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## The Algerian Family And Its Role In Consolidating The Concept Of Citizenship In The Practises Of Its Members "The Popular Movement Is A Conscious Renaissance Or A Media Gift, A Fleeting Movement Of February 22, 2019 As A Model...

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### **Abstract:**

The family is the base of cohesion and social solidarity and in order not to feel marginalised, institutions must enter to renew in their spirit the importance of their role and perform its functions and maintain the security of society from cultural inputs that threaten its being.

Among the challenges faced by the Algerian family is its important role in the era of globalisation and technology, by keeping pace with developments and renewal in its functions and in many of the values it needs to face the times, including planting the concept of patriotism and citizenship in the hearts of its members. Was it able to achieve this in light of the situation that Algeria is going through?

**Keywords:** The Algerian family, citizenship, movement.

### **Introduction**

#### **Presenting:**

The family is the base of cohesion, solidarity, solidarity and social solidarity, and is the social institution qualified to carry reform, control, guidance, rehabilitation, care and social protection, but in return, it needs renewed values and ideas for these social processes. In order not to feel it marginalised by state institutions, the intervention of the Ministry of Family and Social Solidarity, specialised cadres, scientists, events, institutions, media, civil society associations and others must intervene to renew in its spirit the importance of its role and continue their journey, perform its functions and maintain the security of society and protect it from dangerous cultural inputs that threaten the entity that travels through satellite channels and social networks.

Among the challenges faced by the Algerian family is its important role in the era of globalisation and technology by entering the incoming cultures, by keeping pace with developments and renewal in their functions and in many of the values it needs to face the era with its inputs, including planting the concept of nationalism and citizenship in the hearts of its members.

As these technologies have been used to strengthen communication between family members and other parties, and even institutions inside and outside the country, especially in the recent period witnessed by the political arena in Algeria of demonstrations, which enhanced the process of spreading, the popular movement, its organisation, where it was agreed that every Friday after noon prayer will be a blessed and blessed on the blessed Friday. It was a social opening for them by calling, news transmission and national cohesion. This does not mean that there are no differences, penetrations and negatives expressed to society through these networks, but they are among the problems that official and informal institutions work to address.

**Did the solidarity and cohesion of the Algerian family make it develop in its members the spirit of citizenship represented by the popular movement, or did social networks and the media contribute to the inflation of this concept?**

**The addresses:**

This article aims to address

**First: The family is in light of the current situation and the most important factors that led to the change in its functions.**

1. Definition of family
  - Language
  - A terminology

**2- The concept of the Algerian family and the most important factors that led to the change of some of its functions.**

- Definition of the Algerian family
- Factors of change in the Algerian family, does globalisation have a role?
- Globalisation and its role in changing some family functions.

**1- What is globalisation?**

**2- What are the effects of globalisation on family jobs?**

**Second: Family cohesion and its role is to promote the values of citizenship.**

- Definition of family cohesion
- language
- A convention
- His manifestations

**Third: Family cohesion reinforces the concept of the value of the spirit of citizenship.**

- Values
- Citizenship

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**Fourth: Family cohesion and its wood in promoting the spirit of citizenship, the protest of Friday, February 22 as a model.**

**First: A theoretical framework on the concept of social mobility and movements.**

1- The roots of the protest movement in Algeria.

2- Definition of protest movements

3- The October uprising or the revolution of the marginalised independence.

Fifth: The products of family cohesion in light of social networks (AnjjajJuma, February 22, 2019)

**-Conclusion**

**-The list of biography.**

**First: The family is in light of the current situation and the most important factors that led to the change in its functions.**

**Before addressing the issue of the Algerian family, we must stand at the concept of the family, which highlights its importance and role.**

**1- The family is a language.**

It is stated in **the tongue of the Arabs**: (**The family: it is the fortified shield**) And in the intermediate dictionary, the meaning of the family is linguistically: it means the restriction, it is said: his family and a family, his restriction and his family; he took him as a prisoner, and its meaning is also: the fortified shield, the people of the man and his clan, and the group is linked by a common matter

And it came in **the surrounding dictionary**: (And the family by annexation: the fortified armour, from the man who is the lowest)

**2- The family is a term.**

**Ibn al-Atheer said**: (The family is the clan of the man, and the family of his house, because he is piety with them

**Some social scientists defined** it as (a basic and permanent social group, a major social system, which is not only the basis of the existence of society, but also the source of ethics and the first pillar of behaviour control, and the framework from which man receives the first lessons of social life

**Dr. Fouad bin Abdul Karim** mentioned several definitions of the family, including

- (A social innate institution between a man and a woman, in which the legal conditions for the meeting were met, each of them adhered to what he has and what he has legally, a condition, or legally).

- (The humanitarian group consisting of the husband, wife, and their unmarried children, with whom they live in one residence, which is known as the nucleus family).

- (The social institution that arises from the association of a man and a woman with a contract aimed at establishing a building block that contributes to building society, and the most important pillars of which are: husband, wife, and children).

The family was also defined as (a social form characterised by a distinctive cultural character that varies from society to society, and this cultural system prints and teaches the individual from an early age the acceptable social behaviour, and learns within it the nature of interaction with individuals, customs and traditions, and the rest of the prevailing social systems in society)

**Some defined it as:** (a group of individuals, associated with a divine bond, is the bond of marriage, blood, or kinship)

It is also (often made up of father, mother and children, a group of members belonging to only two generations, the generation of fathers and the generation of children, and includes two family adults, male and female)

It is noted that the first definition, which made the family circle wider; making every association between individuals in the path of marriage, blood or kinship, constitutes the family, while the second definition made it often composed of father, mother and children, so (the couple are the pillar of the family and its pillar)

There is no difference between the two definitions; because the family may grow up and it is as in the first definition, and it may be minimised and it is as in the second definition, but we get rid of this, that the family: is the reproductive group of father and mother, as they are the bond between this group whether it is grown or small, and they are often (they live under one roof, and they have common interests)

Here, a benefit appears, which is the relationship between the meaning of the word family in the language, and its meaning in the terminology, as one of the meanings of the word family is: (the fortified shield), as if the family achieves the protection of man, which threatens his entity, in the family, the individual is strong, and his return is tightened, and the second meaning of the word Isar is: (What the prisoner is strong), as if the meaning of tension, binding and documentation has been observed, as in the family there is social cohesion and human cohesion to the degree of stability and decision, all these great meanings were intended by Islam from the legislation of marriage and the formation of the family, in order to protect societies and individuals. **(Walid Al-Rashudi (2010), p.02)**

1. **2-The concept of the Algerian family and the most important factors that led to the change of some of its functions.**
2. **Definition of the modern Algerian family:** According to **the National Bureau of Statistics**, "The ordinary family is one that consists of one person or a group of people who live in the same place and attend and eat together the most important meals under the responsibility of the head of the family. These people often associate bloodship, marriage, or marriage and one person can form an ordinary family **(National Bureau of Statistics, (2008), p. 9).**

From "through the general population and housing censuses conducted in Algeria. The population can be categorised into four categories: ordinary family, group family, late family, numbered population

The head of the family is defined according to the Court as "a person, whether male or female, residing with his family members, to whom the decision to use family income is due, and is recognised by family members as their head or he who declares himself to be so" (**National Bureau of Statistics, (2008), p. 10**).

According to the aforementioned office, the family can be formed from the following:

- Husband with or without children.
- Father or mother with children.
- Brothers and sisters without marriage (**National Bureau of Statistics, (2008), p. 12**).

**As for the Algerian researcher Mustafa Botfenushet**, he defined the modern Algerian family "as consisting of the marital couple (wife and husband) and their children, and the relations of interdependence and interaction between them within the framework of a common culture" and on the modern nuclear family, the same researcher defines it as "belonging to the marital nucleus family that brings together the father, mother and unmarried children, forming a family of small number, and small in size" (**Mustafa Botfnoucht, (1984), p. 48**).

### **3- Factors of change in the Algerian family, does globalisation have a role?**

If we want to talk about the Algerian family, we find that it has passed multiple nomads in its upbringing and development in light of the changes and developments witnessed by society. The first stage was during the era of colonialism during this stage. The project of colonialism was the dismantling of the Algerian family by destroying family lineage, killing, displacement, victorising and spreading destructive means such as wine, gambling, adultery and others. The family suffered from marginalisation, unemployment and poverty, but this is its project B failure, because this situation increased family members to circumvent each other and stand against colonialism by intensifying efforts and growing the values of compassion, solidarity, adherence to cultural and national values. During this stage, the family was a rural family linked by god and solidarity, after which came the independence that the family has long waited for.

With a long time to be free from the coloniser's restrictions and racist policies, and live in the line of its Arab values and constants, and the bull generation lived the era of independence trying to achieve equality in educational and employment opportunities and the right of the citizen to a better life at all levels, but because of the lack of a clear social project and also the gods that the country witnessed because of the cultural invasion, all this affected the construction and function of the rural family. As for the stage of change, the false life in all fields witnessed a defect in balance and organisation, so this was reflected on the family, as the individual dreamed of living a reassuringly after the decolonisation, and if he did not achieve many of these dreams The third generation that went to the urban and marital family, which was overcome by the individualism, then came the black decade, during which the years lived, during which the many years of embers, did not witness the killing, displacement and displacement of villages and insecurity. The family was the most false in search for security and safety, not to mention the search for the peak of living in light of the deterioration of the economic conditions of the country. These change and others affected the family and put pressure on the family, which affected its construction and functions, where each family included itself and narrowed by the limits. And the areas of their interaction even with the G-Ran themselves to lack of trust. These circumstances were reflected negatively even on relations and interactions within the

family, with the détente of the crisis that Algeria experienced for more than ten years. The political, social and economic life witnessed an increase in the impact on the family, and on the ways in which its response dealt with each other. In addition, the family has known several changes, whether in its form, from a complex family to a nuclear family or in its internal relations. This is included in the socio-cultural transformation of the Zic society, which has known several economic transformations, Social, and deep political interactions within the family are characterised by duality, that is, traditional and modern are mixed. The exit of the woman to work and her independence with a job wage enabled her to participate in many of the family's family's villages, and it enabled her to do some tasks outside the house. The relations and interactions between the family's response became dominated by the character of individuality, as young people became more freedom in choosing what they wear clothes, and in choosing the type of education and jobs, and he became the right to talk, take and give with regard to choosing the partner of the life partner, and in living with the family or separation from them.

The emergence of all these transformations in society has led to the multiplicity of areas in which the individual interacts with others outside the family, including the field of entertainment, work, science, and social work, which did not exist before, because the family in the past performed all economic, religious, social and educational functions, which require the individual to interact within the family style to which he belong **Ibn Mahdi Issa (without a year) p.899.**

## **2- Globalisation and its role in changing some family functions.**

### **- What is globalisation?**

**"Fouad bin Abdul Karim** (definitions and concepts of globalisation can be divided and included in four directions):

- ✓ A trend he sees: a historical era for a certain period of time.
- ✓ And the second sees it: a set of manifestations of an economic phenomenon.
- ✓ And third he sees it: the domination and domination of American values.
- ✓ And the fourth sees it: a technological and social revolution.

**As for the definition of the first direction of globalization**, he defined it as: (a historical phenomenon, which crystalised scientifically with the end of the twentieth century, such as what was a historical phenomenon that crystalised scientifically with the end of the nineteenth century).

**Definition of the second direction of globalisation:** (The term globalisation) makes the mind turn to the cosmic, that is, to the universe in which we live, and to the unity of the world of the planet we live on).

**Definition of the third direction of globalisation:** (The trend of the civilisational movement towards the sovereignty of one system, led mostly by one power, or in other words, the polarisation of political and economic activity in the world around the will of one of the centres of power in the world, which of course means the power of the United States of America).

**Definition of the fourth direction of globalisation:** (Increasing the degree of interdependence between human societies, through the process of transfer of goods, capital, production techniques, people and information).

**He then finally concludes that the definition of globalisation is** (the apparent overlap in matters of economy, social, politics, culture, and behaviour, with little reliance to the political boundaries of

sovereign states, or belonging to a specific homeland, or to a particular state, without the need for government actions).

**The thing that must be stood for a lot is that globalisation as** an economic, political, social and cultural phenomenon, is mainly linked to the capitalist economic concept according to the American vision in its advanced stages, if not at the highest states of its development, or to transfer its control over the world economy, and thus control all forms and manifestations of human development.

#### **4- What is the effects of globalisation on family jobs?**

Many negative and dangerous effects of globalisation have emerged, both on the family, and on the social system in societies in general, including:

1- Tearing a lot of social tissues, and disrupting if not conveying the dissolution of family and social ties, and the youth's livelihood and their rebellion against family controls, and the values of society.

2- The deterioration of the relationship of parents with children, and the departure of the former from their historical educational role, except for material care, is offset by the children's dispensing with the need for parents under the titles of independence and self-building.

3- Threatening the Islamic moral system, through globalisation promotes homosexuality, and the West is trying to issue laws to protect homosexuality in the world, and one of the latest attempts at globalisation is an attempt, to impose a new term called (Gender) instead of the word (sex), Dr. "Mohammed Al-Rurken", says in the Islamic Future Magazine: (Among the new emerging issues that some Western organisations and governments are trying to impose, and obliging other peoples of the world with their point of view, is the issue of defining sex and family, and from the talking about this subject, what I saw in official documents, the Western sex has been translated into the term (Gender) in English, and it indicates a lack of knowledge of what Westerners seek to impose their culture on others. Gender does not exactly match the word (sex), but has dangerous dimensions that we rarely note.

And the British encyclopedia defines "gender" as: (one's acceptance of himself, and defining himself as something distinct from his true biological sex), there are some people who see that there is no link between sex and gender, as man's exogenous biological features are different from the inner personal sense of himself or gender, in other words more simplified, the gender in their terms goes to non-male and female as both sexes only, and we do not know and we do not recognise in our religion and culture except with them, gender includes homosexuals homosexuals of lesbians, homosexuals, and transgender people, as they are related to one's definition of one's self, his identity, and not his biological sex.

Hence the seriousness of the issue, and that is why we see in international conferences a feverish race from Western regimes, and some Western governments, especially European governments, to impose the word (Gender) instead of the word (sex) that is referred to male and female only, when talking about human rights, combatting discrimination against human beings, or criminalising acts committed against human beings).

4- Strengthening the selfishness of the individual, and deepening the concept of personal freedom in the social relationship, and in the relationship of men to women, and this in turn leads to leniency with sexual orientations and desires, and man's rebellion against the legal systems and provisions

that regulate and regulate a man's relationship with women, and this in turn leads to the spread of pornography, vices, moral decay, and the scratch of modesty, dignity, and human instinct.

5- Working to dismantle the family, weaken it and cut off cohesion, researcher Dr. "Imad Al-Din Khalil" says: (In the social aspect, globalisation seeks to generalise policies related to children, women and the family, and ensure their rightsibly guarantee their rights, but the reality is to corrupting and dismantle individuals and penetrate their consciousness, corrupt and trafficking women, and exploit them in arousal sexual gratification, and thus spreading obscenity in society, and in return, in return, generalising the idea of birth controlling women, and sterilising women, and securing and codifying these policies through the relevant conferences: ("Conference on the Rights of the Children", "Women in Beijing", "Population Conference", and the decisions , recommendations and agreements that take these conferences of international status, and therefore mandatory in implementation and the effects of this seem to Social reality will be individual peace and negativity, family and social disintegration, general frustrations, and complete paralysis of the role of society, which has turned into a walking herd, and is submissive to its lust and instincts, he is not known and does not deny, denying any family and social obligations, except within the framework of what meets its desires, desires and instincts (**Walid Al-Rashudi (2010), p 07**)

### **5-Second: Family cohesion and its role is to promote the values of citizenship.**

1- Before entering the definition of family cohesion, we should present the definitions related to the term cohesion, and then we discuss the concept of family cohesion and the most important elements related to the latter.

**A - Coherence is a language:** cohesion, hold the thing: attach to it and hold, and mean the king of himself, prove "destabilise me of the etern.

Cohesion is a term synonymous with union and assembly, and it means the internal interdependence between the punishment that makes up an object or between the elements of the self to indicate its cohesion and mutual cohesion, and this term is used in the field of physics, as it is used in social psychology and means solidarity and cohesion among members of society.

### **B. Coherence is a convention:**

Use the term cohesion in small and large groups to denote three characteristics:

- ✓ Individual adherence to common standards and values.
- ✓ Interdependence resulting from the common link.
- ✓ Solidarity of the individual with his group.

As for social cohesion, it is a force that connects the members of a group among themselves to prevent them from leaving the group and make them and make them the shorn the shrinking effects. Cohesion is highlighted through solidarity between its members and cooperation in the achievement of activities consistent with the group's standards and through the reduction of differences between individuals, which can lead to the adoption of very regular actions and through the very strong value that members attach to the group's rewards and on the signs of respect they grant. This is what Durkheim referred to when he talked about social solidarity (**Ben Alou Fairouz, (2015), p. 24**).

### **2- Definition of family cohesion.**

- **Olson knows that family cohesion** is part of social cohesion in general, the quality of emotional relationships adopted by the members of the family system, and there is a change that is used to define and measure the idea of cohesion: emotional relationships, family obligations, marital



relations, parental relations with children external and internal boundaries. It is defined as the close bonding relationship between members of the same family, beginning with the head of the family, wife, between the father and his children, and between the mother and her children, to be between family members in general sitting and communication.

**3- Manifestations of family cohesion:** The family, through the interaction of its members, create relationships and emotions between them that make them more interdependent and coherent. A set of manifestations that show this is as follows:

**A- The goal unites for the family:** Any family has goals, including what is close to which it seeks to achieve, and others are far away, trying to reach it in various methods and means, and all this requires concerted efforts and the cooperation of family members to achieve them. The nature of the goals will affect their cooperation, as whenever the goals of the family members are unified, cooperation will be strong, and in this case they gather in their positions and endeavours in order to achieve the goal, but if the goals are multiple, cooperation to achieve them is little.

**2- Dialogue:** Dialogue is one of the effective means of communication, and its importance is increasing in the educational aspect in the home and school and because the dispute is a human nature, dialogue will bring souls closer, tame and curb them by subjecting them to the goals and standards of the group. Constructive dialogue between the spouses would reflect on the children, so they follow them and drink from their behaviour, and the dialogue also supports the healthy and psychological development of the couple and children as well, it is the key to understanding and harmony, and it is the channel through which affection, mercy and familiarity are achieved. Due to the importance of dialogue in the process of communication and human communication and the success of the marital and family relationship, many researchers have paid great attention to it. Dialogue is one of the most wise and civilised methods of communicating and communicating between different societies and cultures.

Family cohesion is the result of efforts made by all family members, starting with the couple to reflect this on the children. The cohesive family shows its features in those positive interactions, relationships, strong family connections and emotions, from dialogue and effective communication, cooperation and participation between its response, and the achievement of common goals, ... In addition, it is also its ability and success to overcome and challenge the various obstacles and problems that it may encounter and threaten. The level of family cohesion varies from family to family according to the circumstances and culture of each family and the culture of the society to which any family belongs. **(Ben Alou Fairouz, (2015), p. 29.)**

### **Third: Family cohesion enhances the concept of the value of the spirit of citizenship.**

Considering that the family is the middle and the first environment in which the individual grows up and grows up, in addition to being one of the most influential environments for the latter, its value and position stemmed in the field of his upbringing and developing the values of his citizenship. Our talk about the role of the family by assuming this great responsibility does not necessarily refer to any of the families of this society, because the intention is those harmonious families interacting between their members, and those families who are aware of their role, function and position in society. As for other families that are disintegration and cracked and are alienated among their

members, and are not aware at all aware of the extent of their responsibility and role in this field. In no way can they produce for us a concept related and related to citizenship. **Halilou Nabil (2013) p.231)**

#### **A. Values:**

Among the many and multiple definitions of values are Karen Owens' definition that sees values as: normative ideas that guide behaviour and provide it with internal external standards towards what people struggle for, and provide behaviour with a moral foundation."

**Abdul LatifKhalifa defines it as** "a set of judgements issued by the individual with preference or non-preference for topics or things, in the light of his evaluation or appreciation of these topics, and this process is carried out through interaction with his knowledge and experiences and between the civilised framework in which he lives and acquires experiences and knowledge."

**Smith defines values as** "leasing everything that deserves an individual's attention to material, moral, social, moral, religious, or aesthetic considerations."

**. Hamid Zahran defines them as** "organisations of emotional mental judgements, an implicit concept that often expresses

About the act, privilege, or degree of credit associated with people, objects, or objects of activities

The values include two important characteristics:

- It is considered more abstract, general and specific to the trends, interests and behaviour of the individual.

- It is characterised by the characteristic of obligation or obligation that is acquired in the light of the standards of society and the civilised framework to which these values belong. ( **Halilou Nabil (2013), p.237).**

**B- The concept of citizenship** The concept of citizenship in terms of definition takes multiple meanings, and the meaning of this concept changes from one culture to another and from one linguistic context to another, but the socio-political context remains the most close in the various connotations of the concept of citizenship, and from here we will discuss the following from this chapter the meaning of linguistic citizenship and the semantic idiomatic meaning of citizenship, in addition to its historical dimension.

**A. MeaningThe concept of citizenship** varies depending on the angle we approach from it, and according to the identity of those who talk about it, and according to what is meant.

Citizenship in the Arabic language is attributed to the homeland, which is the house in which man resides, and the gathering is homelands, and it is said to be a homeland in the place, and it is home to any residence and it is home, and it is home to taken a homeland, and so-and-so is like this, that is, he took it as a place and a house in which he residesIt means instilling social behaviour.

**In the English language**, citizenship comes as a translation of the term and by referring to the Arabic encyclopedia Good Citizen desired according to the values of society, in order to find a good citizen

**The Global Encyclopaedia defines citizenship as** "a term that refers to belonging to a nation or homeland

**In the Dictionary of Sociology it is defined as** a social status or relationship between a natural individual and a political community.

**The British Knowledge Service defines citizenship as** "a relationship between an individual and a state as defined by the law of that state, and the rights and duties contained in that relationship in that country (Kasir Al-Mahdi (2015), p. 37)

#### **Fourth: Family cohesion and its role in promoting the spirit of citizenship, the protest of Friday, February 22 as a model.**

**First: A theoretical framework on the concept of social mobility and movements.**

##### **Definition and meaning of mobility**

**Move and move:** against housing. And he moved him and moved.

- ✓ It has no movement: movement.
- ✓ A motor: a wood with which the fire is moved.
- ✓ A mover: the origin of the neck from above.
- ✓ Harek: the top of the widers, the honourable bone on its sides, and the bottom of the custom to the back taken by the one who rides it.
- ✓ Hirak: Al-Kakal (Dictionary of the intermediate dictionary, contemporary Arabic)

**Movement: Al-Harqouf,** C: your movement and your movement. (The major, the tongue of the Arabs, the dictionary of the surrounding. Arabic Arabic dictionary without a year)

**- 2 Definitions of social movements:** Those organised efforts made by social actors with the aim of changing the status quo begged in the available ways, and pushing these situations to be closer to the theory of change that they believe in

Accordingly, you evaluate with the following elements :\*

**A: Correlationism:** Each social movement is causally linked to its social environment; it is a societal secretion resulting from a collective feeling of the existence of a crisis. When the institutions of society are unable to absorb broad social sectors, the disadvantaged tend to demand a change of power in terms of distribution, practice, and repositioning to benefit from the good of the system. Social movements are not facts that are related to their surroundings, but rather a protest against repression and poverty, that is, they are an expression of a feeling of oppression that motivates change.

**B: The tendency of clustering:** The group is the social bearer from which the movement emanates; where those who join it feel the spirit of belonging, solidarity and excellence, vis-à-vis a frustrating society.

**-: Change is a founding condition:** Because the movement rejects the status quo, it tends to change, with a difference in its nature and level: peaceful or violent, partial or comprehensive.

**-: The theory of change as an intellectual framework:** each intellectual construction movement begins with simple and spontaneous ideas in some of them that include: a vision of the course of the change process and its objectives, and awareness, "a theory" and transforms in each other to a normative commitment to it.

#### **3- The roots of the protest movement in Algeria.**

During the two decades following independence, Algeria recorded a marked near-calm, with only some limited-space, low-impact, and limited popular protest acts. This can be explained by the nature of the protest regime:

#### **A. The October uprising or the revolution of the marginalised independence.**

The uprisings of the cities of the East mark the year in which Algeria marked the beginning of its economic crisis in 1986.

Close to cutting with a political system that can no longer accompany the rapid transformations of society and respond to its expectations. Therefore, two years did not pass until a deeper and wider wave of protest broke out, and it was not limited to a specific city or destination, but included the entire country, and put the system in front of the inevitability of change.

It is the October 1988 uprising that ended the era of unilateralism and introduced society to democracy and pluralism.

But the October event remained a room for interpretation; while the supporters of the economic approach insist that the social explosion was inevitable, and came as a result of the failure of the policy of buying the social ladder due to the fall of fuel prices, the regime lost its ability to rise to the breaches of the social front, and brought to the surface all contradictions or that it is the result of the lack of political representation, the aggravation of the political crisis, and the accumulated disappointments of popular expectations, as a result of a sense of injustice and the lack of justice, as the supporters of the political and social approach see, others insist on the hypothesis of official intervention in its preparation and explosion by an alliance loyal to the President of the Republic; in mid-September, after a speech in which the latter held the government and the party responsible for the failure

Economic, rumours have spread indicating that demonstrations are imminent and calling on traders to close their shops, Brahimi (then Prime Minister) admits that there has been a programmed shortage of widely consumed materials since June, although ministerial figures show their availability. He believes that this was aimed at exacerbating the rot of the social situation, to justify the spontaneity of the programmed and well-framing demonstrations. He acknowledges that the explosion was not spontaneous because there are indications that the order was planned by officials close to the head of state with a goal. Ensuring his third mandate, whatever the matter is, the explosion is fuelled by a social front that suffers from poverty, fragility, youth unemployment and the deterioration of educational, health and administrative services. It also suffers a significant decline in the standard and quality of life, which are the conditions that if it is not met when the invocation of that depth and spread was, even if we recognise the hypothesis

His arrest necessitated the declaration of a state of siege for the first time in the history of the protest, influential parties intervened in power.

Algerian, and the summoning of the army forces (Al-Taher Saud, 2016,

#### **The products of family cohesion in the light of social networks (Anjjaj Friday, February 22, 2019 is a historical accumulation)**

Algerian society has gone through a set of challenges and difficult changes at all levels, especially the development that affected a very important category, namely the category of young people who graduated from universities and the training, whose fate was either unemployment, illegal immigration or death at sea, as well as rot, which affected all sectors and all levels, which led to the

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inflation of the situation in Algeria, and its causes can be summarised as the specialists see in the economic, social and political conditions experienced by Algerian society as a whole. Ahmed Mtanni stated in his book "Reality and Events" that the value of the individual in vulnerable societies is not equal. Something that a strong individual is a real pillar for every renaissance or process that enables any society to develop and grow.

The crisis in Algeria is multifaceted: economic, social, legal, political, and even cultural, and it is the main drivers of any country and lead to any crisis, so we will try to shed light on the most important repercussions of it to reach the justification of the February 22, 2019 movement.

The economy is the basic pillar of every development and development, provided that it is well organised and if otherwise, its consequences will be negative to society. The phenomenon of "heartburn" is evidence of economic poor management, although there are projects and proposals for the youth category, it lacks good management and away from bureaucracy and all the obstacles that make the young man aliever from it. We may understand this through this example of reality that explains the slow pace of development due to bureaucracy and other constraints.

In addition to the failure to solve the social problems of poverty, famine and disease. Where social reasons are an important element in the outbreak of any crisis, where most sociologists agree that the reasons behind the inflation of the situation in Algeria are the low standard of living, the high costs of life and the lack of job opportunities. Dr. Abdel Lawi Hussein, a sociologist, University of Algiers 2, believes that a young man who leaves his country towards Italy or Spain is fully aware that he will have an adventure that may lead his life, but his hope to reach the other bank and get a job and thus get money will encourage him to Riding risks, and this is what made the percentage of immigration among young people increase in addition to the lack of alternative to these young people in their country, and from here we seem to us an adventure, it is an investment for them, and therefore we find a new trend that appeared in Algerian society and this trend contradicts with what exists, and from it we reached a stage in which two societies together, Algerian society that emerged since 1962, and a new society that appeared and was not interested in anyone, or did not find sufficient attention to be and became present and entered into conflict with the old society, which led to an explosion and boil in the entire Algerian society and its exit to The street to call for the national sovereignty and the rights of the people looted in an uprising that began from February 22, 2019 until today, are these changes due to the awareness and cohesion of the families of Algerian society, or whether social networks have a role in this awareness.

Because the cornerstone of cohesion is the family, this article aims to read the family cohesion in Algerian society and its impact on the political situation in Algeria in light of the waves of social and media networks.

Various social networks and applications have produced new forms and methods of political communication, and provided many solutions and opportunities for political organisations wishing to establish and strengthen their relations with their different audiences in an interactive way. Political conflicts between parties moved to the Internet network, especially after young people belonging to different parties established blogs and discussion groups and opened accounts on sites known as their social dimension, bypassing the logic of traditional methods of party work, and engaged in a new way of political dealing.

Accordingly, progress has become another area in which the use of new communication technologies is increasing, in a way that allows to say that we have innovative possibilities to activate political practice and shape public opinion by influencing virtual public opinion.

In conjunction with this wide spread of the Internet and social networking sites, the latter has gradually begun to play an important role in Algeria, as a media tool, as the increasing use of new media has contributed to changing the essence of the political process in general and social mobilisation in particular. Political field actors have become more inclined to use technology and its media within the framework of the tasks they undertake. Experts and researchers in the field of political communication are betting that social networks and social networking sites play a prominent and influential role in strengthening and strengthening the culture of political participation, because one of the most important features of these networks is "unlimited interactive" that allows the participation of large numbers on contemporary political issues **(SalimaRabhi 2013,)**

In conjunction with this wide spread of the Internet and social media sites, the latter has gradually begun to play an important role in Algeria, as a media medium since February 22, 2019.

Algerian society is based on its overall social action on a strong religious reference that supports it with the reasons for optimism and cohesion, which is one of the most important pillars of social solidarity, and carries with it a social heritage throughout history and culture of knowledge, experiences, traditions and customs that make it able to continue to build trust between individuals and groups and its social content. The more society employs its cultural stock, the more it can be able to face difficulties and to create solutions. Thus, it can be said that "social solidarity under networks of communication" is a type of research in social solidarity in the era of globalisation and technology, its addition and investment of formal and informal social institutions to qualify society with all its elements to cross towards the future.

The stability of the family is from the stability of society and vice versa, and accordingly, its support has become a national priority, by developing its own capabilities, by reducing its own burdens on the one hand and forming them appropriate for the needs of the era by supporting civil society institutions or creating new and new social institutions for traditional institutions (the family) so as not to negatively affect the cohesion of the family due to the failure or success of the management of social dilemmas such as housing, work, health, education, combatting corruption, and other problems resulting from rapid changes and imbalance of social norms.

### **Conclusion:**

In fact, they are theoretical products derived from the reality that we live and from the writings of newspapers and press sayings, and the definitive and certain output remains where we go down to the field and continue research to complete the imperial results.

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