difference in the family’s representation of these medical institutions is primarily due to their educational level. That is, the higher the educational level of the family, the greater the resort to modern health institutions is, and the higher its awareness of the importance of medical and health institutions. We found that families that are not educated or have a limited education level still trust traditional health institutions. Hence, it can be concluded that education is a significant variable in understanding and interpreting the Moroccan families’ representations of the child's body.

Hypothesis Two (H2):

We hypothesized that the dwelling or residence variable and the pattern of housing are two factors that substantially affect the family's representations of the child's body. The objective of this hypothesis was to determine the relationship between the place of residence and the type of housing, and the nature of the family’s representations of the child’s body - and thus knowing whether the place of residence and the quality of housing affect the family’s representations on the child's body?

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The results of research confirmed that the urban or rural place of dwelling affects the quality of the family’s representations of the child’s body. That is, the representations of the rural family differ from the representations of the urban family and the representations of the family living in marginal neighborhoods differ from the representations of the family residing in organized neighborhoods within urban cities. Thus, it can be said that the place of residence or dwelling and the pattern of housing affect and largely determine the quality of the family's representations of the child's body.

3 Hypothesis Three (H3):

In the third hypothesis, we wanted to unravel the effect of family income, or socio-economic status on the family's representations of the child's body. We also tried to provide an answer to the following questions:

Can the family's representations of the child's body be accounted for on the basis of its socio-economic level? Does the financial situation of families determine the quality of representations that they form around the child's body? We therefore put forward the following hypothesis:

The income variable should significantly affect the family's representations of the child's body in a way that the level of income affects the family's representations of the child's body.

Based on the field data, we reached the following results:

1- The family income has a significant influence on the parents' representations of children's clothing and the extent of their interest in it. So, it can be concluded that the higher the family's income, the more families' interest in the clothing of their children.

2- The poor families with limited income are concerned only with the quantitative aspect of the nutrition of the child whereas the families that have a high monthly income do care and provide balanced nutrition that combines quantity and quality. They also try to provide a rich and balanced diet for their children in to ensure their growth of physically and psychologically.

3- There is a relationship between the level of family income. That is, families with low and limited incomes are compelled to send their kids to work in order to help them manage the family's spending and improve their income. For this reason, the phenomenon of child labor at
an early age, and early dropping out of school is higher among poor families, both in urban centers and rural areas. This is especially true for the children of small farmers or agricultural workers. In contrast, affluent families with high income are committed to their kids’ education and do not send their children to work at an early age. Thus, it can be said that the economic level of the family affects the representation about child labor.

Hypothesis Four (H4):
This hypothesis sought to explore the effect of gender on the family's representations of the child's body. It was formulated as follows:

The variable of gender (male or female) has a significant influence on determining the family's representations of the child's body, and therefore the family's representation of the male child's body is different from those of the girl's female body. Based on the field data, we arrived at the following conclusions.

1- The family's representations of the child's body, whether male or female, do not remain constant. On the contrary, they change with his/her biological and psychological development and growth. Thus, the patterns of dealing with the child's body, whether male or female, change as he/she grows.

2- Most parents encourage their children -males and females- to exercise. A low percentage (20%) do not encourage their children to engage in sporting activities. The difference between fathers’ and mothers’ representations regarding the practice of sports by female and male children remains very weak. It does not exceed 12%, whereas 80% of fathers encourage males to exercise, and 68% encourage females to engage in sports as a physical activity which is deemed important for the health of the child. Therefore, the family's representations of sports were positive and did not make any significant difference.

As for other physical expressions, such as dance and music, we obtained negative results for both male and female children. Dance and music are viewed with great caution and uncertainty by both males and females. Some families go as far as preventing their children from practicing dance and music and encourage them instead to practice sports. We can then
conclude that the representations of fathers and mothers towards dance and music are negative, irrespective of gender.

We also found that fathers and mothers take care of the child’s clothing for both males and females; The family representations of the male child dress differ from those of the female child, as the dress is a culturally defined category. It is a cultural symbol imposed on the girl in the Arab Islamic society. This is construed as a set of specifications and norms that find their roots in the jurisprudence of the ‘religious culture’, especially in some conservative traditional families that impose on the female a certain dress.

parents' representations of their children's employment, and thus of their child's body vary according to their gender. Gender determines the type of work that the child does: The male is assigned hard and strenuous work in line with the structure of his body. As for the girl, she often works as a domestic servant. It is gender that determines the type of work that a child can accomplish in poor or rural social environments. We can conclude from the above that gender does affect the family's representations of the body of its child and these representations differ according to the sex of the child.

**Hypothesis Five (H5):**

This hypothesis sought to examine the relationships between the family structure (the number of its members) and its representations of the child's body. We assumed that the variable of the number of family members (the structure and nature of the family) affects its representations of the child's body. A family consisting of a small number of individuals will differ in its representations of the child's body compared to a large one. To verify the validity of this hypothesis, we asked our respondents several questions that centered around two main areas of the child's body, namely the health of the child and nutrition.

1. **Representations about the health of the child and the health institutions visited by families** (Based on the number of family members):

The statistical data that we obtained confirms that families with a small number of children (three or less) have complete trust (100%) in the doctor’s institution as a health institution specialized in providing medical treatment to children, as none of these families resort to the ‘Al Fakih’ or the shrine to seek medical treatment for their children.
Although most families (83.33%) with five children or more believe in the crucial role of the doctor, we found that 18% of them trust the ‘Al Fakih’ and 05% trust the shrine. We then concluded that the number of children affects the family’s representations of the child’s health and its choice of the type of treatment sought. Overall, the statistical data we obtained confirm that the number of family members (children) affects the quality of the medical institution that they resort to for the medical treatment of their children.

2- The structure of the family and its representation about child nutrition:

The statistics we obtained confirm that there is a relationship between the structure of the family and the number of its children and the quality of nutrition it provides to the child. We found that 87% of the surveyed families that have only two children confirmed that they provided balanced, adequate, and organized nutrition for their two children. The same percentage (37%) also applied to families with 03 children. On the other hand, 34% of families consisting of 5 children or more said that they do not provide adequate nutrition for their children; a fact that explains why many such children suffer from undernutrition or malnutrition.

It follows then that the rate of families that provide their children with adequate nutrition suitable for their physical development and psychology is higher among families with a small number of children (1-2-3). Equally, the number of children in a family does not only affect the provision and sufficiency of nutrition but also has an impact on the quality of this nutrition. That is, 32% of families with 3 children confirmed that they care about quantity compared to 62% of families that revealed that they care about the quality and type of nutrition. The rate of those who strike a balance between quantity and quality in feeding the child reached 69%. These families confirmed that they have a special diet for their children. Conversely, we found that 83% of families with four children only care about the quantitative aspect of child nutrition. Surprisingly, 87% of families with five children care about the quantitative aspect, while only 12% of these families care about the qualitative aspect.

We can then conclude that the higher the number of children in these families, the more quantitative the child’s nutrition is, and the less care is given to quality. Conversely, the

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smaller the number of children in a family is (2 or 3 children), the more attention is paid to the
qualitative aspect of child nutrition. This clearly demonstrates that the number of children
within a family affects the latter’s representations of the child’s nutrition and health and
therefore the results we reached do corroborate the fifth hypothesis relating to the impact of
family structure on the representations of the child's body.

Conclusion

The central conclusion that we can draw from our findings regarding the family's
representations about the child's body is that the hypotheses that we had initially put forward
in this study have all been corroborated. More precisely, the child's body and the
representations about the family around it can be better understood, explained, and construed
in the light of several key determinants namely, the educational level of the family, the place
of dwelling, the socio-economic level of the family and its income, gender, and finally the
nature of the family structure and the number of its children.

The family’s representations of the child’s body are identified with specific reference to the
above key variables and determinants. It would simply be in conceivable to talk about specific
social representations of the family in isolation from the socio-economic-cultural milieu that
generates and nurtures them. The child is not an abstract entity nor a theoretical construct. It is
rather a socio-cultural body that clearly reflects the reality of the family, and its economic,
social, and cultural status. This multi-layered and complex context is the basis of all social
representations that the family forms about the child’s body and thus it is utterly absurd to
imagine a new reality of childhood without developing the socio-economic and educational
situation of the family. The child body is ultimately a true mirror of the reality of the
Moroccan family; A family that is in dire and urgent need of modernization and
transformation. Finally, we think it would be quite judicious to sociologically reflect on the
following questions.

-What needs to be done to enhance the economic, social, and cultural status of the Moroccan
family?

-Should the modernization of the Moroccan family be established at the legislative and legal
based on the ‘Moudawana of the Child and Family’ or be based on the modernization of the
family's social, economic, and cultural reality?

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-To what extent can we consider the genuine interest in developing the status of Moroccan childhood and family a strategic prerequisite to achieving human development and hence the backbone for building a modernist community project?

Overall, the academic disciplines of sociology, anthropology, and psychology in Morocco are all required to focus in their current and prospective scientific endeavors on the central pressing developmental issues related to the child and the Moroccan ‘human being’ in general as well as the social challenges he/she faces, such as poverty, diseases, illiteracy, violence, unemployment. Therefore, an urgent need arises to set up a sociology of human development whose sole mission is to adequately approach and tackle the issues and challenges of social development and social change. That institution, we believe, is likely to engineer a positive reality and a modern society for all Moroccans.

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