SOCIETY, SCHOOL, WESTERN SCENERY MISMATCH

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Abstract

More and more you look at young people with much interest and hope because it is in their hands that you deliver the future of our choice. Even more you look with hope to the training agencies, institutionally considered, whose task is to reproduce society, providing the new Member from a community what is indispensable to interact and complement each other. This process is achieved, precisely, in agencies of socialization: family, school, group, community, Mass media, work, associations, local institutions, thus constitute a comprehensive education system, a network of intervention on the social education of the individual.

Their task is also to play a form of compensation levels of conflict exist in the same society. Within this scope, young people face a situation of mismatch training agencies must respond.

Key words: *young people, society, training agencies, mismatch.*

We often hear through the media of youth problems, bind to many different events that have characters like young people; We will, in this context, to define the phenomenon of youth problems, and to understand the factors that determine it.

The term itself, discomfort, indicates a malaise, a State of agitation, this suffering in young people is the fruit "of deficiency, deprivation, the desire for something (or situation) that they judge as denied» [Guidicini – Pieretti (eds) 2003]. The satisfaction of these needs is searched outside: in the family, in institutions, in the peer group; I mean in the social fabric where these guys live every day, and that should they provide resources and incentives to satisfy this growth, freedom and drive internal self-realization.

Sometimes society fails to provide the right tools to overcome obstacles that inevitably come together in a period like that of adolescence or the passage into adulthood more generally. Young people are so often wish to live and food in contrast to social reality, which not only makes them not, but that implementing them some sort of control mechanism through the rules and prohibitions that are

typical of any society.

This state of distress experienced by some individuals can remain latent or result in contrast, attitudes and behaviours of fracture against the system. These are defined as deviant behaviour that is coming out of normal and go to infringe in any way the rules, whether they are of a legislative nature, moral or social. These behaviors are those that find more space in the chronicle among others in social research, precisely because they represent a strong uneasiness and exemplary cases of palpable: I speak of phenomena of exclusion, the use and abuse of alcohol and psychotropic substances and, in the most serious cases of violence towards others or to yourself.

Some recent research tend today to show a mutation of the demands of young people and of the mechanisms of formation and identification of uneasiness, noting "the presence of specific conditions of normality which refer to youth problems", or the presence of weaker ties between cause and effect, and hence the need to identify new indicators to recognize what the growing needs of new generations and to intervene when these needs are not met.

You can then easily infer that a deviant behavior is not necessarily the result of a single factor, and at the same time we can say that not all forms of discomfort arise in deviant behaviour, but very often ' persistent malaise locations not easily detectable, and so vaguely interiorizzabili by youth not bands "[ibid.].

Succeed in identifying what factors may determine forms of malaise among young people and to identify useful indicators to determine the size of this phenomenon is crucial to enable policies for the prevention and recovery.

Given that the term is derived from the positive mismatch "adaptation" as its opposite, or at least how its different, it is necessary to clarify the meaning of the latter before recovering to another. In fact, the concept of adaptation is, in some ways, polysemous; to us, in this field, two: one active self modification of the subject, in connection with its lived and the surrounding environment, and one passive modifications and outside comes to determined the third party: in any case the change is always the subject whether you accomplish both that is affected by the action.

Therefore we will point out the social dimension of the term, which refers to all those modifications/changes in behavior through which is fully realized the inclusion of the individual in the social environment. It would be more correct, then, talk of adjustment because it gives the meaning and measurement of dynamic process of adaptation to the environment, rather than to adapt to it that expresses a mental age children-post drain: in this age the "Person" has a greater willingness to enter

into a relationship with the environment and, consequently, a greater capacity to adjust to achieve the adaptation[1].

Given that adaptation consists of a constant process of responses to stimuli resulting from socio-economic background, i.e. by taking behavioral units that are able to establish satisfactory relations with the environment, the mismatch and lack of response process, or lack of response, I answer unsatisfying. Since lack of response process, and therefore an inability to adapt to new environmental conditions and appeal to then a simple behavior units, experienced, and therefore reusable mechanically. This can happen either because the subject was crushed by sociocultural patterns and forced to a routine of answers from which is not forced to a routine of answers from which no longer exit, having exhausted his willingness to change, either because the environmental conditions are determined with a character of novelty and diversity and outside the possibility of prediction or predictability of the subject. Therefore the person remains bewildered and retired in the face of new situations, taking refuge in the usual unit of behavior. Since lack of response, the mismatch and even inertia, i.e. passive acceptance of a de facto situation: it's like a not participate neither positively nor negatively; It may derive from the fact that the individual has taken a defeatist attitude in the face of environmental situations.

Lack of confidence in their own ability may result from deficiency who have left the individual only with himself without that protection and without those solicitations that are essential to have him getting comfortable with him and to allow him to develop the potential capacity able to change his behavior to active.

Can result from socio-economic conditions that prompted the individual in situations too complex for its activation process and therefore beyond its weak reaction forces. In that case, he was forced to soak up without committing their energy and spend their lives in a decrease of its reality, merely looking for satisfaction of primary needs only.

Just as unsatisfactory response, the mismatch and tension, and accented uncertainty, and fear and attempt that does not match the environment and therefore the psychic balance. It comes from the fact that responses to environmental stresses lead to a choice and thus a waiver to the alienation of a part of herself and following a partial satisfaction that canceled or at least made bitter by the lack of what you haven't got: however it may also be the result of an attempt by an inadequate response to the attention challenging, for the novelty and complexity of the unforeseen situation to which the individual was not prepared.

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[1] To facilitate the exposure you will be using the term adaptation by way of adjustment, also not to create difficulties in terminology in the use of the term mismatch for it: even this term acquires a meaning not static because maladjustment is deemed a way outside the norm (though it would be useful to determine which will be the norm), to adapt to the social environment.

In any case this far was regarded the mismatch in terms of subject to the environment but it should not be forgotten that the mismatch should be looked at from the point of view of the social environment. The Geek in the social perspective and who does not respond to usual models, i.e. who does not conform to the social moral norms and policies that are proposed as normal modus vivendi: who had not been in the current system and therefore is condemned to be recovered that is to assume a character which modifies the heating elements. In this way, the individual must be himself no longer what for self, but what society wants it to be.

This necessary premise serves to introduce the concept of a social institution such as that of the school that somehow represents and conveys values (or negative values?) the society historically determined that is the issue. The school, as a structure is constituted on the model of society, and that in relation to the learner, the objectives which it proposes, through information, soliciting your action of intellectual functions, strong-willed, reflexive and so forth can be traced to a single: socialization.

This social institution will tend to make express that element of self that will allow them to fit into the socio-economic fabric in such a way that its contribution harmonizes with that with others to conserve (to transform and improve) the existing social structure.

Consequently follows and does not precede the company could precede the, since it receives and sends and what society has settled and you go to depositing, in a race that tends, however, to curb and to immobilize all in schemes which it manages to build. As tense to socialize, it looks to the social model, from which to draw its structure and which can not be separated, as becomes his own term of comparison, positive or negative meter through which measures the behavior and, therefore, the social dimension of person information, as a result of his adaptation process.

When such conduct is not within the tolerance of the model, or partial or total contradiction becomes of it, is the problem of mismatch and, consequently, that of the erri-adaptation, namely the recovery of those energies that are used outside of the scheme provided for the satisfaction of the purposes that are inherent in it and by it. When this is not possible, the system will reject and the company will follow suit by defending himself and his physiognomy sentencing will be fatal and fatalistic conclusions imposed and enforced.

Fallen the great myths of the past who were able to inflame tempers, overlook now of confused idiosyncrasies which are competing for a temp priority, without affecting the mistrust that permeates every attitude. In our society that more properly an ideological pluralism deer, the contrasts here between factions floating on the surface, on a deep indifference which leaves no room for any true faith to social or political order religious order. The particular value becomes the point of comparison to which we resort to any decision the vote of any other criterion it magnifies the situation.

The themes of freedom, equality, social justice, brotherhood, we discuss with the mental reserve of their theoretical inconsistency of their character, or with the declared affirmation of their inapplicability.

Through it all, the man in the street listen to disenchanted and sceptical and who talks often speaks without conviction. The clash of opinions is verbal dispute that leave everything as it is, empty and sterile controversy, even when it manifests in violence. The humanities have withered, religions are troubled, politics is only disenchantment, morality is in strong debate, the concept of Justice is relative, the concept of equality fails to dent the solid foundation of selfishness, indifference prevails, freedom is a pipe dream and it remains only the compromise of a suspended life: each tends to disengage from any decision that requires any responsibility assuming a fatalistic attitude in the face of the events which have an effect beyond the possibilities of the individual but, at the same time, are not addressed by the company.

The same organizational impotence is found in social institution and particularly in training agencies undergoing crisis affecting society: they have proposed to offer because they can no longer refer to models which are being eroded by the erosive action of the globalized times and not the governed.

In a breathless run-up of the transformations that occur in society, finds himself alone the spirit a debunker and tumultuously inrolled society itself and its social actors.

The only solution, if it can be called, is experimenting: waiting for what you don't know, the "agencies" such as social institutions, they experience waiting, no, not anticipating, but without forming critically.

The problem lies in the fact that the school does not know which model look nor predict a pattern of man and citizen who lacks even the company: it remains only the possibility of using, whenever possible, the old formulas and the old patterns, without social perspective has all-encompassing.

The school remains, in this way, a tool that the company does not use because it does not know to use it: the company's crisis overwhelms, as well, with it the institution that cannot do anything but wait for a new form of society, to work for it and according to his key directives.

Like, or perhaps even more, than other areas of specialized analysis, s. of e. has known in recent decades alternating moments of effectiveness and explanatory deficiency, because, as clearly emphasizes G.Bernbaum argues (1979, p. 9), "any change within the sociology of education must be seen in the broader context of widespread changes in sociology, a context that will serve to illuminate his own origins and explain the most currently developments".

Since its uncertain origins, the sociological approach to education has an ambivalence between predominantly regulatory attentions (educational sociology) and attentions mostly (sociology of education). There is also a dual reductionism: theoretically, as decoupling from theory and type fold exclusively pragmatic; on the plane of the object of study, as a tendency to fragmentation analysis fields. As a result, as pointed out by effectively M.S.Archer, often it is a veritable " methodological empiricism " stretching with a ateoretico orientation, ahistorical and atomistic. The social structure is broken down into a series of inputs atomized and education is reduced to a series of outputs also be atomized and educational processes end up becoming a real " black box".

It follows that the relation education-society needs to be always historical and contextualized. In the sociological tradition, education takes the form of terms of addiction, posted in a macrosocial interpretative framework. While Durkheim himself to stating a generic and abstract, in a sense, the education system's dependence from society as a whole, Weber made it clear this dependence in the sense that education tends to form the male power structure needs. In turn, the Marxian analysis of inspiration he ascribed the education agenda involving superficial politics and therefore conceives as dependent on production reports. Passing to the contribution of contemporary sociology, macro-level analyses allow to locate three strands which will draw upon the tradition: the neomarxista approach, that neofunzionalista and that neoweberiano. With reference to the neo-Marxism, even the most recent contributions continue to consider education in superstructure activities and deterministic terms. The same theories of social reproduction (L.Althusser and N.Poulantzas) and cultural reproduction (P. Bourdieu, I.C.Passeron, B.Bernstein) have undoubtedly a wealth of analysis of the relationship between social structure and product education, but fail to grasp what really takes place within the educational system, because the latter tends to be even conceived as a "belt", which then plays a eminently passive role in education-corporations.

Regarding neofunctionalism, it is still searching for the solution of a contradiction between social and educational subsystem autonomy system functionality. Emblematic in this respect are the positions that problematise the question of functional integration (A.W. Ward Gouldner, A.Etzioni, S.N.Eisenstadt) looking for a solution in terms of systemic approach: think especially w. Buckley and, more recently, the same n. Luhmann, who comes to identify and underline an inherent autonomy of the education system than other systems of incorporation of the company.

Finally, sociology neoweberiana appears maybe even less explored lode and likely to make innovative, precisely because of consist in an approach which simultaneously takes into account several factors, from the economic to the symbolic. In particular, there is an interesting attempt to locate a network of " knowledge " subculturali maps. So R.Collins, resuming Weber, stresses the significance of education in terms of culture of ceto, while Archer points out the need for an analysis

of educational systems, and between their structure and culture. This third line is also a virtual connection to the reality of the phenomena microsociali, testimony, even for the education, Weber's dualism of intrinsic structure and topic.

Hence the emergence of a fourth approach that finds its theoretical references in phenomenology, interactionism and ethnomethodology. Despite their remarkable diversification, analytical contributions related to this fourth line have in common the attention to the subject and agent interactive reports in education. So, for example, success and failure in school are interpreted as the product of specific situations of interaction and of precise meanings in such situations are processed.

With reference to the current moment in history, and the near future, the current changes in advanced societies demonstrate, among other things, an undeniable growth of flexibility which, in turn, has direct implications for the individual and collective life, and for the same training processes. In terms of structural placement of individuals it is conceivable a change from a relatively stiff to a multiple collocation more flexible. In fact, while in pre-industrial past subjects were basically traditional industrial pluricollocati monocollocati and society were so stiff, there is reason to believe that the same individual will in the near future more and more positions simultaneously in different social structures but with ever increasing ability to reconcile them with each other and change them over time. The monocentricity existential being edited so in existential, meaning that individuals polycentrism are increasingly able to focus instead of a single existential scope (monocentricity), multiple scopes. This implies that the logic of ultimatum, you replace that of et-et, which allows, in fact, the existence of a multiplicity of dimensions of social life which also tend to be more compatible with each other.

The growth of flexibility also presents a specific declination in terms of Division of labour in society. There are already some significant evidence that let you feel the tendency to reduce the hard-way segmentation of human life based on three subsequent scans each other: education, work, retirement. Register, in fact, experiences of alternation between education, work and rest. Another indicator of growth of flexibility can be identified in the budget-time: in fact, decrease eteroregolazione time and increase those of self-regulation, with a resulting growth, at least potentially, of personal time management discretion, with implications and potential new also for education itself.

According to this interpretation, summarily exposed to contextualize the analysis, you should stop the attention on clearing areas and rooms of conflict resolution, which are particularly relevant in contemporary reality and in the near future.

A) education system centered on family, prevailing in pre-industrial societies, we have moved

on, with the consolidation of the industrial society, a school-centric system. With the coming of post-industrial society, the school tends to lose its quasi monopoly function, when storing or transmitting knowledge, and is forced to redefine its role within a system that tends to take the form of polycentric, precisely to underline the presence of a multiplicity of training poles, as well as completely new ones. An example of the latter is to " multinformazionale " Home Center, a series of audiovisual media and computers that perform in their home a large part of formative work that currently takes place at school. Emerges, thus, the need for the same sociology to broaden the scope of the survey to the so-called " spread " formation, that is the network of educational opportunities that is gradually integrating, and partly even replacing, the educational institution.

B) have found some clues that lead us to question how, so far, definitely prevalent school enjoyment of " initial " continuity. According to it, the use must be gradual and continuous, focusing, and almost always running out, all in the initial period of the life cycle. The increase of education you configure also essentially in terms of expansion of the one period of school attendance, which ranks in the first phase of the individual's life. Moreover, professional needs and employment restructuring, on the one hand, expressive needs related to existential polycentrism mentioned, on the other hand, introducing ever more consistent even ways to use attributable to the order of discontinuity. The need or desire to go back to school or to resume his studies in adulthood thus constitute two pushes the discontinuity.

C) training supply and demand come together in various ways, creating a market, or rather, to a near-market, because in reality it does not have all the qualities of the market economy. In terms of the offer already mentioned, introducing the phenomenon of polycentricity, the continuous growth of educational and non-educational opportunities. As for the question, the latest sociological research and careful showed that this question tends to become progressively more demanding, not necessarily focus on school, changing forms of study if unsatisfied, to build more and more personalized learning paths, and to appear favorable to the alternation of periods of study with periods of work.

D) the problematic nature of this relationship is apparent from the fact that it can be understood less and less in terms of static, that is, stiff and stable at the scholastic output to the needs of the productive sector. In addition, the shift from training to employment is becoming less distinct and immediate, so much so that for some years now you prefer to use the word " transition " to capture and highlight the interweaving various distinguishing mode now, which tends to spread over time, especially with mixed forms of education and work.

Without enlarging the speech, because this would mean a deepening not appropriate here, you make some, short closing remarks.

The school, as a social institution, is the expression of time and companies present, but however it is so limited and prospective: it remains always "beyond" social transformations that only partially, and later to their act over time, entering in his Outlook; a perspective that results from crystallization of certain values, considered these previously, but not necessarily the longer times and in different social structures.

The school, after all that has been said and with the meaning that was given at the end, disadattante is at the same time that it claims and works to ensure that the person/Individual/social actor adapts to certain criteria of conduct you agree to certain principles and recognize certain values.

The school is disadattante because it requires cultural models of behavior often overtaken by time, as it exceeded the strong and muscular chieftain who could be the template, superseded, of certain primitive societies.

The school is disadattante because it cannot assimilate the size of this unless it has now passed and cannot be separated from the social work society.

Paradoxically, the ideal function of education, at least in Western societies, where it is claiming the need of assistance Manager and staff of the individual, is not to adapt, to conform, to adapt the new generations to the present, but to prepare them for a different future, that is to say the social institution as training agency should inadattare to the present, because this can be transformed into a better future or at least different and in this way, adapt to the future.

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